PARL. PAPERS
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University of London

PAPERS

RELATING TO

EAST INDIA AFFAIRS:

VIZ.

HINDOO WIDOWS,

AND VOLUNTARY IMMOLATIONS.

I.—PRESIDENCY OF FORT WILLIAM - - - - - p. 3.
II.—PRESIDENCY OF BOMBAY - - - - - - - p. 245.
III.—PRESIDENCY OF FORT ST. GEORGE - - - - p. 268.

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LIST.

I. PRESIDENCY OF FORT WILLIAM.

Extract Secret Consultations, 27 July 1787 - p. 3.
Extract Revenue Consultations, 11 June 1788 - p. 4.
Extract Public Consultations, 31 December 1788 - p. 6.
Extract Revenue Consultations, 4 February 1789 - p. 22.
Extract Proceedings of Nizamut Adawlut, 4 December 1793 - ibid.
Extract Judicial Consultations, 19 May 1797 - p. 23.
Extract Judicial Consultations, 7 February 1805 - ibid
Extract from the Reports of the Criminal Cases adjudged by the Nizamut Adawlut in the year 1810 - p. 24.
Extract Judicial Consultations, 5 December 1812 - p. 26.
Extract Judicial Consultations, 17 April 1813 - p. 32.
Extract Judicial Consultations, 4 October 1814 - p. 33.
Extract Judicial Consultations, 21 March 1815 - p. 41.
Extract Judicial Consultations, 21 March 1817 - p. 44.
Extract Judicial Consultations, 25 April 1817 - p. 45.
Extract Judicial Consultations, 4 July 1817 - p. 54.
Extract Political Consultations, 3 October 1818 - p. 65.
Extract Judicial Consultations, L. P. 30 July 1819 - p. 66.
Extract Judicial Consultations, 5 November 1819 - p. 242.
Extract Letter from Governor General in Council in the Political Department, to Court of Directors, 15 January 1820 - p. 243.
Extract Letter from Governor General in Council in the Judicial Department, to the Court of Directors, 1st February 1820 - p. 244.

II. PRESIDENCY OF BOMBAY.

Extract Judicial Consultations, 5 November 1817 - p. 245.
Extract Judicial Consultations, 26 November 1817 - p. 247.
Extract Judicial Consultations, 28 January 1818 - p. 248.
Extract Judicial Consultations, 18 March 1818 - p. 249.
Extract Judicial Consultations, 1 July 1818 - p. 250.
Extract Letter from the Governor in Council to the Court of Directors in the Judicial Department, July 29, 1818 - ibid.
Extract Judicial Consultations, 7 October 1818 - p. 251.
Extract Judicial Consultations, September 8, 1819 - p. 252.
Extract Judicial Consultations, November 1, 1819 - p. 253.
Extract Judicial Consultations, November 24, 1819 - p. 264.
Extract Judicial Consultations, December 8, 1819 - p. 265.
Extract Judicial Consultations, December 15, 1819 - ibid.
Extract Judicial Consultations, December 22, 1819 - p. 267.
Extract Letter from the Governor in Council to the Court of Directors, in the Judicial Department, April 19, 1820 - p. 268.

III. PRESIDENCY OF FORT ST. GEORGE.

Extract Military Consultations, 19 October 1772 - p. 268.
Extract Political Consultations, 27 April 1802 - p. 269.
Extract Letter from Governor in Council to the Court of Directors, in the Political Department, 3 May 1802 - ibid.
Extract Letter from Governor in Council to the Court of Directors, in the Political Department, 29 May 1802 - ibid.
Extract Judicial Consultations, August 31, 1813 - ibid.
Extract Judicial Consultations, September 24, 1813 - p. 270.
Extract Letter from Governor in Council to the Court of Directors, in the Judicial Department, dated March 1, 1815 - p. 271.
Extract Letter from Governor in Council to the Court of Directors, in the Judicial Department, dated March 11, 1820 - ibid.

India Board,
27 June 1821.

THO. PERE. COURTENAY.

P A P E R S

Relating to East India Affairs; viz. Hindoo Widows, &c.

I.—PRESIDENCY OF FORT WILLIAM.

Extract of BENGAL Secret Consultations, the 27th July 1787.

Extract of a Letter from Sir Charles Ware Malet, Resident at Poona; dated the 18th June 1787.

I TAKE the liberty to enclose Mr. Cruso's account of a brahmin suttee, which I think faithful and interesting.

" Poona, the 24th July 1786.—THIS evening about five, I was hastily called to be a spectator of the shocking ceremony of self-devotion, sometimes practised amongst the brahmin females, on the death of their husbands.

" Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed, and her track was marked by the goolol and betel leaf, which she had scattered as she went along. She had reached the mootah, which runs close under town, before we arrived, and having performed her last ablutions, was sitting at the water's edge. Over her head was held a punker, an attendant fanned her with a waving handkerchief, and she was surrounded by her relations, a few friends, and some chosen brahmins, the populace being kept aloof by a guard from government. In this situation, I learn from good authority, she distributed among the brahmins two thousand rupees, and the jewels with which she came decorated, reserving only as is usual on these occasions, a small ornament in her nose called mootee, (perhaps from a pearl or two on it), and a bracelet of plain gold on each wrist. From her posture I could see only her hands, which, with the palms joined, rose above her head, in an attitude of invocation; quitting, therefore, this post, I removed to an eminence that gave me an opportunity of observing the construction of the funeral pile, and commanded the pathway by which I understood she would approach it.

" The spot chosen for its erection, was about forty paces from the river, and directly fronting the suttee. When I came up, the frame only was fixed; it consisted of four uprights, each about ten feet high: they stood rather more than nine feet asunder lengthways, and under six in breadth. Soon after, by ropes fastened near the top of the uprights, was suspended a roof of rafters, and on it, again, heaped as many billets as it would bear. Beneath, arose a pile of more substantial timbers to the height of about four feet, which was covered over with dry straw and bushes of a fragrant and sacred shrub, called toolsee; the sides and one end being then filled up with the same materials, the other extremity was left open as an entrance. The melancholy preparations completed, the lady got up, and walked forward, unsupported, amidst her friends. She approached the door-way, and then having paid certain devotions, retired a few yards aside, and was encircled as before. The dead body was brought from the bank where it had hitherto remained, close to the place the suttee lately sat on, and laid upon the pile, and with it several sweetmeats and a paper bag containing either flour or dust of sandal. The widow arose and walked three times slowly round the pile; then seating herself opposite the entrance, on a small square stone, constantly used in such cases, on which two feet were rudely sketched, she received and returned the endearments of her companions with great serenity. This over, she again stood up, and having stroked her right hand, in the fondest manner, over the heads of a favoured few, gently inclining her person towards them, she let her arms fall round their necks in a faint embrace, and turned from them. Now with her hands, indeed, held up to heaven, but with her poor eyes cast, in a gaze of total abstraction, deep into the den of anguish that awaited her, she stopped awhile—a piteous statue! At length, without altering feature, or the least agitation of her frame, she ascended by the door-way, unassisted, and, lying down beside her husband's corpse, gave herself, in the meridian of life and beauty, a victim to a barbarous and cruelly consecrated error of misguided faith. As soon as she entered, she was hid from our view by bundles of straw with which the aperture was closed up, and all the actors in this tragic scene seemed to vie with each other who should be most forward in hurrying it to a conclusion. At once, some darkened the air with a cloud of goolol, some darting their hatchets at the suspending cords, felled the laden roof upon her, and others rushed eagerly forward to apply the fatal torch. Happily in this moment of insufferable agony, when the mind must have lost her dominion, and the ear expected to be pierced by the unavailing cries of nature, the welcome din of the trumpet broke forth from every quarter.

"When the conflagration took place, and not till then, it was fed, for a time, with large quantities of ghee thrown by the nearest akin; but, except the toolsee and straw before mentioned, no combustible whatever that I either saw or could hear of, was used in preparing the pile. It is said to be the custom that, as the suttee ascends the pile, she is furnished with a lighted taper, to set fire to it herself, and my companion, who was a brahmin, asserted that in this instance it was the case; but I traced the whole progress of the ceremony with so close and eager an attention, that I think I may safely contradict him.

"As curiosity may be expected to know something of the subject of this terrible, though not uncommon, immolation, I have collected the following particulars.

"The lady's name was Toolseboy, her husband's Ragaboy Tauntee. He was about thirty years old, and nephew to Junaboy Daddah, a person of distinction in this place. A little girl about four years of age, the fruit of their union, survives them. Toolseboy was nineteen, her stature above the middle standard, her form elegant, and her features interesting and expressive; her eyes, in particular, large, bold and commanding. At the solemn moment in which alone I saw her, these beauties were eminently conspicuous, notwithstanding her face was discoloured with turmeric, her hair dishevelled and wildly ornamented with flowers; and her looks, as they forcibly struck me throughout the ceremony, like those of one whose senses wandered; or, to come nearer the impression, whose soul was already fleeting and in a state of half-separation from the body."

Extract BENGAL Public Consultations, 11th June 1788.

Extract Letter from Jonathan Duncan, esq. the Resident at Benares, to the Governor General in Council; dated the 1st May 1788.

THE Rajah will, I have no doubt, now co-operate, or at least do nothing to oppose the abolition of the interior duties, which are already stopt almost every where, though not without very great repugnance, and even some opposition on the part of certain of the zemindars interested in their collection, all which will however be, I trust, got over without any great difficulty or serious consequences; though that some may not ensue, is more than I can at present promise, as will appear by the enclosed extracts, N° 2 & 3, of my proceedings in the commercial adawlut; the first, or N° 2, showing that some brahmins and others in the pergunnah of Budhou, are violently bent against relinquishing the rahdary duties, and endeavour to intimidate the rajah or me from enforcing the regulations in that respect, by threatening violence to their own persons, if they be disturbed in levying a toll upon trade as usual.

I may further remark, that our government has hitherto had so little direct or detailed communication with the natives of this part of India, that some striking peculiarities which appear to exist in their manners, different from those of the more civilized and patient inhabitants of Bengal, and particularly the uncommon rashness and violence of their tempers, are not yet, perhaps, sufficiently known to us. The strong indication of these dispositions, which will be found in the enclosed papers, make me place some faith in the still more incredible instances that are here currently related, of their having been known, not only to lay hands on themselves, but even systematically to put to death other innocent persons, in resentment for their disappointment, from whatever cause; and the instance that has but recently come before me of the establishment of what is called in that part of the country, a koor, or sacrifice, for the undue exaction of revenue, is so extraordinary a fact, that I think your lordship will not be displeased at my having submitted all the circumstances relating to it in the accompanying extract of my proceedings, contained in the voucher, N° 4.

N° 2.—Translation of a Letter from the Rajah, received the 4th of April 1788.

The particulars of the wickedness and evil disposition of two or three brahmins and raujepoots of the pergunnah of Budhoe, you will become fully acquainted with from the enclosed. I hope that two pharaes of sepoys may be stationed there for a short time, that the late orders of government may be carried duly into execution.

N° 3.—Enclosure in the above, being from the Amil of the pergunnah of Budhoe.

The particulars are, that according to order I sent directions for stopping the rahdary and other duties on the merchants throughout the whole pergunnah of Budhoe, but two or three brahmins, and two people of the raujepoot cast, inhabitants of that pergunnah, are so wicked and ill inclined, that they by no means desist, for all I can say to them, from exacting the duties; the brahmins in question exacting their part of it, on plea that they have always done so, and they therefore now ask how they can desist from taking it; and when I renew and enforce my instances against doing so, they are ready to stab themselves with a knife.

N° 4.—Extract from the Proceedings of the Resident at Benares, 16th April 1788.

Read the following Derkhast from Mirza Saaich, farmer of Kuntil, &c.

In the village Bulwan, under Sukteo, Ghur, Duna, Gunga and Onoop, brahmins live, and they having relinquished the payment of the revenue, do not attend, and have removed the watchmen over the crops, and taken to themselves the revenue due thereon; besides which they have set up a koor, and set themselves down by it with a view to frighten others; that is, that whenever a peon shall go with a dustuck, they may be ready to burn themselves; I therefore request that a chuprassy or public peon may be appointed, to bring them away from the koor, and to cause them to attend to the payment of the revenue.

The resident desires Omrow Sing to send for the brahmins in question, as a public peon would probably, in the present instance, not effect what a private message may to the parties.

The resident understands, that by the term Koor, is meant a circular pile of wood, ready to be set fire to, wherein is fastened sometimes a cow and sometimes an old woman, put there by the constructors of the pile; and who, on the pile's being fired, is of course burnt, which is thought to involve the amil who occasions such a a crifice in a great sin, and has therefore (as the resident is assured) been used heretofore in sundry instances, to deter the collectors of the revenue from pressing th renters too severely. The use of this extraordinary expedient is also said not to extend beyond three or four of the pergunnahs of this zemindary, and the present is the first instance of it which has come to the resident's knowledge since his arrival; considering, therefore, the extraordinary nature of the case, he is determined to send for the parties, and to examine himself into the nature of the circumstances that could have driven them to this expedient, with which view he has given to Omrow Sing the preceding instructions.

18th April 1788.—As it appears that the brahmins, who (as stated in the proceedings of the 16th instant) have set up a koor in Suktes Ghur, were some time ago referred to the rajah to have their complaints inquired into, a letter was written him on that date, to know what he had done therein.

1st May 1788.—The resident having, since the ryots of Bulwan came in, in consequence of the measures noticed to be taken for that purpose in the proceedings of the 16th ultimo, investigated the nature of their complaint: the particulars thereof, and his decision thereon, will appear in the following detail of all the circumstances:—

Petition of Gangaram Panooh, Sheokaut Duna, and Kellender, of the village of Bulwan, in the talooka of Suktes Ghur, in the sircar of Jerkar.

We have in our possession pottahs from Darab Khan, for 1195, which pottahs he does not now abide by, but wishes to exact the past revenue. But at the season of cultivation, in the month of Assar, we, on account of the oppressive exactions of the last year, gave up our cultivation, and till such time as Birje Laul, the gomastah of Darab Khan, came and stipulated to give us a pottah in writing, and that nothing beyond the engagements in the month of Assar should be taken, we would not agree to cultivate; and as Manick Chund had, in the Fussliy year 1193, given us a pottah, with an increase of the seurje (four annas in a rupee) he (Darab) therefore gave us also a pottah, including this seurje. On the engagement of the month of Assar, we carried on the cultivation, but now an undue excess is demanded from us. We came therefore to you to complain, you ordered us to be referred to the rajah, who without hearing our cause, sent for us at night, along with the ryots of pergunnah Kuntil, and all at once ordered all the ryots to be beat and turned out of his presence. A peon came to call us, and we seeing that the rajah did not do justice, to attain which it was that we had come, and being helpless, we left that place and came and prepared a koor, and are setting down ready to part with our lives. We are ready to pay according to the pottah of the month of Assar, but more than that cannot be produced.

The resident taking this cause into consideration, is of opinion that the Mirza Saduk, the government's farmer of this mehal, is highly to blame in having by his increase of taxes, since he has held the farm in 1192, so diminished the cultivation in Bulwan; and that the present revenue produce thereof, according to the last year's collections, is 375 rupees less than it produced in 1191, before those additional exactions and assessments per begah were laid on.

Decrees:—That the ryots of Bulwan and Kutnehee be left to pay their revenue for the current year to Mirza Saduk, their head farmer, upon the actual cultivation of this year, by the rules which existed, and were in use up to the end of the Fussily year 1191, and not otherwise.

The peculiar nature of the present case, and the necessity of example, will, he doubts not, justify to his superiors his having taken the present decision on himself.

It may be proper here to add, that the resident having sent for the old woman, who had been placed in the koor established by the ryots, who were in this cause the complainants, she absolutely refused to appear, saying she would throw herself into the first well, rather than be found to come. The man who was sent to fetch her, reported that she is blind, or nearly so, through age; wherefore, the resident did not think it proper to insist farther on her appearance.

Extract Bengal Revenue Consultations, the 31st December 1788.

Read the following Letter and Enclosures from the Resident at Benares to Earl Cornwallis, K. B. Governor General in Council.

My Lord,—A very remarkable and tragical instance of the peculiarity of temper of the inhabitants of a part of this country having lately occurred, I think it my duty to enclose all the papers of the inquiry I have made into it, in the three numbers which accompany this address, of which the following is the abstract.

Very lately Girdhary Laul, the agent and collector of Baboo Roop Chund, in a division of the pergunnah of Kuntil, wrote his master as per enclosure N° 1, that having been obliged to urge and press a brahmin named Hurry Tewary to pay his rent, the said brahmin's wife had, on its being falsely reported to her, that her husband was actually killed, been induced by the brethren of the family to burn herself. On receipt of this intelligence, I ordered the magistrate at Mirzapore, in the vicinity of which this event had happened, to proceed to the spot and inquire into the particulars, which he did, and his report will be found in the paper N° 2; but not being satisfied with the accuracy or minuteness of his investigation, I sent for the parties to Benares, where I myself inquired into all the circumstances of the case, as contained in the voucher N° 3; from which the following points are ascertained beyond dispute, as admitted by Hurry himself, and established by undoubted evidence.

The village of Berowly in the pergunnah of Kuntil had long been held in farm by Hurry, but this year he was not the farmer, yet as he alone kept the revenue accounts (there being no separate potwary), the collector was of course obliged to refer to him for information, and he was on all accounts considered as the chief man of the village. To him Girdhary Laul the collector applied, on the 25th of November last, for payment of the amount of the kist or instalment for the two first months of the year, nothing having till then been paid from the village, although Hurry and his brethren had reaped all the khureif or first crop, and appropriated it to their own use. The demands on the whole village would, according to the public regulations, have amounted to nearly double what Girdhary Laul agreed to take; for on Hurry's pleading their inability to pay the full amount, as the khureif crop had, he said, failed, the amil or collector Girdhary consented to lower his demand to 25 rupees, of which Hurry voluntarily took on himself the payment of 11, four of which were on his own immediate account, and seven on account of those of his brethren who chose to pay through him. Three full days elapsed after this agreement had been made, during which Hurry promised to pay, but nevertheless put off the payment on grounds of excuse, such as that of selling his mare, which does not appear to have been necessary on his part, because (as it came out in the course of his examination) he or his wife had money in the house. At length on the 5th day, or 29th November, Girdhary Laul, tired out with Hurry's excuses, which he had certainly considerable reason to look on as mere evasions, sent for him, and tying his hands with a rope behind his back, caused him to receive four or five strokes with a bamboo of the size of a walking cane; whereupon Hurry fell down, as he says, senseless, but this the canongoes, upon their oaths, deny, alleging, on the contrary, that he then cried out and made a noise; nor is it probable that such a beating as he received, which produced no effusion of blood, and of which he can hardly now point out any the least visible marks, could have operated such an effect on him; which is corroborated by this, that he was made immediately afterwards to walk some small distance, to Girdhary's place of abode. Before however he arrived there, and when he first fell, one of his nephews, a young rustic, ran to his house, and giving out that Hurry was killed by the beating, or that he had been so much beaten that he could not survive (for which of these reports he carried is not certain), the brother and brother's wife of Hurry, who were then at his (Hurry's) house, thereon set fire to it, and Hurry's own wife coming home soon after from the river, where she had been bathing, and being told by her brother and sister-in-law what had been reported to them of Hurry's treatment, she either deliberately committed herself, (or as Girdhary pretends) was forced by her brother-in-law into the flames which had been kindled before her arrival, and thus perished, a willing or reluctant sacrifice to the violence of her family's temper; which may be further estimated from this,—that Hurry in the course of his evidence, himself mentioned in praise of his deceased wife the following anecdote; that he having about 12 years ago a dispute with one of his own brethren, in which he was not likely to prevail, and being therefore determined, according to the ideas of the brahmins, more especially in his pergunnah of Kuntil, to kill himself, he was prevented by his wife, who earnestly desired that she might die in his stead, or at least before him, assigning as her reason that he could get another wife, but she not another husband, upon which (as Hurry himself related with the greatest coolness, and as if totally insensible of the smallest impropriety in his conduct), he proceeded to give her with his tulwar a deep wound on the back of the neck, thinking (as he solemnly declared) thereby to dispatch her, and intending thereafter to rip open his own belly, from the last of which operations he was he says deterred, by people coming to prevent him, and that his wife recovered in about six months, the wound not happening to prove mortal.

The above is the real state of this case; and such are the sentiments too generally entertained by numbers of the brahmins, in that part of the country; which is the same with the principal seat of that other extraordinary and in some respects similar mode of sacrifice, whereof I had occasion, in my address of the 1st of May, to make mention of under the term of khoor.

Hurry (as will appear by the termination of my inquiry in the voucher, No. 3.) is not quite insensible of the impropriety of the act committed at his house, as far especially as may respect the government's authority, and the collection of the revenue, and says it would not have happened had he been within reach to have prevented it. However this may be, I thought it essentially requisite for the public service, the vindication of the just authority of government, and the requisite security of the collections, that Girdhary Laul should not be removed from his station, since, considering his conduct in the most rigorous point of view, all he could be charged with was having suffered his patience to be at last exhausted, and thereupon inflicting no immoderate degree of corporal punishment on Hurry, when he should only have confined him; but if the previous provocations given by Hurry, and his evident needless delays and evasions be weighed in the scale of impartiality, I think that Girdhary Laul's conduct, viewed (as it ought to be) as a collector of the revenue, is far from inexcusable, and had it even been a little more so, than it appears to me, I should still have deemed it desirable to send him back, and to uphold him, at least for some time, in his former authority, to show the brahmins of that part of the country, that these devices, however extraordinary and atrocious, should not avail them from yielding a just obedience, and paying their due revenue to government: and had I, on the contrary, dismissed or disgraced Girdhary on the present occasion, I verily believe that a general anarchy, contempt and defiance of government, would have been set up, by those of the same cast with Hurry in that pergunnah. I therefore thought it strictly and essentially my duty to contrive, in the manner noticed in the inquiry, to cause Hurry and Girdhary to be reconciled, and they have both returned into the mofussil on terms of declared friendship, which is I think the properest issue that such an event as the present is susceptible of.

But although the inhabitants of the hilly part of this province, in which this pergunnah of Kuntil is situated, be, as I learn and have reason to think, the most addicted to suicide, on occasions such as the present, or indeed of any personal disquietude that may assail them, the disposition is not confined to them, a melancholy instance of which will be found in the declaration contained in the enclosed extract, N° 4, of a man called Debe Rauje, an inhabitant and ryot of the district of Pendera, a very few miles from the city of Benares, who himself declared (as contained in the voucher), that excited by an old grudge that existed between himself and two other inhabitants of the village he lived in, and a wrangle which thence ensued between them, relative to their common use of a sugar mill, and to the watering of their grounds, he, without seeking redress where he could have obtained it, and without any pressure on, or coercion over, or even any immediate demand upon him for his revenue, he voluntarily proceeded to his opponent's door, and there ripped open his belly with a razor, upon which he desired to be brought to me, where justice would, he said, be done, but the wound he had thus madly inflicted on himself proving past the power of art to heal, he expired in a few hours, after his arrival at Benares, having however first given the account of his conduct, which is now submitted to your lordship, that, from the two instances noticed in this address, some idea may be formed of the unaccountable dispositions and the too general turn of mind of many of the inhabitants of this country.

Benares, 17th Dec. 1788. I have, &c. (signed) *Jonⁿ Duncan*, resident.

N° 1.—Extract from the Proceedings of the Resident at Benares, of the 4th December 1788.

Read the following arzee or representation, delivered into the Resident this evening by the agent of Roop Chund, the farmer of one of the divisions of the pergunnah of Kuntil, being a letter from Roop Chund's collector on the spot, to his master.

I HAVE repeatedly informed you of what has occurred there, you will have understood the same.

The recent occurrence is this: That the zemindars and assamies of the village of Berowly, or Burholy, delayed the payment of their first government revenue, therefore I went to the above village for the purpose of obtaining the money; I demanded from each of them the behri, and they were all ready to pay it, but Hurry Tewary, inhabitant of the village of Berowly or Burholy, who is a wicked fellow, delayed paying the money for behri, taking into his own possession all the khureif harvest, although of his own accord he agreed to 25 rupees, still he put off his engagement from morning till night. One day he caused all the assamies of the above village to flee, and seated himself at his own door in perfect apathy; in consequence, on Saturday, being the last of Suffer, I sent peons early in the morning, who seized and brought him; however much I expostulated with him, he would not agree to my words; at last I grew angry, the peons carried him away to their own house, and remained over him; meantime his brother on hearing of this, collected people together for dispute; he told his wife (Hurry Tewary's) "He has killed your husband, why are you alive?" this wretched person did not attend to him, he forcibly sent her within the house, shut the door, and set fire to it, and it was burnt. All the neighbours, that is to say, Dobey Pandeh, &c. and other respectable people, were present and lamented that he had unjustly set fire to the house, and burnt this miserable woman. When Hurry Tewary heard this, he also was on the point of killing himself; they all said to him, "What aumil is there who is not angry with the zemindars and ryots, or who does not abuse them or demand their money? If a person wishes to kill himself, for an aumil's anger, who will undertake the management?" On the whole of that day and night there was only this subject of dispute and contumacy abroad; finally, all the pandehs and dobeys brought him to a proper understanding, and I also did the same; at last Hurry Tewary aforesaid, comprehended, and came to a proper understanding; the dispute was settled, and he agreed to pay the behri. I took a jail zamen (bail for his actions) and released him. My master, the zemindars in this pergunnah are brahmins, how can the money be obtained without severity? should we be afraid of the brahmins, government will suffer immense loss in its collections. You will inform the President of this, and, if he chooses, I will send a statement of this dispute, arranged and attested with the kazy's seal, the canoongoes testimony, and that of creditable people; all else is most right.

(A true translation.) (signed) *J. Neave*, h^{d} assistant.

The substance of the above representation is written in an order, and immediately referred to the judge and magistrate at Mirzapore, with directions to him to proceed to the spot, and make a particular inquiry into the circumstances of the case, and specifically to ascertain, 1st, The amount of the demand made on Hurry Tewary; 2dly, Whether it was just or unjust; 3dly, If the former, to ask Hurry Tewary, why he objected to the payment; and, thly, To ask the brother of the said Hurry, in a kind or encouraging manner, why he had burnt his brother's wife; and finally to ascertain and report what kind and degree of coercion were exercised on the said Hurry Tewary.

(signed) *Jon^{n} Duncan*, resident.

N° 2.—Extract from the Proceedings of the Resident at Benares, of the 9th December 1788.

Read the following Report from Buckhsee Sing; dated 8th December 1788.

I HAVE received your perwannah, of the 4th December, on the 5th instant, and have been honoured thereby. You directed that I should go to the village of Berowly, investigate and inquire from the neighbours and people, inhabiting the environs, how the wife of Hurry Tewary was burnt, and for what reason, and to prepare and send the zobaunbundy, and statement of creditable people; and to state what was the amount of the revenue demand against Tewary, and whether it was a just or an oppressive one; also to learn from Tewary, why he objected, and to inquire kindly of Tewary's brother why he burnt his brother's wife. I went to the above village on Saturday, being the 6th of the above month, in company with Molovee Abseesaban, Kazey's Naib Molla (Koranis) the Gunga Jellywollah, and the canoongoes agent. I sent for the neighbouring people, the canoongoes and zilladars of the place. I examined the mussulmen on the Koran, and the Hindoos by the Ganges, and having accordingly caused to be written out the deposition of the zilladar, stationed by the aumil, and that of the canoongoes agent, who resided in the above village; I now send it enclosed in this arzee, together with the zobaunbundy of Hurry Tewary, and the sureet haul (statement) under the kazy's seal, witnessed by the canoongoe, and the inhabitants of the above village; you will receive it, my keblehah. When I arrived, the aforesaid Tewary came wailing, lamenting, and said, "I am in confinement at my securities, or I should otherwise have gone and showed myself to the resident, or destroyed myself. The property, being the produce of three generations, has been burnt! I have now neither house or raiment! God knows how my children and I shall live, therefore I have renounced my cultivation!" I much encouraged the aforesaid now to water his cultivation, and put a chupper in his house, and the resident would do him justice.

(signed) *J. Neave*, h^{d} assistant b^{s}.

Statement or explanation of the investigation and inquiry into the affair of Hurry, brahmin, inhabitant of the village of Berowly.

Tuppeh Chourasy, pergunnah Kuntil, of sircar Terhah, in the soubah of Allahabad, from Sheikh Rehm Oolla, zilladar of the above village, on the part of the Naib Phousdar of Great Mirzapore, dependent on the above written pergunnah; and from Budloo Sing, canoongoe, of the above Tuppeh, stationed at the above village; and from all the inhabitants of the said village, of all casts, to the following purport: That each of you do religiously and truly depose how this sudden calamity happened; accordingly every one deposed, either by the Koran or Ganges, fully, that on Tuesday the 25th November 1788, Girdhary Laul, the naib phousdar of Mirzapore, left that place and went to the above village, taking up his residence opposite to Sheowalla. On the close of the day Hurry appeared at the phousdary cutcherry, presented a rupee as his nuzzerana, took his leave and returned home. On the next morning, when he went again to the durbar, the aforesaid lalla (Girdhary Laul) demanded cash from him for his kist; Hurry replied, that he would consider and pay the money next morning; but he did not pay the money on the promised day, being the second. The third passed in like manner. On Saturday, the 29th November 1788, the aforesaid Naib departed from Sheowalla; and went to the place where the zilledar was. He sent for the aforesaid Hurry, and made a demand of the money from him; Hurry replied, "I this day am to sell my mare and will pay." To this he answered, as you have avowedly broken your engagement, I will not give you time. He ordered his people to bring a rope, bind and beat him; accordingly the phousdar's people brought a rope, pinioned him, and beat him with sticks. Finally, the wife of the aforesaid Hurry, called Jerrain, went to the river to bathe; before this Munna by name, the wife of Butikt, (the second brother of Hurry) had set fire to his own house, on hearing of Hurry's beating. Afterwards, when Hurry's wife came, she asked Rambushksh (Hurry's third brother) what had happened to Hurry; he answered that he had died. This speech was repeated three times between these two. Finally, on the third time, the wife of the aforesaid Hurry threw herself into the fire, and was burnt; as were also near fifteen huts, belonging to Hurry, and two belonging to the cinkeed, which were adjoining to the aforesaid Hurry's. All the necessaries of the house were completely burnt, and nothing remained.

(A true translation.) (signed) *J. Neave*, head assistant B^s.

According to orders from the presence, on the 6th of December 1788, being Saturday, I went to the village of Berowly, Burholy Tuppeh Chowrassi, in pergunnah Kuntil, in company with Molovee Abseesaban, the kazy of the pergunnah, and the agent for the canoongoe, belonging to the pergunnah, for the purpose of inquiring into the affair; and an investigation did take place from all the inhabitants of the aforesaid village, from Sheikh Rehm Oolla, zilladar, on the part of the naib phousdar, and the canoongoe of the pergunnah, stationed in the aforesaid zilla.

On the above date of the above month, Sheikh Rehm Oolla, zilladar aforesaid, was examined with the Koran in his hand. The aforesaid, on oath, deposed, that first on Tuesday the 23d November 1788, "Lalla, Girdhary Laul, the phousdar's naib came from Mirzapore, to the above village, where he resided five days. On the first day Hurry Tewary went to him and had an interview, presenting a rupee as a nuzzerana. Girdhary Laul demanded money from the said Hurry for his khudkhasht, or own cultivation; Hurry promised to pay it in one day, which he did not fulfil. I, the zilladar, told him, that he ought to send for Hurry, brahmin, lalla aforesaid answered, that a man ought not to be sent for to-day, as he would come himself on the morrow; moreover, two days more than the engagement elapsed; I again asked him why it happened that two days had elapsed, he answered that Hurry had promised to sell a mare of his, and pay the government money; after that the mare was not sold nor the money received. Thereafter, the aforesaid lalla said, that Hurry had broken his engagement. Thereafter, the said lalla departed from Sheowalla, where he had taken up his residence, and came and seated himself under a tamarind tree, near the house of one of the zilladars. He sent four peons for Hurry. Hurry appeared; the lalla made a demand of the money; Hurry replied, that he had not as yet sold his mare, but would consider and pay the government money; lalla again said, you have failed in your engagement; I have now no dependence on you. Therefore the lalla ordered a rope to be brought, and directed Hurry to be tied, pinioned him, and beat him with sticks (chobe dusty); they accordingly gave him five strokes. After this, Hurry's wife, having heard this intelligence, set fire to her house and burnt herself. In consequence, there were burnt fifteen of Hurry's huts, and two adjoining ones belonging to a cowherd; no moveables of these houses were preserved; all were burnt." Thereafter, on the above date, of the above month, of the above year, Budloo Sing, canoongoe, stationed at the above zilla, deposed, that on Tuesday "Lalla, Girdhary Laul, came to the village of Berowly, and took up his residence at Sheowalla, which is to the southward of the village, two gurrys; after Hurry Tewary came to the lalla, presented a rupee nuzzerana, took his leave and went home. On the second day the lalla sent for Hurry, who appeared, with all the ryots of the village. When one pauz of the night had elapsed, he promised, by the advice of all the ryots, to pay a kist of twenty-five rupees, which would be forthcoming on the morrow;

accordingly, Hurry came to my house and said to me, "Do you demand the ryots behri from each of them separately; I am attending to mine, and will pay it." Accordingly they were all attending to their own concerns, but he did not pay the government money according to his promise. Thereafter, on the third day, the lalla sent for Hurry and asked him why he had not paid the government money; Hurry answered, that he had not got the money that day, but on the morrow would find and pay his behri, amounting to four rupees, and that of his brethren also; nor did Hurry pay the government money on that day: he came to me and stated, that to morrow would be a market-day, and he would collect his own and his brethren's behri; I answered, what does it signify, you will pay it to-morrow. I told this to the lalla, that Hurry would to-morrow give his own and his brethren's money; he replied, good. On the morning of saturday, the aforesaid came from Sheowalla, and seated himself under a tamarind tree, near the zilladar's residence. I was engaged with the ryots of another village. The lalla sent peons to bring Hurry, who came. The lalla said to him that his engagement was greatly exceeded, and the government money not paid; to-day it was absolutely necessary. Hurry replied, that he would positively give it to-day; afterwards, the aforesaid lalla told him to pay the government money immediately. In the course of this conversation, the lalla grew angry, and sent for a rope and bound Hurry, and beat him with sticks. After that, Hurry was taken by the lalla and carried to Sheowalla. On hearing this intelligence, and moreover seeing it with her own eyes, the wife of the aforesaid Hurry, of herself, set fire to her house and burnt it; there were also burnt with it fifteen houses belonging to Hurry, and two adjoining ones, the property of a cowherd. All Hurry's house moveables were burnt."

After the deposition of the aforesaid canoongoe, it appeared that Sheo Golaum, canoongoe, and Rehman Dobey were present at that assembly, and said, "Why do you beat Hurry, he will pay the cash for his behri in two gurrys." These expressions were not attended to, and Hurry was beat. On the above day of the above month, Hurry taking in his hand the water of the Ganges, deposed, "That on Tuesday lalla, Girdhary Laul, came to the above village, and took up his residence at Sheowalla; he desired Budoo Sing, canoongoe, to send for Hurry; accordingly Seweick Chobey, inhabitant of the above village, came to me and said "Lalla has sent for you." In consequence I, the aforesaid Hurry, went to the aforesaid lalla; I gave him one rupee as a nuzzer; I remained there one gurry; after that the lalla permitted me to go and bathe, and I promised to come when he should send for me. On that day he did not require me; on the next morning he placed a dustuc of three peons on me, at three annas per diem; they came to me while I was at worship; I told them that I would go to the lalla when I had finished. After that, when I had done I went to the lalla, he was then asleep. Thereafter, I and the dustuc peons came and seated ourselves near the zilladar's house. Thereafter, two gurrys of the day still remaining, the lalla awoke from his sleep; one of the dustuc peons said, "The lalla is awake, you must go there;" in consequence I sent one peon to fetch Leweick Chobey, and Bishen Tewary, assamies of the village, to carry them also along with me. We all appeared before the lalla, who said, why do you not give the cash for your cultivations? I answered, that the cash (fouta) was paid in three cases, either when the crop was ripe, assets at home, or through a banker; that I had not the ability to do either of these things. The lalla said, if you cannot do either of these three things, the government money will be lost. I answered, that I would certainly pay the government money, but with time and delay being allowed me. Lalla replied, that he would not give time; the government money was absolutely and immediately necessary. I on that said, I am not a renter or farmer, I will pay my own behri, or my personal proportion, demand the balance of the money from the assamies, because the village is cucha collection. In the course of this conversation, Budloo Sing, canoongoe, and Rehmun Dobey, assembled me and all the ryots, and gave us the advice not to refuse; that I ought to set the behri agoing, by paying some of the government money. In consequence, I told Budloo Sing, canoongoe, that, if I was allowed the delay of two or three days, I would certainly give whatever behri he should affix. Budloo replied, that I must pay the behri to-morrow; I said, that I would give what I could scrape together, and the balance the day after. Budloo Sing told all this conversation to the lalla; that the assamies would pay twenty-five rupees of their behri. Accordingly, on the evening of that day, I and the other assamies were dismissed by the lalla; the next morning I went to Budloo Sing, canoongoe, and said, you know the state of the behri; let the behri be collected from each assamie; I am exerting myself for my behri. Having stated this to Budloo Sing, I went to Pehlwan Sing, mohogen, inhabitant of Beroohapore, and said, there are ten rupees of behri due from me, if you will give it me I shall pay the government money. Pehlwan Sing answered, I have not now the ready money; if Budloo Sing will consent to my writing, I will give you a teep. Moreover, Pehlwan went himself to Budloo and said, that if he would allow of four or five days delay, he would personally be answerable for Hurry and Bishen's behri; Budloo returned for answer, that Lalla Girdhary would not agree to four or five days. After this conversation, Lalla Girdhary sent for me, I went alone; he said to me, you went away under promise of paying twenty-five rupees, why have you not done it? I said, that I was not master of twenty-five rupees, but that I was ready to pay ten rupees behri, which fell to my share, and that I would pay it on the morrow. The lalla replied, good, go home. The next morning a peon came to me, saying, the lalla requires you; I told him, that I was attempting to procure the behri, and when collected would pay it; accordingly, on the evening of that day, I sold my mare for ten rupees; the purchaser then engaged to carry the mare home in the morning, and pay the price of her. I told all this to Budhoo, I have sold my mare, and shall receive the price of her to-morrow, and pay then the behri money. I do not go for fear of Girdhary Laul, do you explain the matter and give it. Thus much I said, and returned home. In the evening a peon came to me, to demand the behri; I said to him, I sold my mare in your presence, I shall have her price to-morrow, and will pay the behri money. On the morning of the second day, two gurrys having elapsed, the purchaser of the mare went to another place, about his own business; I waited in expectation of him, at a tank near the village, and to the eastward of it, that when the purchaser of the mare might come I should receive the price of her, and pay the government behri money. Meanwhile seven of the lalla's peons came to fetch me, I said to them delay for a gurry, the behri money which is coming to my hands I will take and go to the lalla; the peons answered, "Come this moment along with us." After this, I said, "Come along with me, the money which may be at my house, I will take and go to the lalla." The said peons would not consent to this, took me by force and carried me to the lalla. I went to the lalla and made the obeisance of asees. The lalla asked where the behri money was? I answered, that I would pay it in a gurry or two. Thereafter the lalla said, I will not consent to this. He sent for a rope from his people; when the lalla had sent for a rope, I asked him why he had sent for a rope, as I should pay the behri money in two gurrys. The lalla said, that he would not consent, and ordered a rope to be brought, and me to be bound. I again said, bind and keep me, I will send for and pay the money; the lalla would not accord, but ordered me to be beat; the seebundy peons did not beat me, the lalla abused them, why do you not beat him? he himself prepared to do it; then Sheo Golaum, canoongoe, and Rehman Dobey desired him not, he also spoke to them harshly, they went on one side. After that the peons, in compliance with the aforesaid lalla's orders, beat me with sticks. I know not how much they beat me; I became senseless and fell to the ground. After that they beat me with slippers on the cheek. On this Sheo Golaum desired them not, because that now the brahmin was senseless, and had scarce the power of existence, why do you beat him? In consequence of Sheo Golaum's words they ceased. Thereafter they bound my hands with the same rope, and carried me to Sheowalla, there tying me to a mangoe tree; in consequence it was rumoured in the village, and at my house, that I had departed this life, owing to the blows I had received; wherefore Munna, the wife of Buckht, my elder brother, on hearing this news set fire to her house, and said she would destroy herself, having ascended two steps. She was preparing to burn herself; at this period the wooden steps gave way, and she fell to the ground; after this, Jerrain by name, my wife, who went to the river to bathe, came and perceived that the house was burning; she asked Ram Buhkh, my second brother, "Where is my husband," he answered, "Your husband is dead." Thrice she asked and received the same answer; she threw herself into the fire and was burnt. Notwithstanding all these circumstances, I who was tied to a mangoe tree, was not released until midnight. Thereafter I was delivered over to Bussunt Sing Dobey. Moreover I am now in confinement, otherwise I would have gone to the resident and stated my situation. Thereafter I, Hurry, was asked whether I had any witnesses to these circumstances? I replied, that Sheo Gholaum, canoongoe, Rehman Dobey, Sheo Pershaud, chowley, and Purnether Dutt Tewary, were present at my beating, and the burning of the house and my wife they know and are acquainted with them."

On the above date of the above month, Budloo, canoongoe of the above lalla, was told, " Hurry, in his zobaunbundy writes, that I carried Pulwar, mohagen, to Bualoo, canoongoe; is it true?" Budloo Sing, canoongoe, answered, " I asked Pulwan Sing, mohagen, whether he would be answerable for 10 rupees on account of Hurry?" he replied, " If you will take it at the Poormonasty or end of Aghur, I will take it on myself." Thereafter, I answered, " that the lalla would not agree to the Poormonasty." Thereafter, on the above date of the above month, Budloo Sing, canoongoe of the above village, was asked, " Whether the collections of the present year were the same as the last, or more?" He answered, " That they were the same as the last." Thereafter, on the above date of the above month, Shew Purshand Chobey, and Perneeshur Dhult Tewary, were brought by him as witnesses. Hurry aforesaid, in presence of Sheikh Rhim Olla, zilladar of the above village, on the part of the above phouzdar, and Budloo Sing, canoongoe of the above zilla, stated, with one voice, and to one purport, that the deposition of the aforesaid Hurry is completely right and true.

(A true translate.) (signed) *J. Neave*, h^{d} assistant b.

Ordered, That Girdhary the amil, together with Hurry the brahmin, and Sheikh Rhim Ulla, the zilladar's naib, and Budloo Sing, canoongoe, and Shu Gholam, canoongoe, and Remmur Dobeh, and Hurry Tewary, and Sheopershaud Chobih, and Permisaher Dult Tewary, and Ram Rukhah, the brother of Hurry, and the person to whom Hurry's mare is said to have been sold, and the wife of Hurry's brother, who set fire to the house, if she can with propriety come, be all sent to Benares by the magistrate of Mirzapore, to be there farther examined by the resident.

(A true extract.) (signed) *Jon^{n} Duncan*, resident.

N° 3.—Extract from the Proceedings of the Resident at Benares, of the 17th December 1788.

The parties in the cause of Hurry, brahmin, being arrived, as ordered on the 9th of December, and of them,—Hurry Tewary, plaintiff, and Girdhary Laul, defendant, and Sheo Gholaum and Budloo, canoongoe gomashtas, being present;—the following state of circumstances is first admitted by Hurry, as jointly reported by himself and the canoongoes.

That the village of Berowly had continued in Hurry's farm for 22 or 23 years, and that he annually gave a cabooleat for it till the end of 1194 (the year before last); that the jumma of 1194 was 501 rupees (as Hurry acknowledges), all articles included; the canoongoes say, that the jumma of 1195 was only 381, because the sayr or duties were abolished in that year, and some part of the land was also left fallow; that the revenue in 1195 (last year) was paid to Gowry Shunher, the zilladar, by each of the assamies or head persons in the village, separately, but the canoongoes add, that as there is no patwary in that village, Hurry possesses and makes out the accounts thereof, having given them to the canoongoes even for this year, and that therefore the revenue must so far have been, even last year, paid through the assistance of his accounts or statements of what was due from each person. Hurry states, that his own cultivation amounted in 1195 to 50 begas, for which he paid 112 rupees; being asked in what instalments he paid his revenue for 1194, when he was farmer, he answers, that he did not enter into engagements as farmer for Berowly for 1194, till phalgun of that year, whereupon taking credit for what the zilladar had collected up to that period, he gave at once a merchant's teep for the balance due to the end of the year, and himself paying the merchant, and the merchant paying the zilladar or collector; he cannot therefore say in what proportions the kistbundy was made good for that year by the merchant. He is therefore asked, what the general kistbundy was during his 22 years farm; whereupon he explains it by word of mouth to be as follows:

			Annas.
Kist the 1st, caustic to the end of it or poormashy			2
D° the 2d,	augun	ditto	2
D° the 3d,	poos	ditto	2
D° the 4th,	moug	ditto	2
D° the 5th,	faulgun	ditto	2
D° the 6th,	cheyte	ditto	2
D° the 7th,	bysaac	ditto	2
D° the 8th,	jeyte	ditto	2
		TOTAL	16 annas.

Being next asked, what the extent of his present year's cultivation is, he answered 53 begas 15 cottahs. To the question, whether he has paid any revenue for this year, he answers in the negative. Being asked what the whole amount of his revenue is for this year, he answers, that it is 105 rupees for mal, besides the old aboab, which was, he says, 8 per cent. as collected by Cheyte Sing in 1187. He states the particulars of the mal as follows:

	Rupees.
50 begas, a' 2 rupees per bega - - - - - -	100
3 begas 15 cottahs, being land this year brought into cultivation, at 1 rupee 8 annas per bega, as settled by the government's aumeen, about - - -	5
TOTAL rupees - - - -	105

Hurry admits that according to the custom of 22 years, that is, in conformity to the kistbundy prevalent during that time, there was due from him on account of his own cultivation, for the current year, up to the end of Cautic, or 13th of November 1788, the sum of about 13 rupees, on account of his revenue of the whole year; but he says that the kistbundy was not then settled. The canoongoes answer, that it was not settled, because there was no occasion, the order of the resident having issued for collecting in the proportion of two annas six pice, or of one anna 3 pice, for each of the months of Assim and Cautic, of which Hurry admits that he had paid no part up to the 29th of November, thirteen days after the end of 2d month of Cautic, by the end of which month he should, by his own account, have paid a proportion of two annas, according to the former kistbundies.

Girdhary Laul next represents, in the presence of Hurry Tewary, that when he went to the village of Berowly, the canoongoe, Sheo Gholaum, delivered in the accounts, stating that the jumma or rental of that place was, for the last year, 380 rupees two annas, the proportion or instalment due on which, to the end of Cautic (as per regulation issued to that effect) amounted, to the end of Cautic, to 59 rupees six annas for the whole village; that as only five rupees (the segoon or first payment) had been paid of this, although two months and a half of the year had elapsed, he went to the village himself to enforce payment, and being referred by the canoongoes to Hurry, as the only person who had, and kept, the accounts (there being no patwary) he sent for Hurry, and desiring him to pay the 59 rupees six annas, on account of the village, Hurry answered, that the village was kham, or not contracted for by him, or any other farmer, and that each person must therefore be separately collected from. Girdhary says, that he then desired Hurry to produce the ryots, to do which he (Hurry) went home, but did not that day return, wherefore a dustuck was sent for Hurry the next morning, when he desired the said Hurry to put the government's money in a way of being paid; and, Hurry answering that he was willing to comply, Girdhary observed, that two annas and a half were due for the first two months, and that two months and a half had elapsed without any part thereof being paid; to which Hurry answered, that he had not the means, either from his crop or his own substance, or that he could borrow it through a mohagen; Girdhary replied, that he knew nothing of his (Hurry's) personal means or credit to borrow; but that this he did know, that Hurry had reaped the kereeff harvest, without paying any thing for any part thereof: Hurry answered, that the kereeff harvest had procured nothing, and had been reaped for the cattle; to this (as Girdhary continues), " I objected, that his village being uncontracted for, he should not have reaped and carried away the crop without letting me know and inspect it, that it might have been known of what it consisted. He then remained silent, upon which, Rhernun, dobeh, and Budloo, canoongoe, who were both present, interfered and silenced Hurry's objections, by asking whether, now that Hakern was come into the village, Hurry would pay any thing or not? observing that fifteen days had elapsed, beyond the period of the first kists, without any thing being paid. Then Rehmeen and Budloo took Hurry and a few ryots, who were with him, aside, and spoke thus to them; 'as in the presence of the peon of the collector, and in conformity to the writing you all gave, that you had cut up 32 begas of the kereeff crop, and appropriated the same to your uses; will you pay any thing on that account or not?' It was then agreed, among them all, to pay 25 rupees, in addition to the five they had paid as before mentioned, and the canoongoes and Rehmeen recommending these 25 rupees to be taken for the present, as all that could be conveniently got, I at first objected to this, as being quite inadequate; but at last, through the recommendation aforesaid, I agreed to take 25 rupees from the whole village; this happened and was thus agreed on at night, when Hurry went home, and the next evening I sent for Hurry to put him in mind of the engagement. He answered, 'the villagers don't pay me; 11 rupees are chargeable to me; do you take the rest from the villagers.' I replied, 'well, give your own money, and produce the other people to me that I may collect from them.' Hurry desired to have a peon to produce the others, and promised to pay his own money the next morning; the peons went and brought three people, saying it was all he could find; of these, one was a brahmin, and the two others were dependent on him. I asked them how much of the twenty-five rupees was due by them? they answered, that four rupees was due by them, which they promised to pay the next day. I then asked Hurry whence the remaining ten rupees of the twenty-five were to be made up? he answered that they were gone to look after their money. All the next day, none of the money coming in, I sent to Budloo, one of the canoongoes, and said, that I was laughed at by the people of the other villages for lying so long at Berowly and getting nothing; and this had even a bad effect on the general collections. Budloo answered, that it was necessary to take measures. I sent a peon, who came back, saying he could find nobody. Thus that night passed over, making three or four days thus lost; the next morning being Saturday, I desired a peon to go and collect the people, the peon came back, saying, that he could find no one except Hurry, who was sitting at his house. I, therefore, going myself, and sitting down under a tree, sent for Hurry, and sent altogether six people, one after another, for fear Hurry should run away. When he came, I asked him to pay the money. He said, 'there are due from me 11 rupees,' I said, 'give nine, or even eight of them?' he answered, 'I have sold my mare, when I get the money I will pay it.' I answered, 'you are a phylosooph, or sophist, bring it here and I will sell it for you.' He answered, 'that the mare was not fit for my mounting or use;' I replied, 'that I did not want it for my own mounting.' He said, 'I will consider myself, and pay the money.' Seeing this procrastination, and believing that if I let him go he would run away, I desired the peon to bring a rope and bind him, and to carry him to my house. When he was bound, I said, 'He is a phylosooph, beat him three or four strokes with a stick.' The peon gave him three or four strokes; after which, he falling, I ordered him to be taken up, and conducted to my own place or lodging; when he went there, the peon tied him to a tree, and four peons were placed round him, lest any tumult should be made by the villagers. Then, sitting in my house, about a minute afterwards I perceived a flame rising out of the village; I then grew angry at Budloo, canoongoe, and the peons, and desired them to go into the village and put out the fire. Budloo returned, after having gone only a little way on the road; and the peons (by name Soobran, &c.) returned, saying, 'that the brother of Hurry was standing at the house with a drawn sword, and that the house was burning.' I then told the peon not to go near men with drawn swords, and this is all I know."

Hurry having heard the above relation, and not admitting all the parts of it, delivers his account as follows, which is here recorded.

"On the first day that Girdhary came to the village, Budloo Sing sent a peon to call me; going to Girdhary, I gave him a rupee as nuzzer. Lalla said, 'give me your behri;' I replied, that when the villagers came from bathing, I would do what he desired. All that day thus passed. The next morning dustucks were issued, and a peon came to me; I went there; when arrived, lalla was asleep; when he awoke I went to him with the other assamies, it having been agreed that Shewick, Bishen and I should negotiate or settle for all the other ryots; Girdhary said to me, 'now Hurry, what is the state of your kistbundy and revenue; have you any thing to pay, or not?' I answered, that surely there was money to pay, but that revenue could only be paid three ways, either from the crop, or personal subsistence, or borrowing, neither of which existed with us. He then answered, by saying, he supposed we meant to give nothing; we answered, that we had never been in balance, and that we only wanted time, and only required 10 or 15 days time to get our goor ready. Girdhary then desired us to contrive at least some payment, and I then observed, that although I was not the farmer, and that each person was answerable for his own cultivation, yet I would use my endeavours, provided something less than what was due, or in demand was taken; as for instance, eight rupees for 10. Girdhary then asked Budloo, canoongoe, how much the proportion of two and a half annas would come to? Budloo answered, 43 rupees; then the ryots and I all said, that we could not pay 43 rupees; but that, if they had time, they would give what they could; Girdhary Laul then desired Budloo to explain to us, that as he had money to pay to government, where was he to pay it from, if we did not contribute; then Budloo and Rehmeen took me, Shewick and Bishen aside, and told us to pay one rupee for each of the begas that had been cultivated in the kereeff harvest, which we agreed to, and as we had paid five rupees before, 25 rupees remained; Budloo and Rehmeen, dobeh, desired us to pay this amount immediately, or early next morning. I answered that it could not be paid till the day after to-morrow. Budloo replied, that Girdhary Laul would not agree to this; that therefore we should stipulate to pay on the morrow, and that what remained unpaid would be made good the next day. I observed, that we would say as he desired, but that our engagement was for the day after to-morrow. Budloo then said to Girdhary, that on the morrow the 25 rupees would be paid; to which Girdhary agreed. He then sent us home. The next morning I went to Budloo, and said, 'I am not the master of all the assamies or people, but I will pay the amount due from me.' I therefore desired him to collect the difference from the other ryots; saying this, I went home. Then immediately a man of lalla Girdhary Laul's came to call me to come where Budloo, Sheo Gholum, Rehmeen and Cossinaut Tewary were sitting; Cossinaut said, Tewary, why this delay in the payment of the kist of Berowly? I answered, that all the assamies had promised to pay the preceding evening, and that I was ready to pay part. Lutcha then came, and Budloo asking me what Lutcha's share of the assessment agreed on last night was? I answered, four rupees; Budloo then asked me what was due by Budloo Paury, I answered one and a half rupees, which Parry agreed to; getting up we then went to Budloo's house; where I desired him to collect what I had assessed on the several people; and that I and Bishen were going to the merchants for our shares. I went to Phelwan Sing, the merchant or mehagin, and told him that 10 rupees were due from us two, and that if he would give it, we would pay it in 15 days. He answered, that then he had no ready money, but that if Budloo would trust to his note he would enter into one to pay the money at a certain period; thence I returned home, and told Budloo that having settled with Phelwan Sing, when he came I would terminate the business. Phelwan soon after came and proposed the above terms to Budloo, but the latter said that Girdhary would not agree to wait till the end of the month; then a peon came to us, saying, that Girdhary Laul had sent for us to the cutcherry. I went to the cutcherry, lalla Girdhary desired me to produce the 25 rupees I had stipulated for last night. I answered that I knew nothing of 25 rupees, but that as to the 11 rupees which was due from me, I desired to know what Phelwan Sing had said, on which Budloo answered, that Phelwan Sing had agreed to pay at the end of the month, which Girdhary did not agree to; I said if lalla has not agreed I will to-morrow pay the amount due by me. Lalla said, 'very well,' let it be given to-morrow; I then went home. Out of 11 rupees, seven were due from my brethren, and four from me. Early on the third day I said to my brethren, that I had my own four rupees, and that they were to produce the other seven, due from them, to be paid into government. My brethren said, that the next day being Saturday, and a market day, they would make it up. In this interval I proposed to sell my mare to Cossinaut, who offered to buy it. Bussunt Sing settled the price at 10 rupees, Cossinaut said that to-morrow he would pay the money, and take the mare. At that time I went to Budloo, saying that I had sold my mare to Cossinaut, and that he was to pay the money the next day, when I would also pay. At night Cossinaut sent me word that the mare being only worth eight rupees he would only give that for it; I said very well, and Cossinaut said that he would the next day, in the morning, bring the money. The collector's peon came that night to call me, I told him that I had explained the circumstances to Budloo, and would the next morning sell my mare and bring the money; and that I desired Budloo to mention this to lalla; and that I could not go to lalla without money, being greatly ashamed. Hearing this, the peon went back. The morning of the fourth day I went to Cossinaut Tewary, desiring him to pay the money; he answered, 'stay two ghurries longer, the money is sent for and coming, and I will pay it to you; or, if you desire it I will pay it to lalla;' saying this, Cossinaut went into the village to bring the money; I went and sat down by a tank, in expectation of Cossinaut's coming, when a peon came, saying, that lalla called me, and desired me to bring money with me. I said, 'wait another ghurrie, Cossinaut is coming, I will take the sum and go along with you;' soon after two peons came, and in two ghurries four or five peons came, desiring me to come, for that lalla called me; I answered, 'the money is coming, I will go with it;' the peons would not attend to this; I replied that there were four rupees in my house, and that I would take that in my way to Girdhary, as going empty-handed was not proper; the peons would not agree to this, but taking me carried me to lalla, who asking me for the money, I mentioned that I had sold my mare, and that the money being on the way I would pay it before I left him. Lalla replied by desiring the money to be immediately paid; and adding, that he would take 10 rupees where I had 11 to pay. I answered that Cossinaut is coming, and that I would pay him all the 11 rupees before I went; Girdhary said, 'bring the mare to me.' I replied, 'the mare is not fit for you; the mehagin is bringing the money which I will give to you.' Lalla answered, 'this I do not agree to.' He desired the peon to bring a rope; I said, 'why sir do you send for a rope? keep me here and I will not go till I pay the money.' Lalla again desired the peons to bring a rope. The peon did so; Lalla said 'bind him.' I asked, why they bound me, and desired they would take the money and let me go. Lalla again said, 'what are you looking at,—bind him.' The peons tied my hands. He then ordered me to be beaten with (cherry or chobedasty) sticks. I said, 'why beat me? my money is coming and you will release me.' Lalla again ordered the peons to beat me. Sheo Gholam said, 'he agrees to pay the money, why do you beat him?' Girdhary said, 'am I to collect the money by what you say? what signifies what you say; in whatever manner it may be, I will take the government's money.' Sheo Gholam held his tongue; then Girdhary became angry and desired the peons to beat me. The peons began to beat me, and two peons on each side beat me four or five strokes with the chobedasty or sticks, which giving me pain, I fell on the ground. Lalla Girdhary Laul said, 'carry him to my lodging;' and the peons did so. When the peons were beating me, and I was fallen on the ground, a nephew of mine was standing by, a spectator; he went home and gave intelligence at my house that Hurry was dead. My elder brother was in the house; he said, 'since Hurry is dead, what signifies my life?' He looked out for a knife to rip open his belly, but as there was no knife in the house, he went into a barber's shop, and getting a razor, wanted to rip open his belly. The women coming, took the razor out of his hands, saying they would burn themselves; but why should he, who was a chief or head man throw away his life, when one chief or head had already been killed? My mother and the other women forbad my brother; and my brother's wife went into the house and set fire to it, saying, she would burn. Standing on the other stair or ladder, she set fire to the house, and herself fell from the ladder on the ground; Deo Dult and another person came and took her away, meanwhile the house was burning. When the smoke appeared, Girdhary Laul perceiving it, sent peons to put it out; when the peons went to the village, my brother understood that they were coming to take him and to put out the fire; wherefore he stood separately, holding the razor in his hand, and said, 'if you come to me I will give up my soul; one has already been killed, and I will also die.' The peons upon hearing this came, when two or three houses had been burnt; my wife who had gone to bathe in the rivulet, returning, saw that there was a flame, upon which she went by the window into the house; she asked my brother what was the matter? and why he had set fire to the house? My brother said, 'Hurry Tewary has been put to death by Girdhary Laul.' My wife asked again, 'has he actually killed him?' My brother answered in the affirmative. On hearing this, she said, 'since my husband has been killed, of what use is life to me? I also will die.' Saying which, she went into the house that was burning, and was herself burnt. Meanwhile Rehmeen came to me and said, 'whatever was to happen has happened; now whatever you say shall be done; do you go home?' I said, 'where shall I go? my house has been burnt and my wife also; I will on no account go to my house as long as my soul remains in my body; I will stay with Girdhary Laul.' Rehmeen again expostulated with me as before, and I gave the same answer. Then some creditable persons, such as Amaun Sing Kullender, and Rehmeen, sitting together, said, 'Hurry Tewary wants to take away his own life; if Bussunt Sing come and speak to him he will agree to what Bussunt says.' By their advice a man went to call Bussunt Sing. The people of the village thinking that they were carrying me away to Mirzapore, my brethren taking, some of them razors, others knives in their hands, prepared themselves to the end, that whenever Girdhary Laul should carry me, Hurry, into Mirzapore, they would surrender their souls. This I heard, and sent word, that Girdhary Laul was not carrying me away, but keeping me with himself; and that if, and when he did carry me away, they might do as they liked. In that interval, Bussunt Sing, dobeh, came and said, that what fate had ordered had happened, and that there was neither any fault on the part of Girdhary Laul, or on mine, and that I should go home. I asked, where my home was that I should go to? and that as long as I lived I would stay with Girdhary Laul. Bussunt spoke to me a great deal on this subject, but I refused to go home, saying, the sight of my house would kill me. Thus the whole day passed; at night Kullender Panreh came, and said, that whatever was to happen had happened; and asked me, why I now overturned the government's authority? and that by Girdhary Laul's removal I should be above all culpable. I said, why should Girdhary Laul be removed or go away? and why should I overturn the government's authority? let Girdhary Laul give me a batte, and I will go out of the country. Kullender Panreh said, that Girdhary Laul would not give me such a batte; being desirous not to expel me from, but to cherish me in the country; and he desired me to go along with Bussunt Sing. I then asked Bussunt Sing why he carried me along with him? and that I would stay with Girdhary Laul. Bussunt Sing said, that I must go home with him to my own house; that I had no business to stay with Girdhary Laul; and that whatever was to happen had happened, but would not happen again. I said, 'why should I go home? and why, and for what purpose he wanted to carry me home?' Bussunt Sing said, 'I fear this; lest two or three others who are yet in your house, should also throw away their lives:' adding, 'whatever was to happen had happened, let it not again happen; and I speak for the safety of your life, that you go not elsewhere.' As Bussunt Sing spoke in this manner, I upon this asked him if then he was to be my security to prevent my going anywhere else? he answered, 'yes.' I said, 'be you my security that I shall not run away anywhere, and that if I do, you will cause me to appear.' Bussunt Sing said, 'I become not your security in respect to your eloping, but that you do not go anywhere to complain.' I said, 'be at ease in that respect. That during my life I will not anywhere complain. Bussunt Sing said, 'if you continue to sit here, the authority of government is or will be overturned.' I said, 'if by my sitting here the authority of government is likely to be overturned, I will immediately go home.' Getting up, I went and sat under a tree; my brethren came, to whom I explained, that whatever was to happen had happened; that in this respect there was neither any fault on my part, or that of Girdhary Laul. In this manner I satisfied them. That night I slept there; when morning came, I said, 'let us here bury this corpse;' but Bussunt Sing came to me and said, 'why do you bury the corpse? let it be burnt;' and the corpse being accordingly burnt, I remained in my own house; when lalla Buckshee Sing came, and inspecting it, took down the particulars, after which I was summoned to this place."

Hurry is now farther asked, with what kind of stick he was beat? he answers, by bamboo sticks; being asked how often? he says he does not recollect, as his senses left him; being desired to show the places of his body where beat, he says, that he was beat on the arms and back. He shows one or two slight marks on the former, which he ascribes to the beating; but none on the back. Hurry says, "this is because twenty days have elapsed." Hurry adds that one of his arms has pain in it from the beating; that his nephew, who went and gave notice that he was dead, is called Permisser Dult, the son of Decrease, his deceased brother; being asked if he knows why his nephew carried this false intelligence to his (Hurry's) house? he answers, that when Permisser (who is about twenty years of age) saw him fall, he ran away, and gave the intelligence of his death to his family, without fully ascertaining the fact; and to the question, why he did not ascertain it, Hurry answers, from fear. Hurry farther says, that Permisser does not live with him, but has a separate house, and that he is now come down with him to the city of Benares.

Permisser Dult attending, and being asked what intelligence he had carried to Hurry's house? he answers, that when he saw Hurry fall, after being beat, he went home and gave intelligence that Hurry was dead, to all the family; being asked what happened thereon? he says he does not know, because he went into his own house; therefore, he and Hurry jointly answer, that he does not know what happened. Being asked if he knows who first set fire to Hurry's house? he answers, no. Being asked whether he considered it as proper and befitting, and as consistent with his sentiments of religion, as a brahmin, to hazard such an assertion as that Hurry was dead; he says, "I did not say that Hurry was dead, but that he had been beaten." He is next asked, if he did not say that Hurry was dead, how they came to know and believe it at home? he answers, "I was not the only one who spoke, there were many others who did so;" in short, he cannot clearly answer this question.

Hurry is next asked, who first told his wife that he was dead? he answers, "my wife first heard in the bazar that I was, or had been beaten (marna), and she heard it again at the house. From hearing that I was beat she burnt herself, and not from hearing of my death."

It is here observable, that Hurry, since Permisser's denying that he carried the news of his actual death, avails himself (for what reason is not apparent) of the ambiguous sense of the word *marna*, in the Hindostany; which answers exactly to the term "to smite" in English, including the sense both of striking and killing; but it is evident (at least the cutchery officers, as well as the resident thinks) that till now he (Hurry) has through the whole course of his evidence, both here and before Buckshee Sing, used it clearly and unequivocally in the sense of to kill, by beating.

Hurry is now farther questioned as follows;—

Then it now appears that your wife thought you were still living when she burnt herself?—Yes; burning herself in the idea of saving my life, by making herself a sacrifice for me, and thinking, if I was not released and should die, how could she live. In like manner as a circumstance happened in our family about twelve years ago, when, having a dispute with one of my brethren, and he coming on to smite me, I took a sword and wanted to lay open my own bowels with it, whereupon my wife (now burnt), and another female, took my hand, and my wife remonstrated, saying, "do you first kill me, and then kill yourself; because you can get another wife, but I cannot get another husband;" upon this I struck my wife a blow on the neck with the sword, intending to kill her, and wanted then immediately to lay open my own bowels, and that we should die together; whereupon I was prevented from wounding myself by people's interfering, and my wife recovered in about a month, so far as to walk about, and entirely in about six months; and our family dispute ceased, or was made up.

Budloo Sing, canoongoe, is now sworn; and examined as follows.

Did Hurry come to you on the friday, to apologise for the failure in his promise of paying on that day, and promise to pay it the next day, in the morning?—He did; and told me that he had sold, or was selling, his mare to Cossinaut, and would pay the next day; I said, "if the mare be not sold, what then?" Hurry replied, "if it be not, I will contrive some other means." I desired him to go to lalla Girdhary Laul, and tell these particulars; he answered that he would not go. I said "well, when I go I will mention it," and Hurry went home; which I then reported to Girdhary Laul, who said nothing.

Were you present when Hurry was beaten?—I was at a distance; but in sight.

How many strokes did he get before he fell?—I cannot say how many.

As you were an eye-witness, declare whether the beating that Hurry got, exceeded the usual beating that others get in revenue cases?—Certainly; as he fell it may be considered as having been excessive.

How long did he lay?—About five minutes.

Did he then, when he got up, walk to the house of Girdhary Laul?—Yes, the peons having hold of the rope.

Was the house set on fire at the time of Hurry's falling, or after his being carried to Girdhary's place of abode?—Soon after his getting up, and arrival at Girdhary's place of abode.

Now that you have the Gunga jel, or water of the Ganges in your hand, say why, in your opinion, the house of Hurry was set on fire?—It is the custom of the pergunnah, where there are many brahmins, and whenever they are coerced for any thing, they are ready to burn their houses and give up their lives, as has happened (as I have heard) in several other instances similar to the present.

Hurry being here asked, what is the name of that brother of his who wanted to rip open his belly with a razor? he answers Ram Bukhsh, that he is older than Hurry, and only tends the cattle, and that they live together in the same house.

Girdhary Laul has represented in his petition, that your brother forced your wife into the house and burnt her; as you are a plain-spoken and truth-speaking man, declare whether this be true or not?—That is not true; how could my brother lay his hand upon my wife?

To Girdhary Laul.—Upon what foundation did you make the above-mentioned assertion in your petition?—Because when my servant Hur Pershaud went to put out the fire, Ram Bukhsh, the brother of Hurry, came with a tulwar to put him to death, therefore the said man came back to me, and said, that Ram Bukhsh would not let the fire be put out, and was determined on the woman's being burnt.

Hurry objects to this answer, by saying, that when Hur Pershaud came, his wife had not then begun to burn, for that she went herself and put out the baskets containing wearing apparel and some money, asking why these things should be burnt, and that she alone would burn.

Then it appears that these clothes and that money were saved?—Yes, but the money was carried away by some one in the tumult.

How much money was there?—I know not; it belonged to my wife and her children; what funds there were for paying the government's money with I kept at the banker's; whatever else was my wife's and her children's, she kept herself.

Cossinaut being next called in and sworn, admits that there was a negociation between him and Hurry for the purchase of the mare, and that he promised to pay him eight rupees for her, when and if he should get the money from the merchant; that he was accordingly going to the merchant, to get or ask for the money, when he learned that the uproar had happened in respect to Hurry, and that he therefore returned.

He, Gholaum, canoongoe, being next sworn, admits that he was present when Hurry was beat; that he received four or five strokes from one litty or stick; that no blood followed therefrom; that Hurry fell down, but not senseless, as he was making a great noise; that he lay a minute or so on the ground, and then the peons carried him away by Girdhary's desire, to the lodging of the latter. Being asked, whether he objected to Hurry's being beat, he answers that he did, because he did not think it necessary to beat him, and thought that detaining him a month would have been sufficient to effect the payment of the money. Being asked, whether Hurry's beating was excessive, he says, not in his opinion, as all those who pay the revenue are liable to be beat, when in balance and delaying to pay their revenue, and that he does not think this beating was in its nature excessive.

Remun, dobeh, being next sworn, says, he was present whilst Hurry was beat; that he received four or five strokes, from which no blood followed; that he fell down and cried out, but was not senseless; and that he does not think the beating Hurry got was excessive in its nature.

Hurry is now told by the resident, that he expects he (Hurry) will obey and conform to what he shall recommend in this business, and act so as that the collections may not be impeded, nor the authority of government disturbed, which Hurry agrees to, and declares that he will readily acquiesce in what shall be ordered by the resident; adding, that in this case there have been faults on both sides; for that as the saying is, " a noise or clap cannot be made single handed, unless the two hands be struck against each other;" and Hurry says, that his fault was in not having the revenue ready, Girdhary in not having sufficient patience.

The above inquiry, though only this day recorded, has already taken the resident up two complete days in making. He now dismisses the assembly; and considering that it is necessary and even indispensable, not to encourage the brahmins of Kuntil in such acts of frenzy, but to show a firmness, and that government is not to be frightened into a relinquishment of what is right and just, by their madness, does, for the attainment of these essential ends, think it requisite that Girdhary Laul (whose want of patience to a certain degree, has not at the same time escaped observation, and a proper degree of reprehension) should return to his station, and not be removed, at least for the present; as, if he were, most of the brahmins in that part of the country would set the government at defiance, and refuse to pay any revenue. The resident having, therefore, yesterday determined on this point, at the close of the above inquiry, which happened yesterday, he then also sent for Bussunt Sing, the person who had become surety for Hurry, after the burning or rather suffocation of his wife, and desired him to facilitate a conclusion between Roop Chund and Girdhary Laul on the one part, and Hurry on the other, which there seemed no great difficulty of effecting, considering Hurry's own previous disposition to acknowledge his own fault, and the criminal conduct of his family. Accordingly, this morning, all parties attending, it appeared that Hurry had given a rozynama, in which he acknowledges the fault or error of his family, and acquits Girdhary Laul of blame.

Upon this the resident dismisses Hurry and Girdhary into the mofussil, desiring them to unite cordially together for the promotion of the government's affairs, which they promise.

Roop Chund has given the farm of Berowly to Hurry, and all parties depart apparently satisfied.

Roop Chund requesting that Girdhary may be accompanied by two of the resident's chuprassys into the mofussil: this is agreed to, and they are desired to remain for ten days with him to show that he has the support of government, but they are not to interfere, or be employed, in the details of the collections.

N° 4.—Examination of Dobe Rauje Koorny.

His Deposition or Declaration.

I, Dobe Rauje Koorny, of the village of Rowh, have by borrowing money cultivated 25 begas of land, in the pergunnah of Shoo Perseen Sing. In that 25 begas there are three begas of sugar cane, and I applied to the zemindar Goordeil Sing relative to the expression of the juice of the sugar cane, saying, that if he were pleased so to order I would prepare the sugar mill, and having pressed the cane would pay the revenue of government: the zemindars in question ordered accordingly that I should prepare the mills, and having got my money together pay it to government. On hearing of this Bikrem Sing, bhoonyar, and Simbhoo, patick, raised a quarrel with me, saying, "do you use this mill for two days, and we will use it for three," but I would not agree to what they said; and having prepared the mill, had pressed the cane during two days, after which I went to water my cultivation, and was desirous of proceeding thereto, but they (Bickrem and Simbhoo) would not allow me to take water for the first day; and after four days I watered my land once, and they then again stopped me, saying, they would not let me take water, I accordingly desisted the day before yesterday. The zemindar sent for me for the revenue, I answered that hitherto I had not been allowed to water my crops, and had not pressed my cane, how then could I pay the money of government; hearing this, the peon returned, and this morning, to-day being the 16th December 1788, Bikrem and Simbhoo sent for me. On their man coming it appeared to me that this day they would dishonour me; conceiving this I got from the wife of Besswuna, barber, a razor, on plea of wanting to shave myself, and proceeded with this razor to the bhoonyar's (Bikrem's house), determining in my own mind that when or if he should say any evil to me I would give up my soul.

When I came to the aforesaid bhoonyar and patick, they asked me why I did not pay the revenue of government? I answered, I have not yet watered my ground, how can I pay the money? and why don't you who have watered your ground pay your own revenue? hearing this, the bhoonyar flew into a great passion, and abusing me, said, he knew I was a great rascal. He then called out to the people near me to give me a drubbing, and himself got up to beat me; on his getting up I ran off towards my house, when it again coming into my head that at length he would dishonour or disgrace me, I returned all the distance of the road I had gone, and going to the door of the bhoonyar I ripped up my belly with the razor. On hearing this my sons came to me, I desired them to carry me to the resident, before whom justice would be done; the bhoonyar said, why do you go to the resident, come to hakin here, (meaning the local revenue collector), but not attending to what they said I am come here.

Why did the bhoonyar and patick send a man for you, and why did they ask you for or about your revenue? What was their authority over you to occasion such a circumstance?—Neither the bhoonyar or patick were my hakins (or revenue collectors), neither did I pay my revenue through them, and they had no connection with me, but the sugar mill was annually held between us, if they used it two days I used it also two days. This was an ancient source of animosity; from my knowledge of which I thought or suspected that probably the hakin's man was come to them, and that on this account they had sent their man to call me to get me disgraced, by or through the hakin's man.

Why, before ripping open your belly at the door of bhoonyar and patick, did not you come first to the resident to complain?—Seeing that my land had not got water, and that I was ruined; and that no merchant would lend me; I did therefore, in the passion thence arising, rip open my belly.

(A true translation.) (signed) *Jonⁿ Duncan*, regʳ.

Ordered, The resident at Benares be acquainted that the board approve of his proceedings in the cause of Hurry, brahmin.

Extract BENGAL Revenue Consultations, the 4th February 1789.

Read the following Letter from the Collector of Shahabad, to the Right Honourable Charles Earl Cornwallis, K.G. Governor General in Council, Fort William.

My Lord,—CASES sometimes occur in which a collector, having no specific orders for the guidance of his conduct, is necessitated to act from his own sense of what is right. This assertion has this day been verified in an application from the relations and friends of a Hindoo woman, for my sanction to the horrid ceremony of burning with her deceased husband. Being impressed with a belief that this savage custom has been prohibited in and about Calcutta, and considering the same reasons for its discontinuance would probably be held valid throughout the whole extent of the Company's authority, I positively refused my consent.

The rites and superstitions of the Hindoo religion should be allowed with the most unqualified tolerance, but a practice at which human nature shudders I cannot permit within the limits of my jurisdiction, without particular instructions. I beg, therefore, my lord, to be informed whether my conduct in this instance meets your approbation.

Shahabad, 28th Jan. 1789. I am, &c. (signed) *M. H. Brooke*, collʳ.

Agreed, That the collector of Shahabad be acquainted that the board approve of his having refused to give his consent to the application made to him, on the part of a Hindoo woman, for permission to burn herself with her deceased husband. That though they are desirous he should exert all his private influence to dissuade the natives from a practice so repugnant to humanity and the first principles of religion, they do not deem it adviseable to authorize him to prevent the observance of it by coercive measures, or by any exertion of his official powers; as the public prohibition of a ceremony, authorized by the tenets of the religion of the Hindoos, and from the observance of which they have never yet been restricted by the ruling power, would in all probability tend rather to increase than diminish their veneration for it; and, consequently, prove the means of rendering it more prevalent than it is at present. That it is hoped the natives themselves will, in the course of time, discern the fallacy of the principles which have given rise to this practice, and that it will of itself gradually fall into disuse.

Extract PROCEEDINGS of the Nizamut Adawlut in Bengal, the 4th Dec. 1793.

ON the 9th November 1793, answering to the 4th Rubeenssanee, 1208 Hijery, Ram Bux, prisoner, charged with the murder of Rickney Roy, sent by Meer Doomeen, darogah of the tanah of the village Doomraong, in the pergunnah Bowgepoor, to the magistrate of Shahabad, with the nazar of the phouzdarry of the above zillah, attended at the cutcherry of the court of circuit for the division of Patna. The charge against Ram Bux, the prisoner, was read; which is as follows, viz.

Rickney Roy and Mussumaut Kablissia, inhabitants of the village Geelhindia, for five years had cohabited together, and in consequence of the present regulations of the phouzdarry, Rickney Roy, and Mussumaut Kablissia, came to me; the aforesaid woman, Kablissia, made a confession of her circumstances, and said, being destitute of clothing and subsistence from any person, therefore she of her own accord was entertained by Rickney Roy, and considered him as her husband. Rickney Roy also said, that he had no family tie, and that for five years they had been intimate. Though there be no provision for such a case in the Regulations, and as I saw that they were both satisfied, I gave them leave to depart, whereupon they returned to their village. Thereafter, on the night of that date, Shindial and Ram Bux, brothers of the aforesaid Mussumaut Kablissia, and Ramdial, brother-in-law of Shindial Beehoo, of the chahar cast, all in association to attack Rickney Roy, seized and carried him away from without the village, where they beat and wounded him with spears, and then threw him into a well. In the morning the inhabitants of the place took him out alive; but after two ghurries of the day, on the 3d of the above month, the aforesaid Rickney Roy died, and the above-mentioned Mussummaut Kablissia burnt herself with his body.

Extract Bengal Judicial Consultations, the 19th May 1797.

N° 1.—(Criminal.)—Acting Magistrate of Midnapore, to the Honourable Sir John Shore, bart. Governor General in Council, Fort William.

Honourable Sir,—On receiving information this morning from the cutwal, that a child, by name Kumly, intended sacrificing herself with her husband, I thought it my duty to endeavour to prevent its taking place. She is scarcely nine years of age, and I am convinced can give no good reason whatever for so doing. Her aunt, who accompanied her, used her endeavours to dissuade her from such an act, but the superstition of the higher order of Hindoos has filled her head with such notions of its propriety, that I fear the business may yet sooner or later be accomplished. I may have erred in interfering with their religion, of which they say this is a part, but as the information was brought to me, I thought it my duty as magistrate to prevent it, as also from motives of humanity, and hope my conduct will meet with your approbation. I have, &c. (signed) *James Battray*, act^g mag^te.

Zillah Midnapore, 17th May 1797.

Ordered, That the acting magistrate be informed, that the Governor General in Council desires he will use every means of persuasion in his power, to induce Kumly to relinquish her intention of sacrificing herself; and that he will also endeavour to persuade her family to exert their influence in discouraging her from the execution of such an intention.

Extract Bengal Judicial Consultations, 7th February 1805.

N° 6.—(Criminal.)—Acting Magistrate of the zillah of Behar, to George Dowdeswell, esq. Secretary to Government; Judicial Department.

Sir,—A Circumstance has occurred at this place, which I think it my duty to represent to you, for the information of his excellency the most noble the Governor General in Council.

Yesterday morning the police darogah of Gya reported to me, that a man of the cast of bunnya had died on the night of the 2d instant, and that his relations were preparing to burn the corpse; that they also intended to burn the wife of the deceased (a girl of twelve years of age) upon the same pile. The darogah likewise stated to me that some friends of the girl had applied privately to him to prevent her burning herself; adding, as the father and friends of the deceased were persuading her to it, they could not interfere publicly, without incurring censure and disgrace from the rest of their tribe.

Upon receiving this report, I directed the darogah to proceed to the spot where the pile had been erected, (and where the corpse of the deceased, and the girl had been previously conveyed), to ascertain if it was voluntary on the part of the girl, and at the same time to endeavour to dissuade her from being guilty of such a rash act.

On the darogah's arrival at the place, he found the girl surrounded by an immense concourse of people, and the friends of the deceased preparing to set fire to the pile, upon which they had already placed the corpse, and were persuading the girl to ascend it also. She appeared to be in a perfect state of stupefaction or intoxication, and as it did not appear to be the wish of her friends that she should burn herself, I deemed it incumbent on me to exercise my authority, as magistrate, to prevent it; and I am since given to understand that the girl and her friends are extremely grateful for my interposition.

As I am not aware of the existence of any order or regulation to prevent such a barbarous proceeding, and as the prejudices of the natives may be affected by an interference on the part of the magistrate, I beg that you will represent the case to his excellency the most noble the Governor General in Council, for such orders as his lordship may be pleased to pass for the guidance of the magistrate in future. I have, &c. (signed) *J. R. Elphinstone*, acting magistrate.

Zillah Behar, 4th January 1805.

The secretary was directed to write the following letter to the register of the nizamut adawlut, on the 5th instant.

N° 7.—To S. T. Goad, esq. Register of the Nizamut Adawlut.

Sir,—I am directed by his excellency the most noble the Governor General in Council, to desire that you will lay before the court of nizamut adawlut the enclosed copy of a letter, from the acting magistrate of Behar, respecting a woman whom he had prevented from burning herself with the body of her deceased husband.

2. The nizamut adawlut is aware that it is one of the fundamental maxims of the British government to consult the religious opinions, customs, and prejudices of the natives, in all cases in which it has been practicable, consistently with the principles of morality, reason and humanity. On adverting however to the circumstances stated by the acting magistrate of Behar, respecting the case of the woman mentioned in his letter, particularly to the extreme youth of the party, and her reported state of intoxication or stupefaction, when the ceremony of burning the body of her late husband took place, the Governor General in Council considers it to be an indispensable duty to ascertain whether this unnatural and inhuman custom can be abolished altogether; or if that desirable object should appear to be impracticable, consistently with the principles above noticed, to adopt such measures as shall in future prevent, as far as possible, any undue influence over the minds of women in the situation above described; and more particularly the abuse noticed by the acting magistrate of Behar, of suspending their reasoning faculties by means of intoxication.

3. The nizamut adawlut is accordingly requested to ascertain, in the first instance, by means of a reference to the pundits, how far the practice above noticed is founded in the religious opinions of the Hindoos. Should that practice be not grounded in any precept of their law, the Governor General in Council would hope that the custom, which at present prevails among the Hindoo women, of burning themselves with the bodies of their deceased husbands, might gradually, if not immediately, be altogether abolished. If however the entire abolition of the practice in question, should appear to the nizamut adawlut to be impracticable in itself, or to be inexpedient, as offending any established religious opinion of the Hindoos, the Governor General in Council requests that the court will take into its consideration, the best means of preventing the abuses above noticed; so that, at all events, means may be adopted to prevent the illegal and unwarrantable practice of administering intoxicating medicines to women in the situation above described, and to rescue from destruction such females, as, from immaturity of years, or other circumstances, cannot be considered capable of judging for themselves, in a case of so serious and awful a nature, as that to which these remarks refer.

Council Chamber, 5th Feb. 1805. I have, &c. (signed) *G. Dowdeswell*,
secretary to government, Judicial Department.

N° 3.—Extract from the REPORTS of the Criminal Cases adjudged by the Court of Nizamut Adawlut, in the year 1810.

Prosecutor:—Vakeel of Government.
Prisoners:—1. Badul Khan, cultivator, aged 40; 2. Ikram Khan, aged 40;
3. Ikhtyar Khan, aged 50; 4. Dufundar Khan, aged 25;
5. Imam Buksh, aged 20.

Charge:—Homicide.

The prisoner 1, was charged with knowingly burying alive his mother-in-law, Mussumaut Dhuna; and the prisoners 2, 3, 4, and 5, were indicted on the charge of aiding and abetting in the same offence. The prisoners pleaded not guilty.

The following appeared to be the circumstances of the case from what was admitted by prisoner 1, and the other prisoners on their trial. The deceased Mussumaut Dhuna, had been afflicted with a leprosy, which rendered her life so loathsome that she desired prisoner 1, her son-in-law, to bury her, threatening, that if he did not comply, on the day of judgment she would appear against him. The prisoner however did not then conform to her desire; but on perceiving the symptoms of her approaching dissolution, he prepared a grave, and four days subsequent to that on which she had made the above request, on seeing that his mother-in-law was all but dead, he covered her with a sheet, and carried her on a bedstead to the mouth of the grave, where he also called, from an adjoining field, the other prisoners to assist in performing the interment; on their arrival, the prisoner 1, with their assistance completed the ceremony of the burial, without raising the sheet to ascertain if Mussumaut Dhuna was dead or not.

The futwa of the law officer of the court of circuit declared the prisoners not convicted, on the ground that it was not in proof that they had buried the deceased knowing her to be alive, and that they were entitled therefore to their release. The judge of circuit dissenting from the opinion of his law officer, transmitted the case for the consideration and final orders of the nizamut adawlut, accompanying it with the following observations: "The deceased was afflicted with the leprosy to such a degree that her toes and fingers were falling to pieces, and worms had got into her feet and body. In this state life became a burthen to her, and she urged the first prisoner to bury her, and thereby put an end to her sufferings, and redeem her from the torments and misery which are supposed to be reserved for persons dying of that loathsome complaint. The prejudice of the mussulmen, I find on this occasion, arises from ignorance of the creed which they profess. The court will observe, that there is a bare possibility that the mother-in-law of the prisoner Badul Khan was dead before she was buried. There was a clear and manifest intention of putting an end to the existence of the sufferer. The first prisoner made the necessary preparations for this purpose, and took an active part in every stage of the business. With this impression on my mind, I am of opinion, that the prisoners being mussulmen, are proper objects of punishment. They have no excuse but their ignorance; and it may therefore be proper to punish them slightly, for the sake of example. I think six months imprisonment will be sufficient for Badul Khan, and three months for the other prisoners."

The law officers of the court of nizamut adawlut, though they acquitted the whole of the prisoners of the charge of burying alive the deceased, yet added, that prisoner 1, was liable to discretionary punishment, being convicted, on his own confession, of having committed an unlawful and culpable act, in burying his mother-in-law, without ascertaining that she was dead. The court, however, under the peculiar circumstances of the case, and adverting to prisoner 1, having already been in confinement six months, did not deem it proper to sentence him to any further punishment, but directed that he should be cautioned against repeating the like conduct. The court also, with a view of checking the barbarous custom, under the influence of which Badul Khan had committed his offence, and which was thus declared to derive no countenance from the mussulman law, directed that proclamations should be issued in those provinces where the custom was prevalent, warning the mussulman community of the punishment to which they would subject themselves by being guilty of such a practice.

Remark.—The suicide to which the prisoners in the present instance lent their aid, seems to be well accounted for by the judge of circuit, and to have been practised under the influence of one of the many superstitious ideas which the Mahomedans have adopted from the Hindoos. In the case of a Hindoo, indicted for a similar offence, it appeared from a bewustah of the pundits, that the prisoner was justified by the ordinances of the Hindoo faith in assisting at the suicide of a leper. See Trial, N° 15.

J. H. Harington.

Prosecutor:—Vakeel of Government.
Prisoner:—Sohawun, rajpoot, aged 24.
Charge:—Homicide.

The prisoner was arraigned on the charge of assisting his father Akbar to burn himself alive. From the declaration of the prisoner and the testimony of witnesses, the following appeared to be the circumstances of the case. The father of the prisoner had been afflicted some time with a leprous disease, from which he suffered so much that he desired his son (the prisoner) to prepare a pit and fill it with cow-dung and other fuel, to which he was to set fire, that the deceased might cast himself in and be burnt. The prisoner at first declined, but afterwards his father becoming still worse, prepared a pit, as he desired, and set fire to the fuel with which he had filled it. He then informed his father (the deceased), who repaired to the spot and threw himself in; some time after which the prisoner covered up the mouth of the pit.

The futwa of the law officers of the court of circuit declared, that a sentence of kissas was barred from the circumstance of the deceased having flung himself into the fire, where he was burnt; but that the prisoner was liable to discretionary punishment, for having, in pursuance of his father's directions, prepared the pit and set fire to the fuel with which he had filled it. The judge of circuit did not concur in the above futwa; he expressed his sentiments as follows: "I am assured, that in the case of Hindoos it (alluding to the suicide) is countenanced and enjoined by their religion. It is supposed that the leprosy is a visitation of Providence for some offence or other; and that the souls of the victims are purified by fire from the taint of the disease, and exempt from passing into impure bodies after death. There is also a popular notion, that by this self-devotion the disease is rooted out of the family." In recommending that the prisoner should be unconditionally released, the judge proceeded: "With regard to the Hindoos, no example can be of any avail; their motives are above all human control, and while young widows are suffered to devote themselves every day in the province of Benares on the funeral piles of their husbands, in the midst of brahmins and a train of attendants, I think it would be quite inconsistent with that spirit of toleration, to punish persons who from the strongest motives of piety have complied with the earnest entreaties of their parents, and have relieved them from an existence which has become painful to them, disgusting to their friends, and useless to society."

The law officers of the nizamut adawlut declared the prisoner not convicted of burning alive his father; it having appeared in proof that the deceased had flung himself into the fire, and that therefore the prisoner was entitled to his release. The court of nizamut adawlut, previously to passing final orders, referred all the papers connected with the case to their pundits; desiring them, after an attentive consideration of all the circumstances, to state whether or not the prisoner Sohawun was justified by the Shaster in committing the act, on account of which he stood arraigned. To this reference the Hindoo law officers submitted the following reply: "It appears, that the deceased Akbar being afflicted with a severe and incurable leprosy, with a view of promoting his spiritual welfare by entering the fire, as sanctioned by the Shaster, ordered his son to dig a pit and to fill it with fire, and that the fiery pit being accordingly prepared by the son, the father cast himself into the flames and expired. In this case no culpability attaches to the son. It is written in the Brahma Poorana,—'Let the man who is afflicted with a grievous and incurable disease enter a burning fire, or procure his death by starvation, or by plunging into unfathomable waters, or by precipitating himself from an eminence, or by ascending to paradise by a respectful pilgrimage to the Himalaya mountains. Whoever relinquishes life under these circumstances, by precipitating himself from the sacred vuta tree at Pryaga, (Allahabad) or his time being come destroys himself, that high-minded person shall receive a great reward in a future state, and shall not be considered a suicide; even although he may have been a great sinner, he shall meet with supreme bliss in paradise.'

"The privilege of practising the above named austerities, is extended to the human species in general, without restriction either in regard to sex or tribe." It appearing from the above exposition of the Hindoo law, that the prisoner was justified in aiding and facilitating the suicide committed by his father, whilst at the same time he was acquitted by the futwa of the Mahomedan law officers, the court concurred in his acquittal, and directed that he should be discharged.

Remark.—The court in a resolution under date the 25th of June 1817, chiefly treating of the ceremony of suttee, recorded also their sentiments regarding the suicide committed by Hindoos in cases of extreme sickness, and took occasion to adduce the opinion of the pundits in this and in another instance. The subject was fully discussed by the court, and this description of suicide was considered to resemble, in principle, the female sacrifice of suttee. The court remarked, that although both are within the letter of Section 3, Regulation 8, 1799, which declares, "it shall not justify any prisoner convicted of wilful homicide, that he or she was desired by the party slain to put him or her to death;" yet neither has been considered within the intention of that section; which, as expressly stated in it, was "to preserve the lives of many from the effects of passion or revenge, aided by the enormous prejudices of superstition."

J. H. Harington.

Extract BENGAL Judicial Consultations, 5th December 1812.

N° 6.—(Criminal.)—Acting Register of the Nizamut Adawlut to George Dowdeswell, esq. Secretary to Government in the Judicial Department.

Para. 1.—Sir,—I AM directed by the court of nizamut adawlut to acknowledge the receipt of your letter dated 5th February last.

2. For the purpose of obtaining the information required by his excellency the most noble the Governor General in Council, the nizamut adawlut proposed a question to the pundits of the court; and subsequently made a further reference to them; the answers to which, together with translations, are submitted for the information of his excellency the Governor General in Council.

3. It appears to the court, from the opinions delivered by the law officers, that the practice of widows burning themselves with the bodies of their deceased husbands, is founded on the religious notions of the Hindoos, and is expressly stated, with approbation, in their law. The practice, as there recognized, is voluntary on the part of the widow, and grounded on a prejudice respecting the consequent benefit to herself and her husband in another world. It is however prohibited by the Hindoo law in certain circumstances, though encouraged in others; and the administering of intoxicating drugs to women about to burn themselves is pronounced by the pundits of the court to be illegal, and contrary to usage. It does not appear that a woman having declared an intention of burning herself, but receding from it at any time before the commencement of the prescribed ceremonies, would forfeit her rank in life, or suffer any degradation in point of cast; but it may be concluded from the answer of the law officers, that if she recede after the ceremonies are begun she would be an outcast until a severe penance has been undergone by her.

4. The court are fully sensible how much it is to be wished that this practice, horrid and revolting even as a voluntary one, should be prohibited and entirely abolished. Various incitements, especially that of promised happiness in another world, presented to an afflicted mind at the instant of the greatest sorrow, must too often induce a woman hastily to declare her intention of burning herself, and the fear of contempt and degradation may make her persist in the design through the very short interval which follows until its accomplishment. It cannot be doubted that persuasion is, at least sometimes, employed (though the contrary is said to be more frequent) to induce a widow to declare the design of burning herself, or to persist in it after making that declaration; and the instance reported by the acting magistrate of zillah Behar, is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to.

5. The court being aware that some usages which were formerly prevalent, and which were authorized, or even enjoined by the Hindoo law, have either gradually fallen into disuse, or been actually prohibited by Hindoo princes, thought it expedient to make inquiries, with the view of ascertaining whether this custom, though sanctioned by Hindoo law, might not be immediately abolished, without greatly offending the religious prejudices of the people. From these inquiries, conducted with caution, lest any alarm should be excited, the court have reason to believe that the prejudices in favour of this custom, are at present so strongly impressed on the minds of the inhabitants, in most parts of these provinces, that all casts of Hindoos would be extremely tenacious of its continuance. In others, (particularly in Tirhoot) more rational opinions are prevalent; and this inhuman custom has there almost entirely ceased; while, in some districts, the usage may be considered as nearly confined to particular casts (the khetree and kayuth especially), being either discountenanced, or little practised, in the other tribes.

6. Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would, in all probability, excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature would be highly inexpedient. It appears, however, to the court, that hopes may be reasonably entertained that this very desirable object may be gradually effected, and at no distant period of time.

7. With this view, and for the purpose of preventing any illegal, unwarrantable, and criminal practices, such as occurred in the instance reported by the acting magistrate of zillah Behar, the nizamut adawlut propose, should it be approved by his excellency the Governor General in Council, to issue instructions to the magistrates of the several cities and zillahs to the following purport:—

"That the magistrates shall direct the police officers under their authority, to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

"That the police officers be directed to take immediate measures on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them, to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

"In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body; apprising the relations, or other persons concerned, that they will be dealt with as criminals if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interference, he shall nevertheless continue his vigilance; and in the event of any compulsion being subsequently used, or drugs administered, producing intoxication or stupefaction, it will be his duty by all means in his power, immediately to stop so criminal a proceeding, and prevent its accomplishment.

"The officers in charge of the police will include in their monthly report to the magistrate, every instance which may occur within their respective jurisdictions, of a woman burning herself; and will separately report their proceedings, in every instance in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistates should give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

8. The nizamut adawlut are of opinion, that in addition to these instructions to the magistrates, it might be useful for the end proposed, to publish a notification, under the authority of government, strictly prohibiting the practice of administering drugs productive of intoxication or stupefaction, and the use of any other illegal or unwarrantable means to procure the burning of a woman with the body of her husband; and declaring, that persons charged with offences of the above nature, will be liable to be committed for trial before the court of circuit; and, on conviction, to such punishment as the law directs.

9. The court hope, that by the adoption of the measures now proposed by them, the abuses which may have been hitherto sometimes practised, will be prevented for the future; and, that after information has been obtained of the extent to which the practice is found to prevail, and of the districts in which it has fallen into disuse, or in which it is discountenanced by the principal and most respectable classes of Hindoo inhabitants, it may be immediately abolished in particular districts, and be checked and ultimately prohibited in the other parts of these provinces.

Fort William, 5th June 1805.

I am, &c. (signed) *Wm B. Bayley*, acting register.

N° 7.—Question to the Pundits of the Nizamut Adawlut.

As it sometimes happens among persons professing the Hindoo religion, that upon the death of a man his widow becomes a suttee, *i. e.* burns herself with the body of her deceased husband, you are therefore asked, whether a woman is enjoined by the Shaster voluntarily to burn herself with the body of her husband, or is prohibited; and what are the conditions prescribed by the Shaster on such occasions? You are desired to give an answer in the course of fifteen days. 4th March 1805.

Answer.—Having duly considered the question proposed by the court, I now answer it to the best of my knowledge:—Every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any of which cases she is not allowed to burn herself with her husband's body.

But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn.

It is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her.

When women burn themselves, they pronounce the sunkulp, and perform other prescribed ceremonies previously to burning.

This rests upon the authority of Anjira, Vijasa and Vrihaspati, mooni.

"There are three millions and a half of hairs upon the human body, and every woman who burns herself with the body of her husband, will reside with him in heaven during a like number of years.

"In the same manner, as a snake-catcher drags a snake from his hole, so does a woman, who burns herself, draw her husband out of hell; and she afterwards resides with him in heaven."

The exceptions above cited, respecting women in a state of pregnancy, uncleanness, and adolescence, were communicated by Oorub and others to the mother of Sugur Raja.

No woman having infant children, or being in a state of pregnancy or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, namely, that if a woman having infant children can provide for their support, through the means of another person, she is permitted to burn.

(signed) *Ghunesham Surmono.*

Additional question.—In the event of a woman declaring her intention to burn with the body of her husband, and afterwards receding from such declaration, what would be the consequence, and what treatment would she experience from her relations?—If any woman declares her intention of burning, but afterwards recedes from her declaration, without having pronounced the sunkulp and performed other ceremonies, she is not enjoined by the Shaster to undergo any *puraschit* or penance; neither is there any thing contained in the law, prohibiting her relations from associating with her.

But if a woman, after pronouncing the sunkulp, and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity by undergoing a severe penance; and her relations may then associate with her.

The authority for this is the following passage:—

"A woman who is prevented by worldly attachments, from ascending the funeral pile, must perform a severe penance before she can purify herself from such an offence."

(signed) *J. Walker*, head assistant.

N° 8.—Register of the Nizamut Adawlut to George Dowdeswell, esq. Secretary to Government, in the Judicial Department.

Sir,—I am directed by the court of nizamut adawlut to request you will lay before the right honourable the Governor General in Council, the accompanying copy of a letter from the magistrate of Bundlecund, requesting instructions for his guidance, with respect to the practice of Hindoo widows burning themselves on the funeral piles of their husbands.

2. On the 5th February 1805, a letter on this subject was addressed by you to the register of the nizamut adawlut, enclosing copy of a letter from Mr. J. R. Elphinstone, then acting magistrate of zillah Behar, who had prevented a young woman twelve years of age from being burnt with the body of her husband, as well in consideration of her minority, as of her being in a state of intoxication, or stupefaction; and desiring, by order of government, that the nizamut adawlut would ascertain, in the first instance, by means of a reference to the pundits, how far the practice (of widows burning with the bodies of their husbands) is founded on the religious opinions of the Hindoos.

3. In the event of the abolition of this practice being found impracticable, or inexpedient, as against the established religious opinions of the Hindoos, the court were further desired to consider the best means of preventing the abuses above noticed; that measures might be adopted to prevent the illegal and unwarrantable practice of administering intoxicating medicines to women, in the situation described, and to preserve from destruction such females, as from immaturity of years, or other circumstances, cannot be considered capable of judging for themselves, in a case of so serious and awful a nature.

4. A reference was accordingly made to the pundits of the sudder dewanny adawlut; the result of which was communicated in a letter from the acting register of the nizamut adawlut to your address, under date the 5th June 1805; and the court, at the same time, proposed that instructions should be issued to the magistrates of the several zillahs and cities, to the following purport:—

"That the magistrates shall direct the police officers, under their authority, to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

"That the police officers be directed to take immediate measures, on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them, to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

"In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body, apprising the relations, or other persons concerned, that they will be dealt with as criminals, if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interference, he shall nevertheless continue his vigilance; and in the event of any compulsion being subsequently used, or drugs administered producing intoxication or stupefaction, it will be his duty by all means in his power, immediately to stop so criminal a proceeding and prevent its accomplishment.

"The officers in charge of the police will include in their monthly report to the magistrate, every instance which may occur within their respective jurisdictions of a woman burning herself; and will separately report their proceedings, in every instance in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistrates should give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

The court of nizamut adawlut further suggested, that it would be useful to publish a notification under the authority of government, strictly prohibiting the practice of administering drugs productive of intoxication or stupefaction, and the use of any other illegal or unwarrantable means to procure the burning of a woman with the body of her husband; and declaring, that persons charged with offences of the above nature will be liable to be committed for trial before the court of circuit, and on conviction to such punishment as the law directs.

6. The court of nizamut adawlut, in the concluding paragraph of their acting register's letter of the above date, expressed their hope, that by the adoption of the measures proposed, the abuses hitherto practised would be prevented; and that after obtaining information of the extent to which the practice is found to prevail, and of the districts in which it is fallen into disuse, or is discountenanced, (as in Tirhoot) by the principal Hindoo inhabitants, it might be checked and ultimately prohibited.

7. No orders appearing to have been received from government on the above report, and the court judging it highly desirable that the magistrates should be furnished with precise instructions for their guidance, on a subject so intimately connected with the prejudices of the Hindoos, and at the same time so liable to the most serious abuse, they have thought it proper to submit the accompanying letter from the magistrate of Bundlecund, for the orders of the right honourable the Governor General in Council.

Fort William, 3d Sept. 1812. I have, &c. (signed) *M. H. Turnbull*, register.

N° 9.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut;
Fort William.

Sir,—An instance having lately occurred here of a "suttee" or a Hindoo woman burning herself with the ashes of her deceased husband, notwithstanding every endeavour was used to dissuade her; and as no orders are to be found on the subject in this office, I solicit the instructions of the court for my future guidance, whether a magistrate ought to take any and what steps to prevent Hindoo females from sacrificing themselves on the funeral piles of their husbands.

Foujdarry Adawlut, I have, &c. (signed) *J. Wauchope*,
zillah Bundlecund, 3d August 1812. magistrate.

Ordered, That the secretary write the following letter to the register of the nizamut adawlut.

N° 10.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the right honourable the Governor General in Council to acknowledge the receipt of a letter from you, dated the 3d September last, with its enclosures, respecting the practice which prevails among Hindoo women of burning themselves on the funeral piles of their deceased husbands. His Lordship in Council has likewise had under his consideration your predecessor's letter of the 5th June 1805, together with the papers mentioned to accompany it on the same subject.

2. The nizamut adawlut is sensible that it is a fundamental principle of the British government, to allow the most complete toleration in matters of religion, to all classes of its native subjects.

3. It is stated in the answer delivered by the pundits to the interrogatories referred to them by the court in the month of March 1805, that every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, (except in certain cases, which will be more particularly noticed in a subsequent part of this letter), and that the performance of this awful ceremony will contribute essentially both to her own happiness and to that of her deceased husband in a future state. The practice, generally speaking, being thus recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principle of religious toleration already noticed, is to allow the practice in those cases in which it is countenanced by their religion; and to prevent it in others in which it is by the same authority prohibited.

4. To use the terms of the answer of the pundits, " No woman having infant children, or being in a state of pregnancy, or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, viz. that if a woman having infant children, can provide for their support through the means of another person, she is permitted to burn."

5. It is further stated in the answer of the pundits, that, " it is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her."

6. The Governor General in Council accordingly conceives, that the interposition of the public officers, in cases of this nature, should be confined to the following points: 1st. To preclude, as far as possible, all compulsory means towards Hindoo women on the part of their relatives, of brahmins, or others, in order to cause them to burn themselves. 2d. To prevent the criminal use of intoxicating drugs or liquors for the accomplishment of that object. 3d. To ascertain whether the women have attained the age, as fixed by the Hindoo law, at which they are permitted to burn themselves. 4th. To inquire, as far as the nature of the case will properly permit, whether they are in a state of pregnancy; and, 5th. To prevent the ceremony from proceeding in cases in which, on any of the above grounds, it may be repugnant to the principles of the Hindoo law.

7. With respect to the practical measures which should be adopted, with the view of giving effect to the present intentions of government, the instructions proposed to be issued to the magistrates, and through them to the darogahs and other officers of police, appear to his Lordship in Council well adapted to the purpose. Those instructions are here transcribed in order to bring the whole subject under one point of view.

" That the magistrates shall direct the police officers, under their authority, to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

" That the police officers be directed to take immediate measures, on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

" In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body, apprising the relations, or other persons concerned, that they will be dealt with as criminals if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interfence, he shall nevertheless continue his vigilance; and, in the event of any compulsion being subsequently used, or drugs administered producing intoxication or stupefaction, it will be his duty by all means in his power immediately to stop so criminal a proceeding and prevent its accomplishment.

"The officers in charge of the police, will include in their monthly report to the magistrate every instance which may occur within their respective jurisdictions of a woman burning herself; and will separately report their proceedings in every instance, in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistates should give particular attention to enforce a strict observance of these instructions by police officers under their authority."

8. In communicating the present orders of government to the different magistrates, the Governor General in Council requests that the nizamut adawlut will impress upon them the indispensable obligation of explaining carefully, on all suitable occasions, to persons of the Hindoo persuasion, that nothing is farther from the intention of government than to infringe any recognized tenet of their religion, (as has been fully stated in the preceding part of this letter); and that its only object is to restrain the use of arts and practices not less repugnant to the doctrines of their own persuasion, than revolting to the general dictates of humanity.

9. In order to prevent misconstruction, the Governor General in Council requests that the nizamut adawlut will direct one of their officers to prepare in the Persian, Hindostany, and Bengal languages, a draft of the instructions which should be issued by the magistrates to the native officers of police, conformably to the tenor of this letter, specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves; and that they will submit the draft, with a translation of it in the English language, when prepared, for the approval of government.

Council Chamber, I am, &c. (signed) *G. Dowdeswell,*
5th December 1812. chief secretary to government.

Extract BENGAL Judicial Consultations, 17th April 1813.

N° 17.—(Criminal.)—Register of the Nizamut Adawlut to George Dowdeswell, esq. Chief Secretary to Government.

Sir,—I AM directed by the court of nizamut adawlut, to acknowledge the receipt of a letter from you, under date the 5th December last, communicating the sentiments and orders of the right honourable the Governor General in Council, on the court's reference of the 3d of September preceding, relative to the practice of Hindoo women burning themselves on the funeral piles of their deceased husbands.

2. The court having, in compliance with the desire of government expressed in the concluding paragraph of your letter, prepared a draft in Persian of the requisite instructions proposed to be circulated by the several magistrates to the police officers under their authority, direct me to transmit them to you, accompanied by a translation thereof in the English language; and to request that you will submit them to the consideration of the right honourable the Governor General in Council.

Fort William, 11th March 1813. I am, &c. (signed) *M. H. Turnbull,*
register.

N° 18.—A Draft of Directions to be issued by Magistrates to the Police Daroghas.

Whereas it has appeared, that during the ceremony denominated "suttee," (at which Hindoo women burn themselves) certain acts have been occasionally committed, in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized, and forbidden in particular cases; as, for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people, after having intoxicated women, by administering intoxicating substances, have burnt them without their assent, whilst insensible; and inasmuch as this conduct is contrary to the Shaster, and perfectly inconsistent with every principle of humanity, (it appearing from the expositions of the Hindoo law, delivered by pundits, that the burning a woman pregnant, or one having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters; and also, that the intoxicating a woman for the purpose of burning her, and the burning one without her assent, or against her will, is highly illegal, and contrary to established usage), the police darogahs are hereby accordingly, under the sanction of government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices above mentioned, from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themselves to proceed to the spot, or send their mohurrer or jemadar, accompanied by a burkunday of Hindoo religion, to learn of the woman who is to be burnt, whether she has given her assent, and ascertain the other particulars above mentioned, relative to her age, &c. &c. In the event of the female who is going to be burnt, being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself in that situation, or should the people be proposing to burn her, after having intoxicated her, without her assent or against her will, (the burning a woman, under any of these circumstances, being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence), it will be then their duty to prevent the ceremony, thus forbidden, and contrary to established usage, from taking place, and require those prepared to perform it to refrain from so doing; also, to explain to them, that in the event of their persisting to commit any act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment. But in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation; and in the case of people preparing to burn a woman by compulsion, or after having made her insensible, by administering spirituous liquors or narcotic drugs, it will be then their duty to exert themselves in restraining them; and, at the same time, to let them know that it is not the intention of the government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required, previously to the performance of the act of "suttee;" and the police officers are not to interfere or prevent any such act from taking place: and, lastly, it will be their duty to transmit immediately, for the information of the magistrate, a full detail of any measures which they may have adopted on this subject; and also, on every occasion, when within the limits of their thannahs, this ceremony of "suttee" may take place, the same being lawfully conducted, they will insert it in the monthly reports.

(signed) *J. C. C. Sutherland*, assistant.

Ordered, That the secretary write the following letter to the register of the nizamut adawlut.

N° 19.—To the Register of the Nizamut Adawlut.

Sir,—I am directed to acknowledge the receipt of a letter from you, dated the 11th ultimo, enclosing a draft of the instructions proposed to be issued to the darogahs of police, for their guidance with respect to the performance of the awful ceremony of "suttee," and to desire that you will acquaint the court that his Lordship in Council approves the draft, with the omission of one passage, as noted in the margin of the enclosed. The Governor General in Council requests that the Persian draft of the instructions may be modified accordingly, and thereupon issued to the officers of the police for their guidance.

2. The Persian draft received with your letter is returned enclosed.

Council Chamber, 17th April 1813. I am, &c. (signed) *G. Dowdeswell*,
chief secretary to government.

Extract Bengal Judicial Consultations, 4th October 1814.

N° 6.—(Criminal.)—Nizamut Adawlut to His Excellency General Sir George Nugent, bart. K. B. Vice President in Council, Fort William.

Honourable Sir,—We have the honour to submit to your Excellency in Council the following papers.

N° 1.—Copy of a letter from the late magistrate of Burdwan, dated the 28th October 1813, stating the case of a woman who was burnt on the funeral pile of her deceased husband, although she had a child only two years and a half of age, and notwithstanding the prohibition of the police officers.

N° 2.—Copy of a letter written in answer to the magistrate, by order of the nizamut adawlut, on the 9th December 1813.

N° 3.—Copy of a further letter from the late magistrate of Burdwan, dated the 18th December 1813, stating the construction given to the instructions to police darogahs, which were approved by the Governor General in Council on the 17th April 1813, and issued by the nizamut adawlut on the 29th of that month, with a copy of the chief secretary's letter, under date 5th December 1812, and a circular letter to the courts of circuit, from the register of the nizamut adawlut, of which a copy is submitted, N° 4.

Para. 2. Mr. Bayley having reported that under the construction which the magistrate and his police officers had put upon the instructions circulated on the 29th April 1813, as meant to prevent the burning of women having infant children, with the other forbidden practices therein mentioned, and that since the circulation of those instructions, the official interference of the police officers, in the district of Burdwan, had prevented the sacrifice of five women, " four of whom were prohibited from burning, on the sole ground of their having infant children," adding, " the practical operation of this single head of the instructions of the court, having been already attended with the preservation of the lives of four women in this district, and not perceiving any general symptoms of jealousy, tumult, or opposition, to the interference of the police officers on these occasions, I confess that I should feel deep regret if the court were to annul an order which has already produced such beneficial effects, and which is so entirely consonant to those principles of humanity by which the British government in India is administered;" we considered it proper (on the 23d December last) to call upon the pundits of the court " for a full exposition of the Hindoo law, with respect to women having infant children, burning themselves on the funeral piles of their deceased husbands, stating particularly whether the restriction against the performance of the ceremony, be confined to cases of women having an infant at the breast, or whether it extends to other children; and if so, to what age it is limited."

3. From the answer of the pundits, of which we have now the honour to submit a translation, (N° 5.) it appears that by the Hindoo law " a woman, having a child under three years of age, and whose nurture by another person cannot be provided for, is inhibited from becoming a suttee."

4. Among other authorities cited by the pundits, in support of this exposition of the Hindoo law, it appears to be fully established, by a text from *Vrihaspati*, importing that " a woman having a child who is not a *bala*," viz. has not attained his third year, can on no account abandon the nurture of her child, and become a suttee.

5. Another text from *Vrihaspati* is cited in the digest of Hindoo law, translated by Mr. H. Colebrooke, book IV, chap. 3, " on the duties of a faithful widow," text CXXVIII, and is as follows: " The mother of an infant child may not relinquish the care of her infant, to ascend the pile; nor may a woman in her courses; nor one who lately brought forth a child, burn herself with her husband; a pregnant widow also must preserve the child." The commentator *(Jagannatha)* adds, on the authority of *Roghuranisdona*, " but if the infant can be nurtured by any other person, in that case the mother is entitled to follow her deceased husband;" and with respect to the prohibition after child-birth, it is declared on the authority of a further text, " to last twenty nights, after bearing a son; and a month, after bearing a daughter."

6. In the former bewasta of the pundits of the sudder dewanny adawlut, a translation of which was submitted to government on the 5th June 1805, and which formed the basis of the instructions issued on the 29th April 1813, it is stated, " every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any of which cases, she is not allowed to burn herself with her husband's body. But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn herself. It is contrary to law, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her."

7. The substance of this bewasta (with the exception of this disqualification from uncleanness) was stated in the instructions to the police officers, approved by government on the 17th April 1813. But the cases in which they are expressly directed " to prevent the ceremony," are " only in the event of the female who is

going to be burnt, being less than sixteen years of age, or there being signs of her pregnancy, or her declaring herself in that situation, or should the people be preparing to burn her, after having intoxicated her, without her assent, or against her will."

8. In the chief secretary's letter of the 5th December 1812, (which was communicated to the several magistrates for their information and guidance), after noticing it as "a fundamental principle of the British government, to allow the most complete toleration in matters of religion, to all classes of its native subjects;" and the bewasta of the pundits stating under what exemption a woman is permitted by the Hindoo law to burn herself with the body of her husband; it is remarked that "the practice generally speaking, being thus recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principles of religious toleration already noticed, is to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others in which it is by the same authority prohibited."

9. It appearing to be in strict conformity with this rule, that a Hindoo woman, having a child within three years of age, should not be allowed to burn herself with the body of her deceased husband, unless some person will undertake to provide a suitable maintenance for the child, we beg leave to recommend that the magistrates and police officers be furnished with precise instructions to this effect.

10. In pursuance of the same principle, and as the most unexceptionable mode of carrying into effect the declared intentions of government, we further beg leave to suggest that copies of the bewastas on the subject, delivered by the Hindoo law officers of the sudder dewany adawlut, be transmitted to the several magistrates for their information and that of their police officers; with directions to be guided, on all occasions, by the general principle declared in the chief secretary's letter of the 17th April 1813, viz. "to allow the practice in those cases in which it is countenanced by the Hindoo religion and law; and to prevent it in others in which it is by the same authority prohibited."

11. The court of nizamut adawlut have indeed acted upon this principle in two cases referred to them, after consulting the Hindoo law officers (as stated in the accompanying papers, N° 6. & 7.) the one being that of a woman in the Poornea district, who, at her own request, was buried alive with her deceased husband, a surjogee; the other, that of a brahminee widow in Bundlecund, who wished to burn herself upon the sward of her husband, after he had been dead seventeen years. The former practice was declared by the pundits to be legal; the latter, illegal, in the particular instances referred to; and the magistrates were instructed accordingly. But in the present instance, the question referred by the late magistrate of Burdwan, being immediately connected with the letter and meaning of the instructions approved by government on the 17th April 1813, we have considered it proper to submit this report for the sentiments and orders of your Excellency in Council.

Fort William,　　We have, &c. (signed) *J. H. Harington,*
14th September 1814.　　*J. Tombelle.*

(N° 1.)

N° 7.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut; Fort William.

Sir,—An inhabitant of Khundghose, named Ochub Sing, by cast a caet, died some time ago, and his wife proposed to burn herself with his body. In conformity to the circular orders of the court, the darogha immediately proceeded to make the prescribed inquiry. It appearing that the deceased had left three children by the wife who proposed to burn herself, and that the age of the youngest was only two years and a half, the darogha prohibited the woman, and her relations and friends who were assembled, from performing the ceremony; and stationed two Hindoo burkundozes to prevent its being carried into effect. The woman was desirous of burning herself with her husband, and there existed no other legal objection to the ceremony than the tender age of her youngest child. Notwithstanding the prohibition of the darogha, and the direct and repeated interference of the burkundozes, the woman, under the protection of her friends and the assembled crowd, proceeded with her husband's body, and throwing herself on the funeral pile was burned with him. After examining the persons who appeared to have been principally engaged in resisting the burkundozes, and in performing the ceremonies, I have detained ten persons on security; and wish to receive the opinion of the court, whether, under the circumstances above stated, it is my duty to commit the persons who appear to have been the most active on the occasion, to the court of circuit, or whether I have sufficient authority to punish them myself; I also wish to be informed, for my future guidance, what specific age of a child is considered to be a legal objection to the mother becoming a suttee.

Zillah Burdwan, I have, &c. (signed) *W. B. Bayley*,
28th October 1813. magistrate.

(N° 2.)

N° 8.—To the Magistrate of zillah Burdwan.

Sir,—I am directed by the nizamut adawlut to acknowledge the receipt of a letter from you, dated the 28th October last, with its enclosure, and to acquaint you in reply, that it was not intended, by the instructions circulated on the 29th April last, to authorize any interference on the part of the daroghas, or other officers of police, to prevent the performance of the ceremony of suttee, on the ground of the woman intending to burn herself on the funeral pile of her deceased husband, having infant children; and you are accordingly desired to issue the strictest injunctions to your police officers, prohibiting their interference on such occasions.

Fort William, I am, &c. (signed) *M. H. Turnbull*,
9th December 1813. register.

(N° 3.)

N° 9.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut; Fort William.

Sir,—I have the honour to acknowledge the receipt of your letter of the 9th instant, in reply to my reference of the 28th October, informing me that the instructions of the court, circulated on the 29th of April last, were not intended to authorize any interference on the part of the darogahs, or other officers of police, to prevent the performance of the cremony of suttee, on the ground of the woman intending to burn herself on the funeral pile of her deceased husband having infant children; and directing me to issue the strictest injunctions to my police officers, prohibiting their interference on such occasions.

2. I am aware that the letter from Mr. Secretary Dowdeswell, of the 5th of December 1812, does not include the case above described amongst those where the interposition of the police officers is authorized and enjoined. But it appears by your letter of the 29th April 1813, that the copy of the instructions in the Persian and Bengalee language, and translation of them in English prepared by the court, had been submitted to government, at a period subsequently to Mr. Dowdeswell's letter of the 5th of December 1813, and have been approved by government, and directed to be circulated through the magistrates to all the police officers.

3. In those instructions the burning of a woman, having a child of tender years, is declared to be expressly forbidden in the "Shaster;" and the police officers are, under the sanction of government, strictly enjoined to use the utmost care and make every effort to prevent that among other forbidden practices.

4. Under these circumstances, I trust that no blame can attach to me, or to my police officers, for having misconstrued this part of the instructions of the court. I have discharged the prisoners whom I had held to bail, in the case which I reported in my letter of the 28th of October; but I have taken the liberty of suspending the execution of the orders of the court, with regard to the instructions I am directed to issue to the police officers, until an answer can be received to this further reference. In so doing, I am satisfied the court will not attribute my conduct to disrespect, or to any other improper motive, and that they will pardon my making this second reference, when they take into consideration the circumstances I am going to state, and the important interests of humanity which are involved in the decision of the question.

5. The purwannahs prepared by the court, and circulated to all the daroghas in every district in the country, will, I imagine, have been understood and acted upon, as requiring the interference of the police officers to prevent the burning of a woman having infant children. The public and official abrogation of this very material part of the instructions of the court, will weaken the hands of the police officers in carrying into effect the remaining part of the instructions, (which however are of

comparatively trifling importance in practice), and will perhaps give rise to opposition, where none would otherwise have been experienced.

6. In the course of the Bengalee years 1218 and 1219, corresponding with 1811-12 and 1812-13, I find by official returns that not less than 114 women have burnt themselves with the bodies of their husbands in this district; and there can be little doubt that many other cases have occurred in this interval, which have not come to my knowledge.

7. Since the circulation in June 1813, of the instructions and orders prepared by the court, the official interference of the police officers in this district have already prevented the sacrifice of five women. Of this number, four were prohibited from burning, on the sole ground of their having infant children; and the case which I reported to the court, in my letter of the 28th of October, is the only instance which has occurred of any opposition having been made to the authority of the police officers.

8. One of the four women above-mentioned was the wife of a man of opulence and respectability in the town of Burdwan; and the rajah and most of the principal people were very urgent with me to sanction her becoming a suttee; acting under the supposed intention of the court's instructions, I resisted the performance of this abominable sacrifice, merely on the ground of the woman having an infant child; and although numbers of people were assembled, and the preparations for the sacrifice were all completed, I succeeded in preventing it without any hazard of popular tumult or dissatisfaction. The practical operation of this single head of the instructions of the court, having been already attended with the preservation of the lives of four women in this district, and not perceiving any general symptoms of jealousy, tumult or opposition to the interference of the police officers on those occasions, I confess that I should feel deep regret if the court were to annul an order which has already produced such beneficial effects, and which is so entirely consonant to those principles of humanity by which the British government in India is administered.

9. I therefore earnestly beseech the court to review their instructions of the 29th April, and if possible to continue in force, with any modifications which may be deemed absolutely necessary, a measure which I view as of importance to humanity; not so much, in its immediate operation, as in the effect which it will gradually produce in restraining and diminishing the frequency of this inhuman sacrifice.

Zillah Burdwan, 18th Dec. 1813. I have, &c. (signed) *W. B. Bayley*, magistrate.

(N° 4.)

N° 10.—(Circular.)—To the several Courts of Circuit.

Gentlemen,—I am directed by the court of nizamut adawlut to transmit to you the under-mentioned papers.

1st. Copy of a letter from the chief secretary to government, dated 5th December last, communicating the sentiments and orders of government, on a reference from the court, relative to the practice of Hindoo women burning themselves on the funeral piles of their deceased husbands, to be transmitted to the several magistrates in your division, for their information and future guidance.

2d. Copy of the instructions in the Persian and Bengalee* languages, with a translation thereof in English, prepared by the court, in pursuance of the desire expressed in the concluding part of the above letter, and since approved by government, to be also forwarded to the several magistrates, and by them circulated to the whole of the police officers under their authority.

2. In forwarding these papers to the different magistrates, you are requested to inform them, that the court rely on their observing the utmost attention and circumspection, in carrying the present orders of government into effect; and that they will exercise a vigilant control over the conduct of their police officers, with a view to enforce a strict and faithful performance on their part, of the delicate and important duties committed to their trust.

Fort William, 29th April 1813. I have, &c. (signed) *M. H. Turnbull*, register.

N° 11.—Question to the Pundits.

It appeared from your former vyavustha, that a woman, having a child of tender years, is wholly inhibited from becoming a suttee.

* And Hindostann for Bareilly, Benare and Patna.

It has been deemed necessary to ascertain distinctly the law on this point, according to the Shasters.

You are therefore now required to deliver a further vyavustha, stating distinctly the law on this point; and specifying also, whether a woman having a child unweaned, is alone forbidden from becoming a suttee, or whether a woman having a child weaned, is likewise so forbidden.

In the event of its being forbidden that a woman having a child weaned, should become a suttee, you are further to specify the particular age to which a child must have arrived before its mother becomes a legal subject for a suttee.

(N° 5.)

Answer of the Pundits.

A child is termed "bala," whose age is under that prescribed for the performance of the (choorakurun) ceremony of shaving the head, perforating the ear, &c.

The third year is fixed, according to all the authorities, as the period for the performance of the (choorakurun) above-mentioned ceremony. A woman then, whose child is under three years of age, and whose nurture cannot be provided for by another person, is inhibited from becoming a suttee.

The authorities in support of the above are as follows:—

1st. The text of Veiddha Satripa, cited in the Praschit Bibek, Apraruk, and Nirnee Siendhoo.—" A child, previous to attaining the age prescribed for the performance of the (choorakurun) is termed 'bala;' preparatory to its being weaned, (or rather, before the age for the ŭnneĕ prāsuĭr, *i. e.* giving drink to a child for the first time, generally about six months of age, preparatory to weaning), 'sheeshoo;' and until the age of his investiture with the brahminical thread, he is considered a 'koomar,' or youth."

2d. The text cited in the Jotistutwa, Jotisara, and other books.—" The ceremony of the choorakurun is to be performed in the third year, according to all the authorities."

3d. A text of Vrihaspati, cited in the Soodhee Tŭtwa, and other books.—" A woman having a child who is not a 'bala,' (that is, has not attained his third year), can on no account abandon the nurture of her child, and become a suttee."

4th. A text cited in the Soodhee Tutwa.—" A woman having a child, whose sustenance can be provided by another person, is free to become a suttee."

(signed) *P. Wynch*, 2d assistant.

(N° 6.)

N° 12.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut; Fort William.

Sir,—A case having lately occurred in this district, in which a Hindoo woman was, at her own request, buried alive with her deceased husband, who was a sunjoggee; I have to request the favour of your obtaining the opinion of the nizamut adawlut, upon the propriety of bringing the persons concerned in her interment to trial.

It appears from the accompanying copy of a sooruthal, which I forward for the information of the court, that the sufferer on this occasion insisted on becoming a suttee, by being buried alive, according to the custom of her sect. I take this opportunity of requesting to be favoured with the opinion of the court, with respect to the propriety of any interference on the part of the police officers, for the purpose of preventing persons from assisting in the performance of the ceremony of sumadh; an instance of which also occurred in this district a few weeks ago.

Zillah Purneah, I am, &c. (signed) *D. Scott*,
Foujdarry Adawlut, 20th July 1813. acting magistrate.

N° 13.—To the Acting Magistrate of zillah Purneah.

Sir,—On receipt of your letter and its enclosure of the 20th July last, a reference was made to the Hindoo law officers of the court for their opinion, as to how far the practice of Hindoo women burying themselves with the bodies of their deceased husbands, was in conformity to the Shasters.

2. It appearing from the answer of the pundits (copy of which, together with translations in the Persian and English languages, is transmitted enclosed for your information)

information) that the practice in question is authorized by the Shasters, I am directed to communicate to you the opinion of the court that no prosecution should be instituted against the persons who may have been concerned in the interment of the woman in the instance referred to in your letter; provided however, of course, that those persons are of the Hindoo persuasion, and not otherwise.

3. Before furnishing you with any opinion on the question submitted in the last paragraph of your letter relative to the ceremony of sumadh, the court are desirous of being informed more particularly of the circumstances of the cases therein stated to have occurred, together with the cast of the parties concerned; you are requested to report the same accordingly.

Fort William, 2d Sept. 1813. I am, &c. (signed) *M. H. Turnbull*, register.

N° 14.—Translation of a Bewasta of the Pundits of the Sudder Dewanny Adawlut.

On the demise of persons at present designated as of the cast of jogees, (these, by some means or another, being the descendants of either the vahudaka or the paramahunsa orders of dhyan jogees, devoted to abstract contemplation), although such persons do not practice religious contemplation; yet under the Shasters, in conformity with the custom of their family, the burial of these is enjoined from the circumstance of burning having been forbidden, and interment directed in the cases of the ancestors Vahudaka and Paramahunsa, from whom they derive their origin. Hence, the rule of burying these persons wives (who may be desirous of becoming "suttees") with the bodies of their deceased husbands is proper. In support of the above may be adduced the following authorities:—

The text of a muni, cited in the "Suiriti," Arthasara, Parasara Madhaviya Nirnuya Sindhee, and other books.—"For the solitary person devoted to abstract contemplation, neither burying, nor mourning, nor the oblation of water, is to be performed."

Also the text of a muni, cited in the same books.—In the cases of the four following sunyases, "Let them burn the kutichka; bury the vahudaka; let the hansa be cast in the water; let them bury the parahursa."

Lastly, the text of the muni, "Whatever institutes of country, cast or family, have originally been established, are to be preserved, otherwise the ruin of the subject is incurred."

(signed) *J. C. C. Sutherland*, acting deputy register.

(N° 7.)

N° 15.—To Mr. M. H. Turnbull, esq. Register of the Nizamut Adawlut;
Fort William.

Sir,—I have the honour to submit a copy of my proceedings in the following cases, for the instructions of the court of nizamut adawlut.

2d. By the report of the police darogha, it appears, that having heard of the intention of the widow of Bepoo, brahmin, to perform the ceremony of suttee, he proceeded to the spot, for the purpose of making the inquiry prescribed by the orders of government, under date 5th December 1812.

3d. Finding that it was the intention of the woman to burn herself, not upon the body, but upon the sward of her husband, who had been dead seventeen years, although none of the disabilities existed which are specified in the instructions issued to the thannahdars, under the orders above quoted, he entertained doubts as to the legality of the proceeding under such circumstances, and put a stop to it till orders could be received from the magistrate.

4th. Such a case not appearing to be provided for in the instructions issued to the police daroghas; and being fully aware of the intention of government in no way to interfere with the performance of such rites as are sanctioned by the doctrines of the Hindoo religion, I referred the case to the pundit of the court, to declare whether it is lawful or not, according to the Shaster, for a Hindoo woman to burn without the body of her deceased husband.

5th. Not having been able to obtain from him any satisfactory exposition of the Hindoo law on the point in question; and it appearing from his answers that it is a common practice with women, who from particular circumstances are precluded from burning themselves on the funeral piles of their husbands, to perform the ceremony of suttee with either their arms or any part of their clothes; I have thought it my duty to report the case to the nizamut adawlut, and to solicit the instructions of that court for the future guidance of the police daroghas, under similar circumstances.

6th. I have directed the thannahdar to prevent the woman from burning herself, and to take moochulkas from her relations not to assist her in the performance of that act, till the receipt of a reply to this reference, when further orders will be passed on the case.

Foujdarry Adawlut, zillah Bundlecund, 15th October 1813. I have, &c. (signed) *B. B. Gardiner*, acting magistrate.

N° 16.—To the Acting Magistrate of zillah Bundlecund.

Sir,—I am directed by the nizamut adawlut to acknowledge the receipt of a letter from you, dated the 15th ultimo, with its enclosure; and in reply to transmit for your information the accompanying copy of a bewasta, delivered by the Hindoo law officers of this court, on the subject of your reference; from which, you will perceive that women of the brahmin cast, are not warranted by the Shasters, in burning themselves, under the circumstances mentioned in your letter.

2d. The court desire that you will call upon the pundit of your court for an explanation of his having, in his answer to the question proposed to him, referred to the custom of the country, upon a point which is expressly provided for by the law, permitting women to burn themselves at a time subsequent to the funeral of their husbands, in some cases, and prohibiting it in others; especially in the instance of a woman of the brahmin cast, to which the woman in question appears to belong. You will transmit the pundit's explanation to the court; and you will continue to adopt proper measures for preventing the woman from burning herself, until further orders.

Fort William, 11th Nov. 1813. I am, &c. (signed) *M. H. Turnbull*, register.

N° 17.—Answer of the Pundits to the Question submitted by the Magistrate of Bundlecund.

The wife of a brahmin being positively prohibited (by the Shaster) from burning on any funeral pile (cheeta), other than that of her husband, is not certainly permitted (by the Shaster), after a lapse of seventeen years from the period of her husband's death, to take any of his implements, clothes, arms, &c. and burn herself on another (cheeta) pile. Authorities in support of the above :—

1st. The texts of Gotum, cited in the Mitachsara, and by Debo Boodd'h, author of the commentary on the Jugyun Bulkiyu, as well as in other books, viz. "The wife of a brahmin must ascend no other pile than that of her husband."

2d. The text of Oowunus, cited in the Nernue, Sendhory and other books, viz. "The wife of a brahmin must ascend no other pile than that of her husband; but to women of other casts, it is permitted to burn on piles (cheetas) other than those of their husbands." (signed) *P. Wynch*, 2d assistant.

Ordered, That the secretary write the following letter to the register of the nizamut adawlut.

N° 18.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the honourable the Vice President in Council, to acknowledge the receipt of a letter from the nizamut adawlut, dated the 14th ultimo, with its enclosures.

2. The inquiries made by the nizamut adawlut seem fully to establish the point, that women having children under a certain age, are prohibited from burning themselves on the funeral piles of their husbands. On the principle, therefore, stated in the 9th paragraph of the court's letter, (a principle on which their attention appears to be justly fixed, and which should in fact never be lost sight of,) His Excellency in Council is of opinion, that orders should be issued to the several magistrates, directing them to prevent Hindoo women from burning themselves, in the case above noticed, in common with others already prohibited, in pursuance of the doctrines of the Hindoo religion. As too much circumspection, however, cannot be observed in matters of this nature, the Vice President in Council requests that the court will cause a copy of the instructions, which should be issued through

the magistrates to the police daroghas, on this subject, to be prepared in their register's office, in the English, Persian, and Sanscrit languages, and that they will forward a copy of them to government, for its information.

Council Chamber, 4th Oct. 1814. I am, &c. (signed) *G. Dowdeswell*,
chief secretary to government.

Extract BENGAL Judicial Consultations, 21st March 1815.

N° 16.—(Criminal.)—To the several Magistrates of the Zillah and City Courts.

Sir,—IN addition to the instructions for your guidance and that of your police officers, relative to the Hindoo custom of *suttee*, which were issued through the court of circuit on the 29th April 1813, I am directed by the court of nizamut adawlut to transmit to you the following papers.

Circular. Vide Crim. Cons. 4th Oct. 1814. N° 10.

N° 1.—Copy of a letter from the court of nizamut adawlut to his excellency the Vice President in Council, dated the 14th September 1814.

N° 2.—Copy of a letter from the chief secretary to government, in answer to the above; dated 4th October.

N° 3.—Instructions to the police darogahs in the English, Persian * and Sanscrit languages, prepared in conformity with the desire of His Excellency in Council.

Nos 4, 5 & 6.—Sanscrit copies, with Persian † and English translations of the three bewastas of the pundits of the sudder dewanny adawlut, referred to in those instructions.

* Add (Bengala for Bengal), and Hindoostanne for Patna, Benares and Bareilly.

† Add Ditto.

2. The court of nizamut adawlut desire that you will furnish each of the police darogahs in your jurisdiction with written instructions, under your official seal and signature, corresponding with N° 3, as well as with copies of the several bewastas, and their respective translations in the native languages, included in Nos 4, 5 & 6.

3. You are further desired, to observe with the most careful attention the principle adverted to in the 9th paragraph of the court's letter N° 1, and in the 2d paragraph of the chief secretary's letter N° 2; as well as to require and enforce the most strict observance by your police officers.

4. Those officers having been directed, in the instructions issued on the 29th April 1813, to insert in their monthly reports every instance of a suttee taking place within their respective thannahs; and the court of nizamut adawlut being desirous of ascertaining the actual number of women burnt on the funeral piles of their husbands from year to year, you are desired to transmit through the court of circuit an annual report, corresponding with the accompanying form N° 7, as early as practicable after the close of the present and each succeeding English year.

Fort William, 4th Jan. 1815. I am, &c. (signed) *M. H. Turnbull*, register.

(N° 3.)

N° 17.—Draught of Instructions to be issued by the Magistrates to the Police Darogahs.

In addition to the instructions which have been issued to you by orders of government, relative to the Hindoo rite of suttee, or the practice of women burning themselves on the funeral pile of their husbands, you are hereby furnished with copies and translations of three bewastas delivered by the pundits attached to the court of sudder dewanny adawlut, in answer to questions put to them at different times, with a view to ascertain the provisions of the Shaster or Hindoo law upon this subject.

2. It being a fundamental principle of the British government to allow the most complete toleration in matters of religion, to all classes of its native subjects, whilst, at the same time, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be promoted or permitted beyond the extent of the rules prescribed for it in the Hindoo law; you are hereby strictly enjoined to make known these rules, as stated in the accompanying bewastas of the pundits of the sudder dewanny adawlut, and the books of the Shaster therein cited, whenever a woman may be desirous of performing the suttee within your division; and after proceeding yourself to the spot, or sending a mohurrir or your jemadar with a Hindoo burkundauze, as directed in your former instructions, are to allow or prevent the

proposed suttee, according as it may appear to be conformable or not to the provisions of the Shaster applicable to the circumstances of the case.

You will particularly observe from the bewastas now transmitted, that a Hindoo woman having a child within three years of age is not permitted by the Shaster to burn herself with the body of her deceased husband, unless some person will undertake to provide a suitable maintenance for the child; and whenever a person may undertake to do this, you will be careful to see that a written engagement in duplicate on stamped paper, and according to the following form, is entered into and duly attested, leaving one copy in the possession of the child's nearest of kin, or other proper person on the spot, and will transmit the other copy, with your report on the case, for the information of the magistrate.

You will further observe from one of the accompanying bewastas, that the wife of a brahmin is positively forbidden by the Shaster to burn herself, except on the funeral pile of her husband.

Form of Engagement.

It being prohibited by the Shaster, that the ceremony of suttee should be performed by a woman having an infant under three years of age, unless some person will undertake to provide suitable maintenance for such child; and (———) being consequently prevented from burning herself with the body of her late husband; with the view of removing the above objection, I do hereby voluntarily engage to maintain, educate and support the child or children of the said (———) in a manner suitable to their rank in life, and my ability; and to neglect none of the duties which are incumbent on a father towards his own children.

In failure whereof, I further engage to make good such sum, as the magistrate of the district, on a consideration of all the circumstances of the case, shall judge it proper to direct.

(signed) *M. H. Turnbull*, register.

(N° 4.)

N° 18.—Bewasta of Pundits of Sudder Dewanny Adawlut.

Having duly considered the question proposed by the court, I now answer it to the best of my knowledge.

Every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, oor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any nf which cases she is not allowed to burn herself with her husband's body.

But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn.

It is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her.

When women burn themselves, they perform the sunkulp, and perform other prescribed ceremonies previously to burning. This rests upon the authority of Anguroo Beas and Burrusputtie, munnee.

"There are three millions and a half of hairs upon the human body; and every woman who burns herself with the body of her husband, will reside with him in heaven during a like number of years.

"In the same manner as a snake catcher drags a snake from his hole, so does a woman who burns herself draw her husband out of hell; and she afterwards resides with him in heaven."

The exceptions above cited, respecting women in a state of pregnancy, uncleanness and adolescence, were communicated by Oorub and others to the mother of Sugur Ruju.

No woman having infant children, or being in a state of pregnancy or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, viz. that if a woman having infant children, who can provide for their support through the means of another person, she is permitted to burn.

(signed) *Ghunesham Surmomo.*

Bewasta of the Pundits of Sudder Dewanny Adawlut.

If any woman declares her intention of burning, but afterwards recedes from her declaration, without having pronounced the sunkulp, and performed other ceremonies, she is not enjoined by the Shaster to undergo any *puraschit*, or penance; neither is there any thing contained in the law prohibiting her relations from associating with her.

But if a woman, after pronouncing the sunkulp and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity by undergoing a severe penance, and her relations may then associate with her.

The authority for this is the following passage:—

"A woman, who is prevented by worldly attachments from ascending the funeral pile, must perform a severe penance before she can purify herself from such an offence."

(signed) *J. Walker*, head assistant.

(N° 5.)

N° 19.—Answer of the Pundits to the Question submitted by the Magistrate of Bundlecund.

The wife of a brahmin being positively prohibited (by the Shaster) from burning on any funeral pile (cheeta), other than that of her husband, is not certainly permitted (by the Shaster), after a lapse of seventeen years from the period of her husband's death, to take any of his implements, clothes, arms, &c. and burn herself on another (cheeta) pile. Authorities in support of the above:—

1st. The text of Gotum, cited in the Metachsara, by Debo Booddh, author of the commentary on the Jagyun Bulkiyu, as well as in other books; viz. "The wife of a brahmin must ascend no other pile than that of her husband."

2d. The text of Oowunus, cited in the Nurnue Sendhory, and other books; viz. "The wife of a brahmin must ascend no other pile than that of her husband; but to women of other casts, it is permitted to burn on piles (cheetas), other than those of their husbands."

(signed) *P. Wynch*, 2d assistant.

(N° 6.)

N° 20.—Answer of the Pundits.

A child is termed "bala" whose age is under that prescribed for the performance of the (choorakurun) ceremony of shaving the head, perforating the ear, &c.

The third year is fixed, according to all the authorities, as the period for the performance of the (choorakurun) above-mentioned ceremony. A woman then, and whose child is under three years of age, and whose nurture by another person cannot be provided for, is inhibited from becoming a suttee.

The authorities in support of the above, are as follows:—

1st. The text of Virddha Satripa, cited in the Praschet Bibek, Arpareck and Nirnee Siendhoo.—"A child previous to attaining the age prescribed for the performance of the choorakurun, is termed 'bala;' preparatory to its being weaned, or before the age of the unnee (*food*), prasuir (*eating*), *i. e.* giving drink to a child for the first time (generally about six months of age), preparatory to weaning it, 'sheeshoo;' and until the age of his investiture with the brahminical thread, he is considered a koomar, or youth."

2d. The text cited in the Jotistutwa, Jotisara, and other books.—"The ceremony of the choorakurun is to be performed in the third year, according to all the authorities."

3d. A text of Bihaspah, cited in the Soodhee Tutwa, and other books.—"A woman having a child who is not a 'bala,' that is, who has not attained his third year, can on no account abandon the nurture of her child and become a suttee."

4th. A text cited in the Soodhee Tutwa.—"A woman having a child whose sustenance can be provided by another person is free to become a suttee."

(signed) *P. Wynch*, assistant.

(N° 7.)

N° 21.—Annual Report of the number of Hindoo women who have burnt themselves on the funeral piles of their husbands, in city ————————, during the year ———.

NAME.	Age.	Cast.	Name and Cast of her Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.

N. B.—Any particular circumstances in the report of the police officers, which may appear to deserve notice, should be inserted in the column of remarks. Any instances of women being prevented by the magistrate or police officers from becoming suttees, in pursuance of the present or former instructions, should also be stated at the foot of this report, or on a separate paper.

(signed) *M. H. Turnbull*, register.

Ordered, That the acting secretary write the following letter to the register of the nizamut adawlut.

N° 22.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the honourable the Vice President in Council to acknowledge the receipt of your letter of the 4th January last, with its enclosures.

2. The tenor of the additional instructions, which the court have circulated for the guidance of the magistrate and of their police officers, relative to the custom of suttee, appears to the Vice President in Council to be proper, and entirely conformable with the principles recognized in the 2d paragraph of a letter from the chief secretary to government to your address, under date the 4th October 1814.

3. The Vice President in Council desires that the court of nizamut adawlut will regularly transmit to government, an abstract of the annual reports regarding the number of women burnt on the funeral piles of their husbands, which the several magistrates have been directed to furnish through the courts of circuit, for the information of the nizamut adawlut.

Council Chamber, 21st March 1815. I am, &c. (signed) *W. B. Bayley*,
acting secretary to government.

Extract Report from Mr. J. Shakespear on the state of the Police in the Lower Provinces, for the year 1815.

(Enclosed in Bengal Judicial Letter, 29th November 1816.)

Para. 38.—(Suttee.)—With exception to the districts of Midnapore, Bankergunge and Dacca, from whence returns have not yet been received, I remark that 310 instances are reported of women having burnt themselves during the last year on the funeral piles of their deceased husbands.

39. Six instances are likewise reported of the widows of joogees having been buried alive with their husbands in the district of Tipperah.

40. A more full report on this subject will, I understand, hereafter be submitted to government by the court of nizamut adawlut; and it will be sufficient to remark here, as a matter connected with the police, that the practice appears to be of most common occurrence in the three districts named in the margin.

Burdwan - -	59.
Wooghley -	70.
Nuddea - -	50.

Extract Bengal Judicial Consultations, the 21st March 1817.

N° 24.—(Criminal, L. P.)—Ordered, That the secretary write the following letter to the superintendent of police in the Lower Provinces.

N° 25.—To the Superintendent of Police in the Lower Provinces.

Sir,—The right honourable the Governor General in Council has recently been informed that, on the 31st December last, a Hindoo female was sacrificed on the funeral pile of her husband, at Arriadhee in the 24 Pergunnahs, under circumstances which, if they have been correctly reported, would appear to be in violation of the rules established by government, and of the usages of the Hindoos with regard to the ceremony of "suttee."

2. The circumstances of the case are stated to be as follows:—

3. The name of the female who was burnt was Degumburree. She was the daughter of a writer in the marine paymaster's office, named Neemaie Churn Ghose. Her deceased husband's name was Seeboo Chunder Degumburree; is said to have been only 11 years and eight months old at the time of the ceremony.

4. It was originally proposed by the relations, that the ceremony should be performed at or near Sulkea, in the suburbs of Calcutta; and Degumburree was carried to that place with the body of her deceased husband, on the 27th December. The performance of the ceremony was however prevented by Mr. Eliot, in consequence of the tender age of the woman. A similar attempt was subsequently made to perform the ceremony at Chitpore, which was also prevented by Mr. Eliot. The parties having then withdrawn into the jurisdiction of the thannah of Arriadhee in the 24 Pergunnahs, Mr. Eliot informed the magistrate of the 24 Pergunnahs of the circumstances of the case, and Mr. Sage is understood to have issued orders prohibiting the ceremony.

5. The female was, however, burnt on the funeral pile of her husband between nine and ten o'clock of the night of the 31st December, within the jurisdiction of the darogah of Arriadhee.

6. The Governor General in Council being of opinion, that the foregoing circumstances demand inquiry, and that the investigation can be most conveniently conducted by you, I am directed to desire that you will carefully ascertain the real facts and circumstances of the case, and submit a report of the result of your inquiries for the information of government.

Council Chamber, 21st March 1817. I am, &c. (signed) *W. B. Bayley*,
sec^y to gov^t.

Extract BENGAL Judicial Consultations, 25th April 1817.

N° 14.—(Criminal, L. P.)—Acting Superintendent of Police in the Lower Provinces, to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—I HAVE the honour to acknowledge the receipt of your letter, dated the 21st ultimo, communicating to me the orders of his excellency the Governor General in Council, that I will carefully investigate and ascertain the facts and circumstances of a case of suttee which the government were informed had taken place at the thannah of Arriadhee, in the jurisdiction of the 24 Pergunnahs, and that I will submit a report of the result of my inquiries for the information of His Excellency in Council.

2. In pursuance of those orders I deemed it necessary, in the first instance, to apply to the magistrate of the 24 Pergunnahs to be furnished with the originals, or authenticated copies of any orders issued by that gentleman, or of any report or applications received by him relative to the case of suttee above noticed.

3. I likewise applied to the magistrate of the suburbs of Calcutta to be furnished with a copy of any correspondence which might have passed between himself and Mr. Sage, connected with the case under investigation.

4. I beg leave to submit, for the information of His Excellency in Council, copies of those letters and of the answers received to them, (Enclosure A, N° 1. to 7. inclusive.)

5. I have likewise the honour to submit (Enclosure B.) translation of the Persian report, or orders referred to by the magistrate of the 24 Pergunnahs, in letters dated the 24th and 25th ultimo; together with translations of the depositions of the witnesses examined, and other Persian papers connected with the case.

6. From the several reports and documents above referred to, it appears that upon receipt of Mr. Eliot's letter (Enclosure A, N° 7.) and of the report of the police darogah of Arriadhee (Enclosure B, N° 1.) the magistrate of the 24 Pergunnahs issued an order to the darogah (Translation, N° 2.) enjoining him to prevent the suttee, and to forward the parties immediately to his cutcherry, under such precautions as should preclude the possibility of their executing their intention.

7. The receipt of that perwanneh was acknowledged, and the measures adopted in consequence were reported by the darogah in an arzee. (Translation, N° 3.)

8. It

8. It appears, however, that while the party were proceeding to the cutcherry of the magistrate, they were met at the thannah of Chitpore by a chupprassie of the court, conveying a letter (Translation, N° 4.) from the naib nazir to the darogah of Arriadhee, directing him by order of the magistrate, to detain the parties at the thannah; but not to allow the suttee to take place until further orders.

9. The party therefore returned from Chitpore to the thannah of Arriadhee, and on the same night (31st December) a perwanneh (Translation, N° 5.) was issued by the magistrate, instructing the darogah to allow the suttee to be performed if the age of the female should exceed 12 years.

10. The suttee accordingly took place on the night of the 31st December, on receipt of the perwanneh above noticed.

11. The grounds upon which the magistrate of the 24 Pergunnahs, after having prohibited the suttee on account of the youth of the female, subsequently gave his sanction to the performance of the sacrifice, are stated in the letters from that gentleman. (Enclosure A, N^os 2 & 4).

12. From the depositions of the witnesses examined, it appears that the age of the girl was 12 or 13 years, though one of the witnesses supposed her to have been only 11 or 12 years of age. But, as by the order of the magistrate, the darogah was directed not to prevent the ceremony if the age of the suttee exceeded 12 years, it appeared unnecessary to take further evidence upon this head.

13. I have forborne to take the evidence of the father of the girl, named Neemaie Churn Ghose, as he would thereby have been reduced to the alternative of confessing himself accessary to an act which has been declared illegal, or of being guilty of perjury.

14. All the circumstances of this case, which I have been able to ascertain, are now submitted for the consideration of government. But, as being connected with the subject of this letter, it may be proper here to notice, that, on receiving charge of the office of magistrate of the 24 Pergunnahs, I found that an order had been issued by the magistrate in January last to the several police darogahs of the district, (Translation, N° 17.) directing those officers on any occurrence of a suttee first to report the circumstances, and to prevent the ceremony, until the receipt of the orders of the magistrate.

15. As this order is at variance with the rules prescribed by government for the conduct of the police officers on such occasions, and appears to be otherwise liable to objection, I addressed a letter to the magistrate; that gentleman's reply to which is submitted.

16. If the order in question were, on all occasions of suttee, strictly enforced by the police officers, it must frequently preclude the performance of that ceremony (whether under circumstances lawful, or otherwise) by the length of time which must necessarily elapse before the prescribed report can be made, and the order of the magistrate obtained thereon, especially if the scene of the occurrence is distant from the station. This might be deemed a salutary and desirable consequence; but I see no reason to believe that such has been the effect of the order; for it commonly appears, from the reports of the darogahs, that the sacrifice has been performed by the parties without awaiting the sanction of the magistrate; nor am I aware that they are punishable for the violation of an order which is in itself illegal. I apprehend, however, that the authority which the order referred to conveys to the police darogahs, to interfere on such occasions, is liable to much abuse, as it obviously leaves it in the power of a police darogah, by delaying to make the prescribed report to the magistrate, or by withdrawing his interference, to permit or allow the performance of the ceremony.

17. I have, therefore, deemed it my duty to direct the police darogahs of this jurisdiction, hereafter to conform strictly to the rules with which they were furnished for their guidance on such occasions by order of government.

I beg leave to submit herewith the original Persian papers, of which translations are contained in the Enclosure (B.)

I have, &c. (signed) *W. Blunt*,
act^g sup^t of police in the Lower Provinces.

Calcutta, Office of Superintendent of Police,
Lower Provinces, 18th April 1817.

To W. Blunt, esq. Superintendent of Police, Calcutta.

Sir,—In compliance with the request contained in your's of this date, I have the pleasure to forward the original papers connected with the suttee, which took place on the 31st December last.

On that date, after having made the necessary inquiries, I authorized the suttee to take place.

The bewasta was presented to me late in the evening, when I was in Calcutta.

I have, &c. (signed) *J. W. Sage*,
Zillah 24 Pergunnahs, March 24th 1817. magistrate.

To J. W. Sage, esq. Magistrate 24 Pergunnahs.

Sir,—I have the honour to acknowledge the receipt of your letter of yesterday's date, respecting the suttee which took place at Arriadhee on the night of the 31st December.

I have to request the favour of you to inform me, what were the nature of the inquiries made by you, noticed in the 2d paragraph of that letter, and of whom those inquiries were made.

Office of Superintendent of Police, I have, &c. (signed) *W. Blunt*,
Calcutta, 25th March 1817. S. P. L. P.

To W. B. Blunt, esq. Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—After issuing the perwanneh to the darogah of Arriadhee on the 30th December last, prohibiting him allowing of the suttee taking place, I referred him to the chief secretary to government's letter of the 5th December 1812, to ascertain fully whether the woman in question was of that cast that allowed her to burn herself, with the exceptions alluded to in the above noticed letter.

I found that she was comprehended in the sooder cast, and that from her age, her not being in a state of pregnancy, no one having intoxicated her, and the answer my pundit gave me was that she was of full age, I was not of opinion that she came under the restriction alluded to in the Shaster.

Still I wished to prevent, as much as lay in my power, the ceremony taking place, and did not authorize the woman to burn till late in the evening of the 31st.

On that evening, a vakeel of the sudder dewanny came to me at the house I was to dine at in Calcutta, and delivered to me the copy of the bewasta, annexed to the darogah's reports.

Two days had elapsed since the darogah's first report arrived; and it being reported to me by several that the woman had refused food, and was in such a state that she was not expected to live, I sent to my sheristadar, desiring him to write to the darogah to admit of the woman burning herself.

Zillah 24 Pergunnahs, 25th March 1817. I have, &c. (signed) *J. W. Sage*,
judge.

To J. Eliot, esq. Magistrate of the suburbs and of the city of Calcutta.

Sir,—Having been directed by government to investigate the circumstances of the case of suttee, which took place at Arriadhee, on the night of the 18th, I shall be obliged to you for any information you may have it in your power to afford me on the subject; and likewise request the favour of you to furnish me with a copy of any correspondence which may have passed between yourself and Mr. Sage, the magistrate of the 24 Pergunnahs, on that occasion.

I have, &c. (signed) *W. Blunt*, S. P. L. P.
24 Pergunnahs, Office of Superintendent of Police,
Calcutta, 26th March 1817.

To W. Blunt, esq. Superintendent of Police, Lower Provinces.

Sir,—I am this instant favoured with your letter of the 26th instant, requesting me to furnish you with such information regarding the suttee, which took place at Arriadhee, as may be in my power to afford you; and also, to furnish you with copy of any correspondence that may have passed between Mr. Sage the magistrate of the 24 Pergunnahs, and myself on that occasion.

I happened on the first notice of this suttee to be over on the Sulkea side of the river, when a thannah mohurrir, with some relations of the family, came to me, as I was passing through Mr. Smith's dock-yard, to obtain my assent to the suttee's taking place, when, as usual on all such occasions, I inquired the age of the party. The mohurrir acquainted me about 13 to 14, but the peculiar manner in which he spoke, and his agitated state at the moment, convinced me that he had not stated the fact. I therefore spoke in a harsh manner to him, and asked him what he meant by trifling with me on such an occasion, and bid him speak the truth; when he confessed that she was a minor, and under age of 12 or 13 years. I therefore warned him, at his peril, to allow such suttee taking place, and went away.

I had private applications made to me in the night from natives, particularly from Toykishen Sing, for my assent to the burning, which I refused; and also Ramdololl, a man of immense wealth, came to intercede with me to give my consent to the suttee, which I positively refused, and turned the parties that came with him out of my house, expressing my astonishment to Ramdololl that he could think of interceding for an act to be committed in violation of the Shaster.

Finding I would on no account sanction the burning, they attempted to carry the body and child into the town from Chitpore, where, I since learned from the mohurrir Radanaut, they had first carried the body; though I imagined from the circumstance of the mohurrir coming to me on the Sulkea side, that the body was on that side of the river. I communicated the intention of carrying the body into the town to Mr. Blaquiere, who instantly adopted prompt measures for the prevention of the parties entering the town.

Being thus frustrated in their designs, they then carried the body back again to Chitpore; and I instantly sent off a verbal notice to the darogah to put him on his guard, and desired him to make strict inquiries of the real age of the girl; and, if under age, on no account to permit the suttee. The darogah, in obedience to this verbal order, adopted the measures directed by me; and the parties, being thus frustrated in their endeavours at Chitpore, removed the body and child to the Arriadhee thannah, out of my jurisdiction.

On learning this, I deemed it incumbent on me to dispatch a burkundauze to the Arriadhee darogah to put him on his guard, and to caution him of the impropriety of sanctioning such a suttee. I, at the same time, addressed the enclosed note, N° 1, to Mr. Sage, who acknowledged the receipt of it, and thanked me for the information communicated to him; and, as far as I recollect, said he would adopt measures for the prevention of the suttee. The note in reply I have mislaid.

The final report of the Chitpore darogah I enclose for your information.

Suburbs of Calcutta, 26th March 1817. I have, &c. (signed) *John Eliot*, magistrate.

To J. W. Sage, esq.

My dear Sir,—I think it proper to inform you that an application has been made to pass a minor child for a suttee, and as they have not been able to effect their purpose in the town or suburbs, they have carried the parties into the 24 Pergunnahs, to burn in the Arriadhee division. I have warned the darogah of this step, and as applications will be made to you for your sanction, I trust you will see the impropriety of giving your assent to so unwarrantable a measure, as the girl is said to be only 12 years of age.

I write this in haste, as I have my people watching their proceedings.

Your's sincerely, (signed) *John Eliot*, magistrate.

To J. W. Sage, esq. Magistrate of the 24 Pergunnahs.

Sir,—It appears by a perwanneh, issued by you to the police darogahs of this district, a copy of which I have the honour to enclose for your information, that those police officers are ordered to prevent on all occasions the performance of the ceremony of suttee, within their respective jurisdictions, until a report shall have been made to you, and your orders shall have been passed on the subject.

As the rules established by government for the guidance of the local magistrates, and for the conduct of the police officers on such occasions, strictly prohibit the interference of the police except under any of the circumstances which are distinctly specified, and under which the performance of the act of suttee is prohibited by the Hindoo law; and it is further declared in these rules, "That it is not the intention of government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required previously to the performance of the act of suttee;" —I have to request the favour of you to state upon what grounds or subsequent orders you may have issued the perwanneh in question to your police darogahs; which appears so much at variance with the printed orders of government.

I have, &c. (signed) *W. Blunt*, S. P. L. P.

Office Supt Police, Lower Provinces, 29th March 1817.

To W. Blunt, esq. Superintendent of Police, Calcutta.

Sir,—I have to acknowledge the receipt of your letter of the 29th instant, with copy of the perwanneh which accompanied it.

2. In the letter from the register to the nizamut adawlut, bearing date the 29th April 1813, which accompanied the sentiments and orders of government relative to suttees, the magistrates are directed to observe the utmost circumspection in carrying the orders of government into effect, and to exercise a *vigilant control* over the conduct of the police officers, with a view to enforce a strict and faithful performance, on their part, of the delicate and important duties committed to their trust.

3. My sole motive for issuing the perwanneh in question was to prevent the police officers from making the power vested in them a source of oppression and emolument, by undue exactions, either for their acquiescence or forbearance to interfere in all applications that might be made to them in cases of suttee.

Zillah 24 Pergunnahs, 31st March 1817. I have, &c. (signed) *J. W. Sage*, judge.

(N° 16 to 18.)

N° 1.—Translation of an Arzee from Nubkissen Mozmooda, Darogah of thannah Arriadhee; dated the 29th December.

On the 29th December 1816, corresponding with the 16th Poose 1223, Neemaie Churn Ghose, inhabitant of Arkoolee, arrived at the thannah, at two ghurries of the night, with a corpse, and with his daughter Musmouth Degumburree, the widow of the deceased; and in presence of Goluck Doss and Muddoo Soodun Dooleah, Goluck Pater and others, represented that Sibchurn Dutt, inhabitant of Simlah, pergunnah of Calcutta, had died of a fever on the 14th Poose, and that his widow above-named, of her own free will and accord, was desirous of burning herself with the body of her deceased husband. It being forbidden that the ceremony of suttee should be performed without giving notice to the police, therefore they had reported the circumstance at the police-office at Calcutta. That a person had been sent from thence to the house of the deceased to make inquiry, who made a report to the gentlemen of the police, by whom it was ordered that the body should not be burned within the city, but should be removed beyond the limits of Calcutta. Therefore we are now come here; let it be ordered that the suttee be performed.

Sir,—Having according to custom questioned the woman, she said her age was 18 or 19 years; that the act she was about to perform was voluntary; that in this determination she had not been influenced by the persuasion of any person, nor had any means been used to induce her consent; and that she was neither pregnant, nor had any children. She also stated, that she had lived about four years with her husband. After which, inquiry was made from the persons above-mentioned, who said her age was 14 or 15 years; and that for two days, from grief at the death of her husband, and anxiety to perform the suttee, she had abstained from all nourishment.

Sir,—Since the gentlemen of the police would not permit the suttee to be performed in Calcutta, but ordered that it be performed beyond the limits of the city; and since they have arrived at this thannah for the purpose, without your orders, I cannot allow the suttee to take place; and having placed the woman in safety, I have reported the circumstance for your orders.

Ordered, That a perwanneh be written to the darogah to prevent the suttee, and to send the woman with her father and the other persons who accompanied her immediately to the magistrate, and to take special care that the suttee be not performed.

N° 2.—Translation of a Perwanneh issued by the Magistrate to the Darogah of Arriadhee; dated the 30th December.

Your arzee, reporting the intention of Musnauth Degumberee, the widow of Seebchunder Dutt, to burn herself with the body of her deceased husband within the limits of your thannah, and of your having prevented the suttee until the receipt of orders, with other particulars, have been received; and, as from your report it appears, that the female is under age (kum seen), therefore you are directed immediately, upon receipt of this perwanneh, by all means to prevent the performance of the suttee, and to send the parties to the magistrate without delay; taking such precautions that they shall not be enabled to perform the suttee; and for any deviation from these orders, you will be responsible.

N° 3.—Translation of the second Arzee from the Darogah of Arriadhee; dated the 31st December.

In conformity to the orders contained in the perwanneh of yesterday's date, requiring me to send in the parties who were about to perform the ceremony of the suttee, I this morning forwarded Mismouth Degumburee, with her father Neemaie Churn Ghose, and nine persons, under charge of Gour Roy, Domun Khan, and other burkundauzes; but when two ghurries of the day remained, the burkundauzes with the suttee and persons above-named returned to the thannah, and represented that they had proceeded with the parties to the thannah of Bankbazar, in the city of Calcutta, where they were detained by the thannahdar, who refused to allow them to pass through the city, saying, it was not the orders of the city magistrates. They therefore sent a burkundauze to report the circumstance to the magistrate (Mr. Sage), remaining, in the meantime, at the thannah of Bankbazar; but while there, a chupprassie of the court, named Nurza Hussun Beg, arrived, and informed us that the magistrate had ordered Meer Morad Ally, the naib nazir of the court, to write to the darogah of Arriadhee not to send in the woman; but, until the receipt of further orders, to detain her carefully at the thannah; which letter from the naib nazir was in his Mirza Hussun Beg's charge, and that the parties were therefore to return to the thannah; accordingly we have returned.

Sir,—The chuprassie above-mentioned has delivered to me the letter, from which I learn, as above stated, I have done as directed, and await your orders.

N° 4.—Translation of the Letter written by Naib Nazir to the Darogah, dated the 31st December; (found on examining the records and papers at the thannah.)

The magistrate having this day, in court, directed me to write to the darogah of Arriadhee, that until the receipt of further orders Mismouth Degumburree should not be sent in, as was directed by a perwanneh of yesterday; therefore you are hereby desired not to send in the aforesaid person, but keep her in safety, and not to allow her to burn until further orders. In this you will not fail.

N° 5.—Translation of the second Perwanneh from the Magistrate to the Darogah of Arriadhee; dated the 31st December.

Your arzee of the 29th December, reporting the intention of Musmouth Degumburree, the widow of Seebhoochundu Dutt, to burn herself within the limits of your thannah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received, orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears, however, on referring to that arzee, that the age of the female is 14 or 15. Besides this, there is no cause of impediment to the performance of the suttee. You are therefore directed to investigate and ascertain with accuracy, whether the age of the female exceeds 12 years or not; and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed, and are not to prevent it.

N° 6.—Translation of a Report from the Darogah of Chitpore (Bankbazar) to Mr. Eliot, the Magistrate of the suburbs of Calcutta; dated the 29th December.

On the 27th December, Danish, jemadar of the phauree of Jelleaparrah, reported at the thannah that Seebhoochundu Dutt, inhabitant of Calcutta, had died, and that his widow, named Degumburree, aged 14 years, had been brought to the ghaut at Chitpore to perform the ceremony of suttee. On receipt of this intelligence I went to the spot, and on observing the female her age appeared to me to be 12 or 13 years, and as according to the Shaster and the Regulations the suttee was prohibited, I would not allow it to take place at the ghaut of Chitpore. On this Neemaie Ghose, father of the female, with the persons with her, said that they would take her home; and they went away: but about two o'clock in the morning, Goluck, burkundauze of the above-mentioned phauree, reported at the thannah that the people with the suttee, having changed the road, had proceeded with the dead body towards Kassipoor. On hearing this I went in search of them with some burkundauzes, and found the people with the suttee at the ghaut of Surmongolah, sitting concealed under a shed; from whence I brought them, and kept them during the night in custody. Since, on account of the youth of the female, the performance of the suttee is contrary to the Shaster and the Regulations, therefore I would not allow it to take place within the thannah of Chitpore; and, on the morning of the 28th December, they removed beyond the limits of the thannah, and proceeded towards Calcutta, whence they soon after returned. In order to observe their proceedings I sent two or three persons with them, who, about two hours of the night remaining, returned, and said that they had gone to the thannah of Arriadhee, the darogah of which place had made a report to the magistrate.

N° 7.—Translation of the Depositions of the several following Persons.

Meer Syed Allee, darogah of thannah Chitpore, (Bankbazar) being sworn, deposes,—that on the 15th Poose 1223, Danish, jemadar of the phauree of Jelleaparrah, reported to the witness, that a suttee of the age of 14 years, with a corpse, had arrived from Calcutta. The witness immediately proceeded, accompanied by the mohurrir and burkundauzes of the thannah, to the place where the suttee had arrived. The witness saw the female, and she appeared to be extremely young, or about 12 or 13 years of age. He therefore told the people who were with her that, according to the Shaster and the Regulations, the woman was not fit to perform the suttee; for what purpose had they brought her? And witnesses sent some burkundauzes with a verbal report to the magistrate (Mr. Eliot), who replied, that if, from the investigation of the police officers, the suttee should be contrary to the Regulations, in such case a report was superfluous. Witness therefore understood that he was not to allow the suttee to take place, and appointed persons to watch the parties during the night, and in the morning they went away.

N° 8.—Radanauth Roy, mohurrir of thannah Chitpore, being sworn, deposes as above. Witness believes the age of the female to have been 12 or 13 years, the people who were with her said her age was 14 years; but, as witness and the police officers of the thannah doubted whether she was so much, they assembled the inhabitants of the neighbourhood, and in their presence, on investigation, the age of the suttee was considered to be 12 or 13 years.

N° 9.—Mahomed Danish, jemadar of the phauree of Jelleaparrah, being sworn, deposes,—that he informed the darogah of Chitpore, on the arrival of the suttee. Witness inquired the age of the suttee, and her father said she was 14 years. The witness therefore left two burkundauzes to prevent the suttee, and went to inform the darogah of Chitpore, who, with the mohurrir and thannah burkundauzes, immediately repaired to the spot, and, on seeing the female, said they thought her age did not exceed 12 or 13 years, and therefore, deeming the performance of the suttee to be contrary to orders, they prevented its taking place, and informed the magistrate.

N° 10.—Bygenauth Tewony, jemadar of the thannah of Bankbazar, being sworn' deposes,—that having intelligence that the people with the suttee were coming from Arriadhee, went to inform Mr. Blaquier, who ordered witness not to allow them to enter Calcutta, but to cause them to proceed by another road out of the limits of the city. Witness, on his return to the thannah, found the suttee and persons assembled at the bridge of Chitpore, he told them the orders he had received. In the meantime a person (whose name witness does not know) arrived from the 24 Pergunnahs, who said that the magistrate had ordered that they were to return to the thannah of Arriadhee: they accordingly returned. Witness saw the female; supposes her age not to have exceeded 14 years.

N° 11.—Mirza Hossein Beg, chupprassie, being sworn, deposes,—that Meer Morad Allee, the naib nazir of the phouzdarry court of the 24 Pergunnahs, gave him a letter to carry to the darogah of Arriadhee. The letter was given to him at the cutcherry about one o'clock of the day. He was conveying the letter, when on his arrival at the thannah of Chitpore, he met the suttee and people who had come from Arriadhee; those persons returned with the witness to Arriadhee, and witness gave the letter of the naib nazir to the darogah; told the darogah that he was not to allow the suttee to be performed, until he should receive further orders; and about 10 o'clock at night a chuprassie, with a perwanneh from the magistrate, arrived at the thannah.

N° 12.—Mahomed Mah, jemadar of the thannah of Arriadhee, being sworn, deposes,—that he was present at the thannah when Musmouth Degumburree, with the persons who accompanied her, arrived there; witness being very near her distinctly saw her, her age appeared to the witness to be 13 or 14. She expressed herself eager to be allowed to burn.

N° 13.—Gour Roy, burkundauze of thannah Arriadhee, being sworn, deposes, that he accompanied the suttee from the thannah of Arriadhee to Bankbazar, where they were detained by the thannahdar. In the meantime a chuprassie arrived, bringing a letter from the nazir of the court to the darogah of Arriadhee, who told witness, and the people with the suttee, that they were to return to the thannah. Witness saw the suttee; and she appeared to be about 12 or 13 years of age.

N° 14.—Domun Khan, burkundauze of the thannah of Arriadhee, being sworn, deposes as above.

N° 15.—Banker, burkundauze of the thannah of Arriadhee, being sworn, deposes as the two preceding witnesses; but states that the suttee appeared to witness to be 11 or 12 years of age.

N° 16.—Translation of a Perwanneh, issued by the Magistrate of the 24 Pergunnahs, to the several Police Darogahs of that Jurisdiction; dated the 30th January 1817.

From the reports received from the thannahs, it appears that the darogahs of police report the occurrence of suttees after the ceremony has been performed. Since it is proper that the darogahs should first report the circumstances of any suttee which is about to take place, and await the orders of the magistrate, you are therefore directed, whenever a suttee is about to occur within your jurisdiction; first, you are to prevent the suttee, and report the case to the magistrate, and after orders shall have been passed and investigation made, you will conform thereto.

(True translation.) (signed) *Wm Blunt*, superintendent of police.

Ordered, That the secretary write the following letter to the magistrate of the 24 Pergunnahs.

N° 19.—To J. W. Sage, esq. Judge of the 24 Pergunnahs.

Sir,—Mr. William Blunt, the superintendent of police in the Lower Provinces, having been instructed by government to ascertain the facts and circumstances of a case of suttee, which occurred within the jurisdiction of the thannah of Arriadhee, in the 24 Pergunnahs, on the night of the 31st December last, has recently submitted a report of the result of his inquiries for the information of government.

Paragraph 1 to 12.

2. It appears from the accompanying extracts from that report, and from the documents referred to in it, that this peremptory order first issued by you to the darogah of Arriadhee, directing him to forward to your cutcherry the female (Degumburree, with her father and the other persons who accompanied her,) was, on the following morning, superseded by a written communication, made under your authority by the naib nazir of your court to the darogah of Arriadhee.

3. The circumstances by which you were induced to authorize the latter communication are not explained, either in your letters to Mr. Blunt, or in the official record of the case.

4. The tenor of your first order to the darogah shows, that in prohibiting the sacrifice, and in directing that the parties should be sent to your cutcherry, you were influenced exclusively by a reference to the immature age of the girl, which was stated in the darogah's first report to be 14 or 15 years.

5. The importance of accurately ascertaining the real age of the girl, in the mode originally proposed by you, was rendered the more evident by the information which you had received from Mr. Eliot, the magistrate of the suburbs of Calcutta, that Musmouth Degumburree was supposed to be only 12 years of age. Under these circumstances, the Governor General in Council cannot but feel considerable surprize that you did not persevere in your original intention of ascertaining that point by a deliberate and official examination of the girl herself, and of witnesses competent to speak to the fact.

6. In the 2nd and 3rd paragraphs of your letter to Mr. Blunt of the 25th March, you have stated, that on referring to the letter * from the chief secretary to government of the 5th December 1812, and adverting to the answer given to you by your pundit, that the widow was of full age, you were not of opinion that her case came within the rules of the Shaster, prohibiting the performance of the ceremony of the suttee; that you nevertheless refrained from authorizing the sacrifice, until the evening of the 31st December, when a vakeel of the sudder dewanny adawlut came

* Crim. Cons. 5th Dec. 1812. N° 10.

came to the house at which you were to dine in Calcutta, and delivered to you the copy of a bewasta, and that you then caused instructions to be written to the darogah, authorizing the performance of the sacrifice, if the widow should appear to be more than 12 years of age.

7. The bewasta, in question, contains no information whatever with regard to the period which is considered to constitute the age of maturity of Hindoo females; and it formed, in fact, one of the documents which had been already issued for your information, with the circular* orders of the nizamut adawlut of the 4th January 1815.

Vide Enclosure N° 4.

* Crim. Cons. 21st March 1815. N° 16.

8. It is a matter of astonishment that you should have considered yourself warranted in acting officially upon the copy of any documents submitted to you by an individual, in a mode entirely at variance with the ordinary and regular course of official proceedings; and still more so, that the communication of such a document, which did not contain any new information or throw any additional light on the question, should have had the immediate effect of inducing you to instruct the darogah to permit the sacrifice.

9. The alleged refusal of the widow to take any food, as alluded to in the last paragraph of your letter to Mr. Blunt of the 25th March, had been already brought under your notice in the first report of the darogah of the 29th December.

10. This stated fact, however, did not then induce you to sanction the ceremony; nor could it furnish any ground whatever for authorizing a sacrifice under circumstances which rendered that sacrifice in itself illegal.

11. It remains to notice the purport of the perwanneh issued by you on the evening of the 31st December.

12. In this perwanneh, a translation of which is inserted in the margin, you have not adverted to the intermediate order issued through the channel of the naib nazir (superseding that of your previous instructions), which directed that the parties should be forwarded to your cutcherry.

Translation of a Perwanneh from the Magistrate of the 24 Pergunnahs to the Darogah of Arriadhee; dated the 31st December 1816.

"Your arzee of the 29th December, reporting the intention of Musnauth Degumburree, the widow of Sheebhoo Chunder Dutt, to burn herself within the limits of your thannah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received; orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears however, on referring to that arzee, that the age of the female is 14 or 15; besides this there is no cause of impediment to the performance of the suttee, you are therefore directed to investigate and to ascertain with accuracy, whether the age of the female exceeds 12 years or not, and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed and are not to prevent it."

13. You merely observe that, on reference to the darogah's report of the 29th December, there appeared to exist no other impediment to the performance of the suttee, than the age of the girl, which is stated to be 14 or 15 years.

14. You direct the darogah, therefore, to ascertain whether the age of the girl exceeded 12 years, and if it did to allow the suttee to take place.

15. The Governor General in Council remarks that those orders were in direct violation of the circular instructions issued for the guidance of the magistrate and the police officers, in a letter* from the register of the nizamut adawlut, dated the 29th April 1813.

* Crim. Cons.

16. In those instructions the performance of the ceremony of suttee, by a girl not yet arrived at her full age, is declared to be contrary to the Shaster, as well as inconsistent with every principle of humanity.

17. The magistrates and their police officers are in consequence enjoined to use the utmost care, and to make every effort to prevent that amongst other forbidden practices.

18. With the view of guarding against any misconstructions on this important point, the nizamut adawlut were directed by government to specify, in the instructions to be issued to the magistrate and police officers, the age at which women, according to the principles of Hindoo law, are permitted to burn themselves; and in conformity with those orders, and under the express sanction of government, the circular orders distinctly specify, that if the female who is going to be burnt should be less than 16 years of age, the performance of the ceremony is not to be permitted.

Vide Circular Orders, 9th paragraph of the Chief Secretary's letter of the 5th December 1812.

19. In the ordinary course of your official duties, the circular instructions above alluded to must necessarily have come under your frequent observation; and it is to be inferred from your letter to Mr. Blunt of the 25th ultimo, that you had particularly referred to them on the present occasion.

20. The age of maturity, as applicable to suttees, having been clearly and unequivocally specified in the circular instructions issued under the orders of government, it

was your bounden duty to have been guided exclusively by the period assumed in those instructions, as the age of maturity; it was in no respects requisite that you should consult the pundits of your court on a question already determined by the highest authority. Your having subsequently received a bewasta, presented to you in an irregular and unofficial manner, on a question then depending before you as a magistrate, was open to manifest objection; and your conduct in having acted (apparently on the strength of that bewasta) in direct opposition to the clear and positive rules prescribed for your guidance by government, and by the nizamut adawlut, in a case involving the life of a fellow creature, demands the fullest and most distinct explanation.

21. If the inquiries prosecuted by you had led you to suppose that the age of maturity of Hindoo females, as specified in the circular orders, had been assumed on erroneous grounds, it was competent to you to have brought the general question under the further consideration of the superior authorities; but you were not vested with any discretion to act upon your own judgment on this point, in opposition to the rules prescribed for your guidance; and the Governor General in Council would have expected that you would cheerfully have interposed the legal authority vested in you by those orders, for the purpose of saving a fellow creature from a dreadful death.

22. In conclusion, I am directed to state that the Governor General in Council requires from you such defence as you may be able to offer for your violation of a positive order, under the circumstances noticed in this letter, which at present appear to place your official conduct in a highly unfavourable light.

I am, &c. (signed) *W. B. Bayley*, sec^{y} to gov^{t}.

Council Chamber, 25th April, 1817.

Extract BENGAL Judicial Consultations, 4th July 1817.

N^{o} 12.—(Criminal, L. P.)—Judge of 24 Pergunnahs to W. B. Bayley, esq. Secretary to Government in the Judicial Department, Fort William.

Sir,—I HAVE the honour to acknowledge the receipt of your letter of the 25th of April, informing me that Mr. William Blunt the superintendent of police in the Lower Provinces, having been instructed by government to ascertain the facts and circumstances of a case of suttee which occurred within the jurisdiction of thannah Arriadhee, in the 24 Pergunnahs, on the night of the 31st December last, had recently submitted a report of the result of his inquiries for the information of government; and requiring such defence as I may be able to offer for my violation of a positive order, under the circumstances noticed in your letter, which appeared to place my official conduct in a highly unfavourable light.

2. I have also to acknowledge the receipt of certain extracts from the report of Mr. Blunt, and of the documents which accompanied your letter.

3. As it was necessary to my defence that I should have an opportunity of perusing other documents alluded to in the report of Mr. Blunt, I had the honour of addressing an application to you for that purpose on the 10th ultimo, and on the 28th ultimo I was honoured with your letter of the 16th, accompanied by copies of the documents for which I had applied. For the kindness of the most noble the Governor General in Council, in according to my request, I beg leave to offer my grateful acknowledgments.

4. In submitting my defence I cannot but feel the truly distressing situation in which I am placed by the report of Mr. Blunt, and the documents referred to in your letter, and to know that my official conduct has been received in an unfavourable light by government is to me a subject of deep concern and regret; but I trust, that when all the facts and circumstances shall be considered with that liberality which characterizes every decision of government, it will be found that my conduct in respect of the suttee in question, has not been marked by any circumstance that may not be fairly ascribed to misapprehension or error in judgment.

5. I shall in the first instance submit for the information of the most noble the Governor General in Council, the facts and circumstances which were known to me previously to my authorizing the performance of the suttee; and I shall then endeavour to reply to such parts of your letter of the 25th April, as in my judgment require particular explanation.

6. On the morning of the 30th of December last, I received a private note from Mr. Eliot, informing me that an application had been made to him to pass a female child for a suttee, and that the parties having been unable to effect their purpose in

the town or the suburbs, had proceeded into the 24 Pergunnahs; that application would be made to me for my sanction to perform the suttee, and that he (Mr. Eliot) trusted I would see the impropriety of giving my assent to so unwarrantable a measure, as the girl was said to be only 12 years of age.

7. About an hour after the receipt of this note, my sheristadar attended as usual to receive and write my orders on the daily reports from the thannahs, I on the grounds of the information contained in Mr. Eliot's letter, immediately directed the sheristadar to address a perwanneh to the darogah of Arriadhee, desiring him to send me the parties connected with the suttee. Having given this order, a report from the darogah was opened, whereby I found that Neemaie Churn Ghose and his daughter Musmauth Degumburree, the widow of the deceased person, had arrived at the thannah for the purpose of performing a suttee. That the darogah according to custom had questioned the woman, who had said that her age was 18 or 19 years; that the act she was about to perform was voluntary, and that in this determination she had not been influenced by the persuasion of any person, nor had any means been used to induce her consent; that she was neither pregnant nor had any children, and that she had lived about four years with her husband. The report further stated, that after this inquiry had been made from the woman, the other persons mentioned in the report had said, that the age of the woman was 14 or 15 years, and that for two days from grief at the death of her husband, and anxiety to perform the suttee, she had abstained from all nourishment; that as the gentlemen of the police would not permit the body to be burnt at Calcutta, they had ordered that it should be removed beyond the limits; and since the parties had arrived at the thannah without my orders, the darogah had not allowed the suttee to take place, but had placed the woman in safety, and reported the circumstances for my orders.

8. After hearing this report, I considered that some delay might possibly induce the woman to forego her resolution; and observing that the woman's account of her age varied from the statements given to the darogah by the persons who accompanied her, I did not rescind the order which I had before directed to be written, that the suttee should not be performed, and that the parties should attend me; a perwanneh to this effect was afterwards dispatched to the darogah of Arriadhee, but the particular nature of it was not communicated to me at the time by the sheristadar.

9. Nothing further occurred on the 30th December; but, on the following morning, shortly after I had entered the court-house, it was reported to me that Musmauth Degumburree was on her way thither, in a very emaciated state. I then reflected that I had acted hastily the preceding day, in making the order alluded to, principally on the grounds of Mr. Eliot's private information, and I again referred to my darogah's report; and believing from the report that he *had* ascertained from the woman's relations that her age was 14 or 15, and being unwilling to bring an afflicted and apparently devoted female to the court-house, I directed the acting nazir immediately to inform the darogah of Arriadhee that I did not wish my order of the preceding day to be enforced, but that the woman should be detained, and not be permitted to burn; it was then my intention to send an official order to the like effect, so soon as the business with which I was then engaged should be finished.

10. Shortly after this order was dispatched, it was reported to me that Musmauth Degumburree, on becoming informed of my orders prohibiting performance of the suttee, wept bitterly, remonstrated against my interference, threw herself in a transport of grief on the corpse of her deceased husband, and declared that she was determined to terminate her existence.

11. The reconsideration of the darogah's report, under the circumstances mentioned in the 9th paragraph, brought to my recollection what, I am willing to admit, ought to have occurred to my mind at an earlier period, namely, that certain orders had been issued by government relative to the practice of suttees, and I immediately required my native writer to furnish me with those orders. He replied that no such orders were in the office. It then occurred to me that I might find some information on the subject in one of my private books, to which I referred accordingly; I then found a copy of the letter, dated 5th of December 1812, from the chief secretary to the government to the register to the nizamut adawlut, and which I have noticed in the first paragraph of my letter to Mr. Blunt, dated the 25th of March last.

12. I perused with all the attention, of which the urgency of my professional avocations then permitted, the commencement of the letter from the chief secretary, alluded to in the last paragraph, and discovered that government, in the instructions

which it deemed necessary to issue for the guidance of its magistrates, recognized the fundamental principle of allowing the most complete toleration in matters of religion to all classes of its native subjects; and observed that the pundits had declared, in answer to questions referred to them, that every woman of the four casts enumerated is permitted to burn herself with the body of her deceased husband (except in certain cases particularly noticed in a subsequent part of the letter), and that the performance of this awful ceremony would contribute essentially both to her own happiness and to that of her husband in a future state. That the course, therefore, which the British government should follow, according to the principles of religious toleration already noticed, was to allow the practice in those cases in which it was countenanced by the religion of the natives, and to prevent it in others in which it is by the same authority prohibited.

13. In the 4th paragraph of the chief secretary's letter, I found the terms of the answer of the pundits, which are as follow, " No woman having infant children, or being in a state of pregnancy, or uncleanness, or under the age of puberty, is permitted to burn with her husband."

14. When I had perused this part of the letter of the chief secretary, I inquired of the pundit of the court, " What is considered to be the age of puberty with Hindoo females." His reply, as nearly as I can recollect, was, " that the age of puberty was 12 years."

15. On receiving this information, and being satisfied from the report of the darogah that Musmauth Degumburree was at least 14 or 15 years of age, which far exceeded the age of *puberty,* I unfortunately did not at that time proceed in the perusal of other documents, which, I have since ascertained, would have shown me, " that if the female who is going to be burnt should be less than 16 years of age, the performance of the ceremony is not to be permitted."

16. It may perhaps appear extraordinary that my reading and my experience as a magistrate should not have rendered me better acquainted with the circular instructions issued for the guidance of the magistrates, and of the police officers, in respect of the performance of suttees; but I can confidently assert, that from the time when these instructions were issued, until the occurrence of the case in question, no instance had happened in which the performance of a suttee had called for my interference, or by which my attention had been particularly directed to the period of life, declared in those instructions to be the age of maturity.

17. I am *now* also fully aware, that when I perused the letter of the chief secretary, and particularly that paragraph of it which directs that instructions should be issued to the native officers of police, conformable to the tenor of that letter, " specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves," that I should have acted with greater prudence and propriety if I had read and considered such instructions with attention; but inasmuch as the answer of the pundits had specified the age of *puberty*, and the letter of the chief secretary did not fix any particular age as the standard of that condition, I was unfortunately satisfied with the reply of the pundit to whom I referred, and I proceeded, without further reflection on this subject, to the dispatch of my other official business.

18. Could I have anticipated the consequences that have followed from this apparent instance of remissness, or had I entertained the slightest apprehension that my conduct would subject me to the displeasure of government, I should have acted with more deliberation and precaution; and under the circumstances that have occurred, I can only express my unfeigned regret that I did not deem it necessary to peruse the other documents which would have afforded me that official information which your letter supposes me to have possessed; but which I most solemnly declare was unknown to me until the rumours, which followed the actual performance of the suttee, induced me to refer to all the documents connected with the subject.

19. In the evening of the 31st of December, and after I had proceeded to Calcutta, (where I was engaged to dine with my family) my servants informed me " that a vakeel from the sudder dewanny wished to speak to me." This person whom I have since ascertained was a vakeel in the employ of Rajah Raj Kissen, in company with one Muddun Dutt, and one Chunder Mittre, who represented himself to be the uncle of Musmauth Degumburree, produced the copy of a bewasta, which he said had been issued by the sudder dewanny. This bewasta I did not peruse; but the parties became extremely urgent that I should issue orders for the performance of the suttee; Chunder Mittre, in particular, then asserted that his

niece was of an age which, according to the Hindoo law, and the instructions of government, justified the performance of the sacrifice.

20. Before these persons quitted me my peons arrived from Arriadhee, and reported to me that Musmauth Degumburree was nearly dead with grief and long fasting, and that if she was not *immediately* permitted to burn her life would be terminated by other means. Believing, as I then did, that this unfortunate female had abstained from food since the death of her husband on the 27th of December, during a period of four days, and that she was resolved to destroy herself. Feeling apprehensive that I had interfered, from motives of humanity, beyond my authority; dreading the immediate death of the woman from want of food; and fearful that I might be subject to the consequences of such an event. Believing, conscientiously, that I was not lawfully authorized to prevent the suttee; and being strongly urged and importuned by her uncle to allow the ceremony to be performed, I sent a peon to the sheristadar Heerah Lall, with a verbal message, directing him to write to the darogah "to suffer the suttee to be performed." The solicitude I felt lest the woman should expire from the effect of her long abstinence induced me to adopt this irregular mode of sending my order to the sheristadar, but I trust that the urgent circumstances of the case will justify my conduct on the occasion. The perwanneh actually sent by the sheristadar was not written with my privity, otherwise than I have explained, and my verbal message by the peon I have correctly stated.

21. Having now faithfully detailed the facts and circumstances connected with this transaction in the order of their occurrence, I shall endeavour to reply to such parts of your letter as may not have been already answered.

22. The circumstances by which I was induced to countermand my order of the 30th December, I have already endeavoured to explain in the 9th para. of this letter. It was reported to me that Musmauth Degumburree was on her way to the court-house, but in a very emaciated condition, that my interference had driven her to a state of desperation, and that her resolution had been taken to terminate her existence by other means, if not permitted to burn with her husband's body. I also reflected that I had principally interfered in consequence of the statement contained in Mr. Eliot's private letter, and I doubted whether I had sufficient authority to bring the female to the court-house under circumstances then officially before me, I therefore rescinded my order of the 30th December. If it be considered that at this time I had not referred to the letter of the chief secretary, I trust I shall be excused for having superseded an order which I now believe ought not to have been made, unless I had then been satisfied that the intended suttee was contrary to the practice of the Hindoo religion, and the instructions of government.

23. It certainly appears from the perwanneh transmitted to the darogah of Arriadhee, on the 30th of December, that in prohibiting the sacrifice, and in directing that the parties should be sent to my cutcherry, the order was occasioned exclusively by a reference to the immature age of Musmauth Degumburree, as stated in the darogah's report, but it will be found that the order which I issued to the sheristadars to prepare the perwanneh did not contain any reference to the age of the female. That order, as I have already stated, was issued by me when I received the private note from Mr. Eliot, and before I heard the darogah's report; and the person who prepared the perwanneh introduced allusions to the immature age of the woman, as stated in the darogah's report, without any instructions from me for that purpose.

24. If I had been aware that the age fixed by government, as the age of maturity, was 16 years, or if my pundit had informed me that the age of puberty exceeded 12 years, the importance of accurately ascertaining the age of Musmauth Degumburree would undoubtedly have been rendered more evident by the information which I had received from Mr. Eliot, that her age was supposed to be only 12 years; and I most certainly in that case should have examined witnesses to ascertain, as accurately as I could, the real age of the female. But, as I have already explained, my first order was issued in consequence of the communication from Mr. Eliot. The report of the darogah stated the age of the female to be between 18 and 19, according to her own statement; and between 14 and 15 according to the statement of the parties who accompanied her. Such accounts were essentially at variance with the statement in Mr. Eliot's note; and according to my understanding of the Hindoo law, certified by the pundits in their answers to government, and explained by the pundit of my own cutcherry, the prohibited age was under 12. I trust it will therefore appear to the most noble the Governor General in Council, that however

my information or judgment may have been defective or erroneous, my not persevering in my first intention of bringing the parties to the cutcherry, was not extraordinary or improper.

25. The second paragraph of my letter to Mr. Blunt is certainly fairly subject to the observations which have been applied to it in your letter, but I did not intend to express myself in a manner to have justified that interpretation. My letter to Mr. Blunt was hastily written, and in stating the answer which my pundit gave me, that the woman was "of full age," I did not mean to state that the pundit's answer imported that she was of the full age of 16 years. I intended to express what appears in paragraph 14. of this letter, and nothing more. Inasmuch as I had collected from the letter of the chief secretary that a female of the age of *puberty* was permitted to perform the sacrifice, and as I was informed by my pundit that 12 years was the age of puberty, I virtually became informed by the pundit that Musmauth Degumburree was of full age, according to my understanding at that time of the Hindoo law. I have been inaccurate in expressing myself in my letter to Mr. Blunt, but I trust that the explanation will be deemed satisfactory.

26. I have also stated in my letter to Mr. Blunt, that on the evening of the 31st December a vakeel of the sudder dewanny came to me and delivered me the copy of a bewasta, and from the manner in which I have noticed that circumstance in my letter, it might be inferred that it had influenced my conduct in causing instructions to be sent to the darogah, authorizing the performance of the sacrifice. I beg leave however to assure you for the information of the most noble the Governor General in Council, that the production of the bewasta did not in the slightest degree influence my conduct in permitting the performance of the suttee; and that I noticed the circumstance in my letter to Mr. Blunt, because I believed at the time of writing that letter, that the bewasta had been produced by a vakeel from the sudder dewanny, with a view to influence me in permitting the performance of the sacrifice. I did not even peruse the document, which the parties stated was a bewasta of the superior court; and since the date of my letter to Mr. Blunt, I have discovered that the person who produced the document is vakeel to rajah Raj Kissen. Why this bewasta was afterwards annexed to the perwanneh issued to the darogah, or by whose authority it has been interpolated among the records, I am wholly uninformed. I can solemnly declare it was not sent by my directions to sheristadar, and that I attached no importance to the document.

27. I trust that the most noble the Governor General in Council will be satisfied from the statement and explanation, that I have submitted, not only that when I permitted the performance of the suttee in question, I was ignorant of the specific age at which the period of puberty or maturity had been fixed by authority, but that the copy of the bewasta produced to me, and alluded to in my letter to Mr. Blunt, had not the least effect in inducing me to instruct the darogah to permit the sacrifice.

28. Although the alledged refusal of Musmauth Degumburree to take any food, as alluded to in my letter to Mr. Blunt, did not induce me to sanction the ceremony on the 30th of December, when her condition was first reported to me; yet the reports made to me by my peons, on the 31st, led me to believe that the protracted period of her abstinence had rendered her condition almost desperate. I am fully aware that any consideration founded on her state, however dangerous, would not justify me in authorizing a sacrifice, in other respects illegal; but I trust that if the most noble the Governor General in Council shall be satisfied that I acted in ignorance of the only circumstance which rendered the sacrifice illegal, the exhausted state of the unhappy female will prove some excuse for the time and the manner in which I sanctioned the performance of the ceremony.

29. In the 20th paragraph of this letter, I have already stated, by the circumstances before explained, that when I was induced to allow the sacrifice to be performed, I was not attended by any official persons, and that I was influenced by the urgency of the occasion to send a verbal message by a peon to the sheristadar; by which I directed him "to write to the darogah to permit the suttee to be performed." The perwanneh, which in truth was issued by the sheristadar in consequence of this message, was not read or explained to me before it was transmitted to the darogah, neither was the sheristadar authorized, directly or indirectly by me, to insert in that document the statements and directions I now find are embodied in the perwanneh. The sheristadar, in preparing the document, acted entirely from himself, except with respect to the bare permission to perform the suttee; and I presume the perwanneh was written at his own house, without reference to the

arzee which he has recited, and which must have been then amongst the records of the court. The perwanneh, prepared by the sheristadar, was brought to me at the same house in Calcutta, whence I had dispatched the peon with my message, and as I had been accustomed to place implicit confidence in the sheristadar, and did not suspect that he had introduced any matters into the perwanneh inconsistent with the message I had sent to him, I signed the document without hesitation. When my attention was afterwards pointed to the perwanneh, I found, to my surprise, that the sheristadar had inserted the statements alluded to in your letter, and that he had omitted to notice the second perwanneh that had been addressed to the darogah, but I am utterly unable to explain why he made the omission, or why he inserted the matters which have led to your observations. Since the commencement of Mr. Blunt's investigation, I have been informed that the parties to whom I have already alluded, as having produced the bewasta, accompanied my peon to the sheristadar, and returned with him when he brought the perwanneh for my signature; and it is possible, although I am wholly ignorant of the fact, that the vakeel of rajah Raj Kissen, Muddun Dhutt and Chunder Mittre, may have influenced the sheristadar to prepare the perwanneh in its present state; I can only declare, and I am prepared to verify the declaration in the most solemn manner, that when I signed the perwanneh I was ignorant of its contents, and firmly believed that it simply contained permission to perform the suttee. I have purposely avoided any communication with the sheristadar since the subject in question has been placed in a course of investigation, and I am therefore unable to offer any further explanation respecting the contents, or the omissions of the perwanneh.

30. I again beg permission, in reply to the 14th, 15th, 16th, 17th and 18th paragraphs of your letter, most solemnly to declare, that I did not authorize the sheristadar to ascertain whether the age of Musmauth Degumberree exceeded 12 years; and that when I permitted the suttee to be performed, I was totally uninformed that the age, at which females might burn, had been defined and established by authority. If I had been aware of that fact, I certainly would not have ventured to permit a sacrifice in violation of the directions of government, and should have had much gratification in preventing a sacrifice which could not have been lawfully performed.

31. I have already said, and I again declare, that in the ordinary course of my official duties, the circular instructions respecting suttees have not come under my frequent observation; and on the occasion alluded to in my letter to Mr. Blunt, I did not peruse any part of the documents which constituted the circular instructions, except the letter from the chief secretary to the register of the nizamut adawlut, in *which* the age of *puberty* or *maturity* is not defined or specified.

32. If I had been apprized of the particular age of maturity applicable to suttees, as specified in the instructions to the native officers of police, I acknowledge that it would have been my bounden duty to have been guided exclusively by the period assumed in those instructions; but although I cannot offer any other excuse than has already been submitted, for my want of particular information on this subject, I trust that I shall stand excused for referring to my pundit, under the circumstances already detailed, for information respecting the age of puberty. That reference was not made with any view to the fixing of any standard of my own, or with any design of infringing the established orders of government on the subject, but was occasioned by my want of information, and a sincere and anxious desire to carry into effect the intentions of government, as disclosed in the letter of the chief secretary before alluded to.

33. Deploring most sincerely the misconception under which I have acted, and feeling as I ought the painful consequences of having incurred the displeasure of government, I sincerely hope that the explanations of my conduct, which I have attempted to offer, will convince the most noble the Governor General in Council that I have not fully neglected the duty of my office, in respect of the lamented sacrifice that has led to this investigation; and that I have not intentionally acted in any manner contrary to the orders of government.

34. It has been said, I know, that the unfortunate woman, who I believe became a voluntary sacrifice, might have been still alive, if I had not granted the permission to perform the suttee; and those who have presumed that I was perfectly acquainted with the age of maturity for this description of sacrifice, as established by government, have been forward in imputing my conduct to the basest of motives. It is, however, consolatory to myself to reflect, that if the unhappy female had not been permitted to *burn*, she would, in all probability, have terminated her existence the same

night from the want of food; but above all I am supported, under all the observations that have been made on my conduct, by the consciousness that I have acted from pure and honest motives; that if I have not done all that I should have done, the omission has proceeded from that error in judgment to which I am subject, in common with others, by the infirmity of human nature; and that the most rigid scrutiny cannot demonstrate that I have comported myself in any manner inconsistent with the integrity of my office, or unmindful of the respect which I owe to government.

35. If it should appear to the most noble the Governor General in Council, that I was remiss in not perusing the whole of the documents relating to the performance of suttees, for which alone I can acknowledge I have been blameable, I trust that the liberality of government will make due allowance for the difficulties with which magistrates are frequently beset, in the discharge of hurried and multifarious duties; and that it will be considered that the answer of the pundits, leaving the age of female puberty undefined, was calculated to lead me into that error, which has unfortunately placed me in the condition of offering this defence for my conduct. In the anxious hope that it may prove satisfactory, and that my suspension from one of my offices will be deemed a sufficient mark of the displeasure of government.

I have, &c. (signed) *J. W. Sage*, judge.

Zillah 24 Pergunnahs, the 10th of June 1817.

N° 13.—RESOLUTIONS.

Proceedings, March 21st 1817. N° 25.
D° - April 25th.
D° - N° 14 to 19.

The Governor General in Council having taken the foregoing letter, together with the several documents noticed in the margin, into his deliberate consideration, records the following remarks and resolutions:—

Vide letter to Mr. Blunt, recorded on the proceedings of the 21st March 1817. N° 25.

In consequence of information received by government, that on the 31st of December 1816, a Hindoo female of very tender years had been permitted to sacrifice herself on the funeral pile of her husband, within the jurisdiction of the 24 Pergunnahs, in violation of the rules prescribed by government, with regard to the performance of such sacrifices, the acting superintendent of police in the Lower Provinces was instructed carefully to investigate the circumstances of the case, and to submit the result of his inquiries for the information of government.

Vide proceedings, 25th April 1817. N° 19.

In conformity with those instructions, Mr. Blunt, on the 18th of April last, furnished the report required from him. The circumstances noticed in Mr. Blunt's report, and in the documents which accompanied it, appearing to place Mr. Sage's official conduct on this occasion in a highly unfavourable light, an extract from that report, and copies of the documents in question, were transmitted to Mr. Sage, with a letter, pointing out the apparent irregularity and impropriety of his proceedings, and requiring from him such defence as he might be able to offer.

The letter from Mr. Sage, above recorded, contains his reply to the orders of government of the 25th of April.

The material facts of the case, as deducible from the whole of the papers above noticed, appear to be as follow:—

The name of the suttee was Degumburree, and that of her deceased husband Seeboochunder Dutt. It appears to have been originally proposed, that the sacrifice should be performed at Chitpore, within the jurisdiction of the suburbs of Calcutta; and Degumburree was accordingly conveyed to the ghaut at that place, together with the corpse of her husband, on the 27th of December.

The darogah proceeded to the spot, and judging from the appearance of the girl, that her age did not exceed 12 or 13 years, immediately prevented the performance of the sacrifice, and reported the circumstance to Mr. Eliot the magistrate of the suburbs, who, after making some inquiries from the mohurrir of the thannah, enjoined the police officers on their peril not to allow the sacrifice to take place. Various applications were subsequently made by the friends of the deceased to Mr. Eliot, for his sanction to the sacrifice, which were of course rejected by that gentleman; and on the morning of the 28th the parties proceeded with the body of the deceased, and with the widow, towards the town of Calcutta. Information of their proceeding having been immediately communicated to Mr. Blaquiere, one of the magistrates of Calcutta, the necessary measures were adopted to prevent them from carrying their intentions into effect; they then returned to Chitpore, and ultimately proceeded into the jurisdiction of thannah Arriadhee, in the 24 Pergunnahs.

On receiving this information, Mr. Eliot lost no time in apprizing Mr. Sage, the magistrate of the 24 Pergunnahs, of the circumstance; and stated, that he trusted

Mr. Sage would see the impropriety of giving his assent to so unwarrantable a sacrifice, as the girl was said to be only 12 years of age.

Mr. Eliot's note, conveying the foregoing information, was received by Mr. Sage on the morning of the 30th of December, and on the same morning an official report was received by Mr. Sage, the magistrate, from the darogah of Arriadhee, stating that the widow Degumburree, with the corpse of her husband, had been brought to the thannah of Arriadhee on the preceding evening; that the widow was desirous of burning herself with the body of her deceased husband; that she stated her age to be 18 or 19 years, but that the persons who accompanied her reported her age to be 14 or 15 years.

In consequence of the information contained in Mr. Eliot's note, and in the report of the darogah, a perwanneh was signed by Mr. Sage, and dispatched to the darogah on the morning of the 30th of December, directing that officer, on the ground of the immature age of the widow, to prevent the performance of the suttee, and to send the parties to the magistrate without delay.

On the following morning (the 31st December), the latter part of those orders was countermanded by the magistrate; and late in the evening of the same day, the darogah was instructed to allow the performance of the sacrifice, if the age of the widow Degumburree should, on inquiry, appear to exceed 12 years, and no other cause should exist for preventing it.

The sacrifice took place accordingly at ten o'clock on the night of the 31st December.

Having thus briefly stated the leading facts of the case, as they appear in the several documents before government, it remains to notice the explanations furnished by Mr. Sage in his letter of the 10th ultimo, with regard to those points which were particularly adverted to in the orders of government of the 25th of April, as placing Mr. Sage's official conduct in an unfavourable light, and as demanding explanation.

The documents before government, containing no information calculated to show the grounds on which Mr. Sage had been induced to countermand the original instructions issued by him for the attendance, at the magistrate's cutcherry, of the widow, her father, and the persons who had accompanied them to the thannah of Arriadhee, Mr. Sage was required by the orders of government of the 25th of April, to furnish an explanation on this point.

In his letter of the 10th of June, Mr. Sage, after stating the circumstances connected with this case, which had come to his knowledge previously to issuing his perwanneh to the darogah of Arriadhee, on the 30th of December, proceeds in the following terms to explain the motives by which he was induced, on the morning of the 31st of December, to countermand the instructions above adverted to.

"Nothing further occurred on the 30th of December, but on the following morning, shortly after I had entered the court-house, it was reported to me that Musmauth Degumburree was on her way thither in a very emaciated state. I then reflected that I had acted hastily the preceding day in making the order alluded to, principally on the grounds of Mr. Eliot's private information, and I again referred to my darogah's report, and believing from that report that he had ascertained from the woman's relations that her age was 14 or 15, and being unwilling to bring an afflicted and apparently devoted female to the court-house, I directed the acting nazir immediately to inform the darogah of Arriadhee, that I did not wish my order of the preceding day to be enforced, but that the woman should be detained and not be permitted to burn. It was then my intention to send an official order to the like effect, so soon as the business with which I was then engaged should be finished."

The Governor General in Council observes, that the instructions issued by Mr. Sage on the 30th of December, requiring the personal attendance at his cutcherry of the widow and her friends, were avowedly founded on the information then before Mr. Sage, regarding the immature age of the widow; and that they were evidently directed to the object of enabling Mr. Sage to ascertain, by personal inquiry and examination, the real age of the female.

The information communicated by Mr. Eliot, that the girl was said to be only 12 years of age, and that on that ground he had prevented the sacrifice, as well as the contradictory statements on that point, contained in the first report from the darogah of Arriadhee, forcibly suggested the indispensable necessity of a careful inquiry into this essential fact; and the Governor General in Council is of opinion, that Mr. Sage, so far from having exceeded his powers, or having acted with too much precipitation in requiring the personal attendance of the parties on the 30th of December, adopted a measure entirely proper, and in every respect consistent with the principles of justice and humanity.

It is obvious that no further information, regarding the age of the girl, had reached Mr. Sage, in the interval, previously to his rescinding the orders in question; in fact, Mr. Sage does not assert that such was the case; but he observes, that on again referring to the darogah's report, he believed that the darogah had ascertained from the relations of the widow, that her age was 14 or 15 years. The Governor General in Council is surprised that Mr. Sage should have felt so easily satisfied on this point. The report in question, so far as it refers to this point, merely recites that, on having questioned the woman, she said her age was 18 or 19 years, and that on inquiries being made from her friends who had accompanied her, they said her age was 14 or 15 years. The darogah does not state that he had ascertained her real age, or himself believed it to be 14 or 15; he not only sends no depositions of the persons who had been questioned, but does not even mention their names. In fact, from the depositions of the witnesses since examined by Mr. Blunt, there appears every reason to believe that the actual age of the girl, at the period of her becoming a suttee, was only about 12 or 13 years.

The circumstances stated by Mr. Sage, that the girl was reported to be on her way to the cutcherry in a very emaciated state, did not supersede the necessity of ascertaining her age. If her situation had in reality been such as was reported, Mr. Sage might have himself proceeded, or might have deputed his assistant, to inquire into the subject on the spot where the girl then was; and the father of the girl, and other competent witnesses, might at all events have been examined on oath at the cutcherry.

Combining these circumstances with the information communicated to Mr. Sage by Mr. Eliot, the Governor General in Council considers Mr. Sage's explanations on this point to be altogether unsatisfactory; and he cannot but repeat the expression of his surprise, that, under the special circumstances of this case, Mr. Sage should not have felt it to be his indispensable duty to persevere in his original intention of ascertaining, by a personal and deliberate investigation, the real age of the girl.

Translation of a Perwanneh from the Magistrate of the 24 Pergunnahs, to the Darogah of Arriadhee, dated the 31st of December 1816.

"Your arzee of the 29th of December, reporting the intention of Musmauth Degumburree, the widow of Sheeboo Chunder Dutt, to burn herself within the limits of your thannah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received, orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears, however, on referring to that arzee, that the age of the female is 14 or 15; besides this there is no cause of impediment to the performance of the suttee; you are therefore directed to investigate, and to ascertain with accuracy, whether the age of the female exceeds 12 years or not; and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed, and are not to prevent it."

The remaining points on which Mr. Sage was required to furnish an explanation, by the orders of government of the 25th of April last, had reference chiefly to the orders contained in the perwanneh issued by Mr. Sage, on the evening of the 31st December, a translation of which is inserted in the margin.

On that subject the Governor General in Council remarked that the orders contained in that perwanneh were in direct violation of the circular instructions issued for the guidance of the magistrates, and of the police officers, in a letter from the register of the nizamut adawlut, dated the 29th of April 1813; that by those instructions, the performance of the ceremony of suttee, by a girl not yet arrived at her full age, had been declared to be contrary to the Shaster, as well as inconsistent with every principle of humanity; that the magistrates and their police officers had been enjoined in consequence to use the utmost care, and to make every effort to prevent that among other forbidden practices; that with the view of guarding against any misconstruction on this important point, the nizamut adawlut had been directed by government to specify, in the instructions to be issued to the magistrates and police officers, the age at which women, according to the principles of Hindoo law, were permitted to burn themselves; and that in conformity with those orders, and under the express sanction of government, the circular orders distinctly specified that if the female who was going to be burnt should be less than 16 years of age, the performance of the ceremony was not to be permitted.

Vide circular orders, 9th paragraph of the chief secretary's letter of the 9th Dec. 1812.

The Governor General in Council further remarks, that in the ordinary course of Mr. Sage's official duties the circular instructions above alluded to must necessarily have come under his frequent observation; and that it was to be inferred from his letter to Mr. Blunt, of the 25th March, that he had particularly referred to them on the present occasion.

Mr. Sage was in consequence required to furnish such defence as he might be able to offer for his violation of a positive order under the circumstances above stated, and with reference to other observations contained in the orders of government of the 25th April.

Mr. Sage's defence of his conduct on this point rests chiefly on the avowal of his ignorance of the orders issued by the nizamut adawlut and government, prohibiting the performance of the ceremony of suttee by a female whose age should be less than 16 years.

Mr. Sage having observed that he had adverted only to the first part of the letter from the chief secretary to government, of the 5th December 1812, which formed an enclosure in the circular instructions communicated by the nizamut adawlut to the several magistrates on the 29th April 1813, proceeds as follows:—

"In the 4th paragraph of the chief secretary's letter, I found the terms of the answer of the pundits, which are as follows: No woman having infant children, or being in a state of pregnancy, or uncleanness, or under the age of puberty, is permitted to burn with her husband.

"When I had perused this part of the letter of the chief secretary, I inquired of the pundit of the court, what is considered to be the age of puberty with Hindoo females. His reply, as nearly as I can recollect, was, that the age of puberty was 12 years.

"On receiving this information, and being satisfied from the report of the darogah, that Musmauth Degumburree was at least 14 or 15 years of age, which far exceeded the age of *puberty*, I unfortunately did not at that time proceed in the perusal of other documents, which I have since ascertained would have shown me, that if the female who is going to be burnt should be less than 16 years of age, the performance of the ceremony is not to be permitted.

"It may perhaps appear extraordinary, that my reading and my experience as a magistrate should not have rendered me better acquainted with the circular instructions issued for the guidance of the magistrate and of the police officers in respect of the performance of suttees; but I can confidently assert, that from the time when these instructions were issued, until the occurrence of the case in question, no instance had happened in which the performance of a suttee had called for my interference, or by which my attention had been particularly directed to the period of life declared in those instructions to be the age of maturity.

"I am *now* also fully aware, that when I perused the letter of the chief secretary, and particularly that paragraph of it which directs that instructions should be issued to the native officers of police, conformable to the tenor of that letter, specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves, that I should have acted with greater prudence and propriety, if I had read and considered such instructions with attention; but inasmuch as the answer of the pundit had specified the age of puberty, and the letter of the chief secretary did not fix any particular age as the standard of that condition, I was unfortunately satisfied with the reply of the pundit to whom I referred, and I proceeded without further reflection on this subject to the dispatch of my other official business.

"Could I have anticipated the consequences that have followed from this apparent instance of remissness, or had I entertained the slightest apprehension that my conduct would subject me to the displeasure of government, I should have acted with more deliberation and precaution; and, under the circumstances that have occurred, I can only express my unfeigned regret that I did not deem it necessary to peruse the other documents which would have afforded me that official information which your letter supposes me to have possessed, but which, I most solemnly declare, was unknown to me, until the rumours which followed the actual performance of the suttee, induced me to refer to *all* the documents connected with the subject."

With reference to the foregoing observations, the Governor General in Council can only express his surprise, that the circular letters of the nizamut adawlut, issued to the several magistrates and police darogahs throughout the country on the 29th April 1813, and the 4th January 1815, and subsequently again circulated in a printed form, containing instructions on a subject highly interesting and important to humanity, and demanding in their execution the utmost care and circumspection of the magistrate, should so totally have escaped Mr. Sage's knowledge and attention, or that in the ordinary course of business he should have remained in ignorance of their object.

The Governor General in Council is still more surprised that when Mr. Sage did refer to a portion of those orders, viz. the letter from the chief secretary to government, dated 5th December 1812, and particularly to that part of the letter in question which directs the nizamut adawlut to specify, in the instructions to be issued to the magistrates, the age at which Hindoo women were to be permitted to perform the sacrifice of suttee, that gentleman should not even then have read and considered the instructions in question.

With regard to the unseasonable hour and irregular manner in which the final order, authorizing the performance of the ceremony, was issued, Mr. Sage has offered the following explanation:—

"In the evening of the 31st December, and after I had proceeded to Calcutta, where I was engaged to dine with my family, my servants informed me that a vakeel from the sudder dewanny wished to speak to me. The person, whom I have since ascertained was a vakeel in the employ of rajah Raj Kissen, in company with one Muddun Dhutt, and one Chunder Mittre, who represented himself to be the uncle of Musummuth Degumburree, produced the copy of a bewasta, which he said had been issued by the sudder dewanny. This bewasta I did not peruse, but the parties became extremely urgent that I should issue orders for the performance of the suttee. Chunder Mittre, in particular, then asserted that his niece was of an age which according to the Hindoo law, and the instructions of government, justified the performance of the sacrifice.

"Before these persons quitted me, my peons arrived from Arriadhee, and reported to me that Moosommut Degumburree was nearly dead with grief and long fasting, and that if she was not immediately permitted to burn, her life would be terminated by other means. Believing, as I then did, that this unfortunate female had abstained from food since the death of her husband on the 27th December, during a period of four days, and that she was resolved to destroy herself; feeling apprehensive that I had interfered, from motives of humanity, beyond my authority; dreading the immediate death of the woman, from want of food; and fearful that I might be subject to the consequences of such an event; believing conscientiously that I was not lawfully authorized to prevent the suttee, and being strongly urged and importuned by her uncle to allow the ceremony to be performed, I sent a peon to the sheristadar Heero-Lull, with a verbal message, directing him to write to the darogah to suffer the suttee to be performed. The solicitude I felt, lest the woman should expire from the effects of her long abstinence, induced me to adopt this irregular mode of sending my order to the sheristadar, but I trust that the urgent circumstances of the case will justify my conduct on the occasion. The perwanneh actually sent by the sheristadar was not written with my privity, otherwise than I have explained, and my verbal message by the peon I have correctly stated."

On this point it may be remarked that Mr. Sage, after countermanding the instructions which he had originally issued, requiring the attendance at the cutcherry of the widow and her friends, appears to have satisfied himself by a reference to the first report of the darogah, by consulting the pundit of his court, and by reading a part of the circular orders of the nizamut adawlut, that he was not warranted in preventing the performance of the suttee. Mr. Sage at the same time neglected the obvious means at his command, of informing himself fully and distinctly of the principle which should have governed his conduct on the occasion, and of the facts of the case to which that principle ought to have been applied. The result has been the sacrifice of a young female, in opposition to the rules prescribed for regulating the rite of suttee.

The Governor General in Council cannot close this review of Mr. Sage's conduct, without remarking, that if the government felt itself bound by a regard for the religious opinions of the natives, to tolerate the above rite, with certain restrictions and limitations, it might naturally have been expected that the feelings of humanity, which must be excited equally by the abstract consideration of the subject and by the contemplation of the individual cases as they arise, would have led the executive officers to confine those sacrifices within as narrow bounds as the rules prescribed for their guidance would permit. This the Governor General in Council is still willing to hope would have been the predominant sentiment in Mr. Sage's mind, had he taken the necessary pains to obtain full and accurate information on the subject. It is the failure on the part of Mr. Sage to perform that essential obligation of his public duty, and the serious consequences resulting from that neglect, which have imposed upon the Governor General in Council the painful task of placing upon record the judgment which he has formed of Mr. Sage's conduct, as stated in the preceding paragraphs.

Extract BENGAL Political Consultations, 3d October 1818.

N° 11.—Honourable M. Elphinstone to John Adam, esq. &c. &c. &c.
Camp at Chandore, 18th August 1818.

Sir,—I HAVE the honour to transmit the copy of a letter from the provisional collector of Ahmednuggur, reporting the performance of a *suttee* at that place, together with a copy of my reply of this date.

Ahmednuggur, 10th August 1818. I have, &c. (signed) *M. Elphinstone.*

N° 12.—To the honourable M. Elphinstone, &c. &c. &c.

Sir,—A bramin of considerable sanctity died at this place in the course of last night, and his wife sent to me this morning to desire permission to burn herself with her husband's body. As she had gone through all the preliminary ceremonies, and it would have been a heavy breach of braminical law, as well as of an acknowledged custom, to have prevented the woman from following the bent of her inclinations, I tacitly consented to the sacrifice, but, at the same time, positively refused to afford any assistance towards defraying the expenses of the requisite clothes for the woman, or for the wood to form the pyre, and likewise declined to sanction the proceeding by my presence, or that of any person on my part. I also intimated my intention of bringing the subject to your notice; and from what I have heard from several very respectable bramins, I am almost satisfied that the exercise of a very trifling degree of authority, would put a stop to this perversion of reason and humanity in future; indeed I anticipate a very good effect towards checking it, from the undisguised manner in which I have expressed the abhorrence and disapprobation of the British government on the present occasion; and I trust you will approve of what I have done. It appears that the late peishwa frequently personally exerted himself to dissuade women from becoming suttees; and that he always took upon himself the charge of supporting those who attended to his advice. I shall be glad to use my influence at this place, in a similar manner, if authorized by you; and have little doubt of the success of my interposition, in the majority of cases that may occur, when I have it in my power to assure the woman of the means of subsistence.

A true copy, I have, &c. (signed) *Henry Pottinger*, collector.
(signed) *H. Tovey*, acting assistant.

N° 13.—Captain Pottinger, &c. &c. &c. Camp at Chandore, 18th August 1818.

Sir,—I have the honour to receive your letter of the 10th instant, regarding the performance of a *suttee* at Ahmednuggur.

I entirely approve of your having permitted the ceremony according to your report, as I cannot sanction the slightest interposition of authority in a case so closely connected with the religious prejudices of the Hindoos. The greatest caution is necessary even in such a case, which is open to misrepresentations to which that of a brahmin prince is not liable. Brahmins, however, may be employed to dissuade the widows from burning themselves, and in all successful cases I authorize a subsistence being granted to them.

A true copy, I have, &c. (signed) *M. Elphinstone.*
(signed) *H. Tovey*, acting assistant.

The Honourable M. Elphinstone.

N° 14.—To the Honourable Mountstuart Elphinstone, &c. &c. &c.

Sir,—I have had the honour to receive your dispatch of the 18th of August, enclosing a copy of correspondence with Captain Pottinger, regarding the performance of a suttee at Ahmednuggur.

The Governor General in Council has instructed me to express his high approbation of Captain Pottinger's procedure as reported to you. His Excellency in Council concurs with you, in judging that the greatest caution is requisite on the part of the officers of the British government, in dissuading widows from the performance of this ceremony, in order to avoid the imputation of interfering with the religious prejudices of the inhabitants, to which the government of a brahmin prince could not be liable. Keeping this necessary caution in mind, the local officers may still have influence to discourage the practice in a great degree, by declining, as Captain

Pottinger did in the instance referred to, to be present at the ceremony, or to assist them in the supply of the necessary clothes and other materials for the celebration of it. In cases where widows have been successfully dissuaded from burning themselves, the allowance of a small sum for their subsistence, may be productive of the best effects, and is accordingly authorized; the Governor General in Council relying on your care, that the expense incurred for this purpose be kept within very moderate limits.

Fort William, 3d October 1818.

I have the honour to be, sir, &c.
(signed) *J. Adam*, chief secretary to the gov^t.

Extract JUDICIAL Department, L. P.; Fort William 30th July 1819.

(Criminal.) AT a Counsel,—present,

His Excellency the most noble the Marquis of Hastings, K. G. Governor General and Commander in Chief, President;
G. Dowdeswell, J. Stuart, J. Adam, esqrs.

READ and approved the Proceedings of the 23d instant.

N° 1.—Register of the Nizamut Adawlut to W. B. Bailey, esq. Secretary to Government, in the Judicial Department.

Sir,—I am directed by the court of nizamut adawlut, to request you will lay before his excellency the most noble the Governor General in Council, the undermentioned Papers, viz.

N^{os} 1 & 2.—Abstract and detailed reports of suttees or Hindoo widows who were burnt or buried alive with their deceased husbands, in the several zillahs and cities, during the years 1815 and 1816, compiled from the reports submitted by the magistrates, in pursuance of the circular orders of the 4th January* 1815.

N^{os} 3 to 8.—Copies of such letters with enclosures, from the courts of circuit and magistrates, as contain any information or remarks, not copied in the above reports†.

N° 9.—Extract from the proceedings of the nizamut adawlut of the present date, containing their remarks and resolutions on consideration of the above reports; also copies of the several papers, referred to in those resolutions, marked (A.) to (I.) inclusive.

N° 10.—Draught of regulation prepared by the court, intituled "A Regulation "for maintaining an observance of the restrictions prescribed by the Shaster, in the "burning of Hindoo widows on the funeral piles of their husbands, or otherwise."

Fort William, 25th June 1817.

I am, &c.
(signed) *M. H. Turnbull*, reg^r.

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* Printed circular orders, nizamut adawlut. N° 14. Page 32.

† From 4th Judge, Calcutta court of circuit, dated 16 April 1816.
From D°, dated 18 April 1816, with enclosure.
From D°, dated 20 April 1816, with enclosure.
From Dacca court of circuit, dated 19 August 1816.

DETAILED STATEMENT OF SUTTEES OR HINDOO WIDOWS WHO WERE BURNT OR BURIED WITH THEIR DECEASED HUSBANDS,

In the several Zillahs and Cities, during the Year 1815:—Compiled from the Reports of the Magistrates.

1.	2.	3.	4.	5.	6.	7.	
CALCUTTA DIVISION:							
ZILLAH.	NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - - 53.	Musst Punchy - -	70	Dhoba - - -	Geeree, dhoba - - -	5 Jan. 1815 -	Cotulpore - -	Leaving a daughter and 4 sons, all above 30 years of age.
	Huroprea and -	60	Brahmin - -	Rampershaud Turkbaugiss, brahmin	16 — — -	Culna - - -	The first leaving 2 sons and 5 daughters; and the second, 1 son and 2 daughters, all above 35 years of age.
	Aunundmye -	60	- - -				
	Soobhudra - -	70	Naupit - - -	Cheeroonye - - - -	27 — — -	Dinagepore -	Leaving 4 sons and 3 daughters, all above years of age.
	Upornah - - -	50	Brahmin - -	Bissonauth Mokerjea, brahmin -	7 Feb. — -	Soondah - -	No children.
	Khoodee - - -	21	Ditto - - -	Debnauth Gangooly, brahmin -	12 — — -	Oaobthul - -	- Ditto.
	Sessee - - -	32	Ditto - - -	Buddenauth Mokerjea, brahmin -	1 Mar. — -	Culna - - -	Leaving 2 sons and 2 daughters, above 8 years of age.
	Musst Maunkee -	60	Ditto - - -	Roghoonauth Mokerjee, brahmin	4 — — -	Cotulpore - -	Leaving 4 sons above 10 years of age.
	Rooknee - - -	40	Ditto - - -	Ramscondee, brahmin - -	29 — — -	Culna - - -	Leaving 2 daughters and a son above 11 years of age.
	Soogunda - - -	22	Ditto - - -	Ujeit Leoll Gosain, brahmin -	13 Apr. — -	Ditto - - -	No children.
	Pearee - - -	30	Naupit - - -	Coonehill Nye - - -	19 — — -	Cotulpore - -	Leaving a son and a daughter, all above 7 years of age.
	Buuroonee - -	65	Aughoory - -	Autmaram, aughoory - -	27 — — -	Khund Ghose -	Leaving a son and 5 daughters above 30 years of age.
	Musst Jeumung - -	60	Coith - - -	Ramtunnoo Sircar, coith - -	18 July — -	Baulkishen - -	She having no children.
	Ramprea - - -	50	Ditto - - -	Doolaub Ghose, coith - -	31 — — -	Culna - - -	Leaving a daughter of 25 years of age.
	Dhurnee - - -	60	Aughoory - -	Suddye Hooi - - - -	1 Aug. — -	Runpass - -	No children.
	Kishenmuny - -	26	Ditto - - -	Goluck - - - - -	5 — — -	Suleemabad -	- Ditto.
	Seedhoo - - -	70	Muduck - - -	Gungaram, muduck - - -	7 — — -	Burdwan - -	- Ditto.
	Sheebauny - -	20	Brahmin - -	Raujub Bunduja, brahmin -	7 — — -	Coochul - -	- Ditto.
	Soodha - - -	45	Mattea - - -	Runye Bang - - - -	12 — — -	Cotulpore - -	Leaving a son and 2 daughters, all of them above 25 years of age.
	Musst Saubeetrea -	- -	Chussa - - -	Ramsoonder, chussa - -	25 — — -	Culna - - -	Leaving 2 sons and 3 daughters, all above 17 years of age.
	Sunkoree - - -	60	Brahmin - -	Gopaul Ghosaul, brahmin - -	5 Sept. — -	Coochutt - -	Leaving 2 daughters above 30 years of age.
	Radhamony - -	50	Coith - - -	Ramhurry, coith - - -	6 — — -	Culna - - -	No children.
	Marraina - - -	55	Bunnea - - -	Meelaumber, bunnea - -	10 — — -	Burdwan - -	- Ditto.
	Rammuny - - -	55	Coith - - -	Cumullochun Mitta, coith - -	15 — — -	Culna - - -	- Ditto.
	Aunundmony - -	32	Brahmin - -	Sumboo Mokerjea, brahmin -	18 — — -	Ditto - - -	- Ditto.
	Kuroonamye - -	75	Ditto - - -	Ramkunnye, brahmin - -	2 Oct. — -	Ditto - - -	Leaving 2 sons and a daughter above 30 years of age.
	Rautoenee - -	81	Ditto - - -	Bhowanneechurn Chutterjea, brahmin	3 — — -	Suleemabad -	Leaving 4 sons and a daughter above 33 years of age.
	Pudmuny - - -	28	Buddy - - -	Ramjoy Doss, buddy - -	6 — — -	Soomunder Ghur	No children.
	Hawrawny - -	32	Sutgope - -	Golaunnee Ghose, sutgope - -	14 — — -	Suleemabad -	Leaving a son above 5 years of age.
	Seeromuny - -	72	Taunty - - -	Gyaram Nundy, taunty - -	16 — — -	- Ditto - - -	Leaving 3 sons and 3 daughters, all above 33 years of age.
	Sonamuny - -	21	Bunnea - - -	Takoordas Sing, bunnea - -	16 — — -	Pooblhut - -	Leaving 2 infant children, who are left under the protection of their uncle.
	Kuroonamye - -	60	Sutgope - - -	Ukkoor Mundle, sutgope - -	19 — — -	- Ditto - - -	Leaving a son above 22.
	Rayemony - -	26	Nuzaur - - -	Bissonauth, nuzaur - - -	20 — — -	Suleemabad -	No children.
	Gungamunny - -	50	Coith - - -	Ramtunoo, coith - - -	20 — — -	Coithee - - -	Leaving 2 sons above 29 years of age.
	Bhowanny - -	50	Brahmin - -	Pudumlochun, brahmin - -	3 Nov. — -	Cutua - - -	Leaving 3 sons and 2 daughters, all above 14 years of age.
	Bhugobutty - -	32	Ditto - - -	Ramsunker, brahmin - -	12 — — -	Poobthul - -	Leaving 2 sons above 8 years of age.
	Tirpoora - - -	40	Buddee - - -	Sookmye, buddee - - -	12 — — -	Culna - - -	Leaving 5 sons and 2 daughters, all above 7 years of age.

1. CALCUTTA DIVISION—*continued.* ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Burdwan - - *continued.*	Chittra - - -	40	Sutgope - -	Ramdoolaul, sutgope - -	14 Nov. 1815 -	Culna - - -	No children.
	Musst Sheebee - -	40	Coith - - -	Praunkishore, coith - - -	20 — — -	Bursool - - -	Ditto.
	Rutten - - -	50	Brahmin - -	Numjee Mokerjea, brahmin -	- — — -	Khund Ghose -	Leaving 1 son and a daughter above 15 years of age.
	Raussoo - - -	50	Taumolee - -	Ramhurry, taumolee - -	21 — — -	Cotulpore - -	No children.
	Kowselee - - -	72	Brahmin - -	Nundram, brahmin - - -	23 — — -	Munglecab - -	Leaving 2 sons and 4 daughters, all above 22 years of age.
	Paurbutty - - -	70	Bunnea - - -	Moocheeran, bunnea - -	26 — — -	Burdwan - -	No children.
	Rooknee - - -	50	Tellee - - -	Buncharam, tellee - - -	27 — — -	Culna - - -	Leaving 1 son and 2 daughters above 19 years of age.
	Joya - - -	75	Chassa - - -	Sittaram, chassa - - -	29 — — -	Cotulpore - -	No children.
	Ookree - - -	90	Sonar - - -	Punchoo, sonar - - -	- — — -	Dignagore - -	Leaving 2 sons above 50 years of age.
	Derpomye - -	21	Brahmin - -	Mudoosoodun Mokerjea, brahmin	19 Dec. — -	Sulemabad - -	No children.
	Ramcoomory - -	56	Sutgope - -	Nusseeram, sutgope - - -	21 — — -	Poobthul - -	Leaving 2 sons and 3 daughters above 16 years of age.
	Musst Nundrany - -	68	Brahmin - -	Hurichunder, brahmin - -	22 — — -	Culna - - -	Leaving a daughter above 44 years of age.
	Debokee - - -	70	Keeloo - - -	Sulaggy Ram, keeloo - -	29 — — -	Bunpass - -	No children.
Chinsurah - -	- - - - -	- -	- - -	—— None. ——	—	—	—
Cuttack - - - 8.	Musst Tuckeerey -	45	Kaundrah - -	Dumoodur Doss, kaundrah -	21 July 1815 -	Poorsottum Chutter.	—
	Harramony - -	40	Brahmin - -	Burjoosowantra, brahmin - -	30 — — -	- Ditto - -	The reports of the police officers do not contain any particular circumstances deserving notice.
	The mother of Bheehany Nundo.	60	Ditto - - -	Sirnybaus Chowdry, brahmin -	22 Aug. — -	Arruckpore.	—
	Musst Soobah - -	40	Ditto - - -	Shibbao Pundah, brahmin -	1 Sept. — -	Poorsottum Chutter.	—
	Cowsollah - - -	70	Ditto - - -	Sahustrenaum Teharry, brahmin	19 — — -	- Ditto.	—
	Musst Paurbutty - -	40	Ditto - - -	Joysingmy Kouf, brahmin - -	18 Oct. — -	- Ditto.	—
	The wife of Sunker Chowdry	50	Maintee - -	Sunker Chowdry, maintee - -	21 Dec. — -	Phuragepore.	—
	Musst Baworee - -	30	Tellee - - -	Govind Suwhod, tellee - -	23 — — -	Town of Cuttack.	—
Hoogly - - - 44.	Rammony Dibba -	50	Brahmin - -	Buddonauth Mokerjee - -	5 Jan. — -	Baunsbirrai.	—
	Maltee - - -	90	Teor - - -	Puncharam, teor - - -	22 — — -	Ghottaul.	—
	Heera - - -	37	Kail - - -	Saffilram Ghose - - -	13 — — -	Rajapore.	—
	Chendur Mookee, and Anno - -	60 50	Brahmin - -	Puddolochun Chatterjea - -	28 Feb. — -	Benipore.	—
	Daby Dassee - -	60	Sutgope - - -	Bhugwan, sutgope - - -	27 — — -	Hooghly.	—
	Dossee - - -	66	Brahmin - -	Ramneedy Burraul - - -	10 — — -	Baunsbirrai.	—
	Ram Treeah - -	45	Ditto - - -	Duttaram Chuckerbutty - -	2 — — -	Chundercona -	This woman did not ascend the funeral pile of her deceased husband, who died at the house of his daughter, and was burnt in another village. The suttee being of the brahmin cast, she burnt contrary to the Shasters.
	Musst Turamony -	38	Ditto - - -	Dabychurn Mokerjea - -	15 — — -	Byedbatty.	—
	Jugdumba - - -	49	Sutgope - - -	Saggernauth, sutgope - -	21 — — -	- Ditto.	—
	Chundermoney - -	26	Ditto - - -	Ramdoolal, sutgope - - -	19 Mar. — -	Hooghly - -	This woman left an infant of 4 years, in the charge of Gour Maul, uncle of the deceased.
	Hurmony - - -	29	Brahmin - -	Tarneechurn Mookerjea - -	4 — — -	Baunsberrai.	—
	Birmohi - - -	59	Ditto - - -	Ragoonundun Bhuttacharjee -	21 — — -	- Ditto.	—

Rajessurie	32	Brahmin	Bydinauth Mookerjea	18 Apr. 1815	Byedbutty.	—
Annoo	60	Kail	Radochum Nundy	23 — —	Ditto.	—
Musst Doorputty	74	Ditto	Ramkinker Roy	25 — —	Rajbubhaut.	—
Moyannie	60	Ney	Punch Cowry, ney	15 May —	Benipore.	—
Bhaugbutty	30	Brahmin	Neelmoney Banderjee	12 — —	Hooghly.	—
Muchta Dassee	60	Chundal	Rampershaud Chung	15 — —	Ditto.	—
Kunnock	30	Ditto	Radomohun Chung	15 — —	Paundeoah.	—
Kartianie	70	Sutgope	Doolol, sutgope	15 June —	Ditto.	—
Annoopoorna	50	Kybert	Gour Pautter	30 — —	Byedbatty.	—
Nulitoh	30	Kait	Molhoormohun Roy	30 — —	Baunsberrai.	—
Khesoory	65	Jellah	Neeloo, jellah	26 July —	Dewangurge.	—
Jhakooranee Dossee	32	Kait	Rajbullub Mitter	22 — —	Hooghly.	—
Doorga Dibba	70	Brahmin	Peritram Roy	21 Aug. —	Ditto.	—
Musst Sukkhy	55	Kybert	Neeloo Sauntra	19 — —	Byedbutty.	—
Hurro	50	Brahmin	Gungaram Roy	20 — —	Ditto.	—
Gunga	80	Baugdy	Sourtuck, baugdy	8 — —	Chundercona.	—
Kumla	40	Brahmin	Ramoo Chattarjea	24 — —	Byedbutty.	—
Rammoney	70	Ditto	Ramsunker Bonderjee	15 Sept. —	Benipore.	—
Name and age not ascertained.	—	Ditto	Kaunt Dut, bannian	11 — —	Chondercona.	—
Soorjamoney	30	Rajpoot	Bugtawur Sing	22 — —	Benipore.	—
Annund	32	Jehly	Buggiruth Seth	24 — —	Ditto	This woman left an infant of 3 years, in charge of her sister Rutnie, under the prescribed engagement.
Rammoney	50	Brahmin	Ramjye Nye Bakkies	28 — —	Byedbatty.	—
Kirpamohi	30	Ditto	Gooroopershaud, brahmin	25 — —	Hoogley.	—
Doorputty	70	Sutgope	Kallersunkerkooman	13 — —	Baunsberai.	—
Bhyrobee	50	Kait	Ramkonnye Deb	17 — —	Ditto.	—
Sunkeree	60	Brahmin	Ramtunnoc Chatterjea	17 — —	Ghattaul.	—
Sukkha	50	Kait	Ramlochunding	28 — —	Byedbutty.	—
Gunga Daber	65	Brahmin	Sunker Beddabuggies	3 — —	Paundooah.	—
Ramtunnoo	60	Kait	Gungadhur Kur	6 Oct. —	Dhunniakaulbee	—
Bhyrobee	75	Brahmin	Sobharam Bajesputty	22 — —	Jehanabad.	—
Rampreeah	27	Gundo baniam	Cosseenauth Holdar	17 — —	Ditto.	—
Khemma	70	Brahmin	Moothoracherjee	8 — —	Byedbutty.	—
Rokonie	50	Kait	Prankishen Sircar	12 — —	Ditto.	—
Chandronie	92	Kyburt	Kamoyebaug	25 — —	Ditto.	—
Bylaus	30	Sutgope	Bollysoor	5 Nov. —	Hooghly.	—
Sulcha	80	Moocha	Luckhykaunt, moochee	20 — —	Ditto.	—
Bemola	29	Kait	Bhyrubchunder Sing	17 — —	Baunsberria.	—
Musst Rutton Mory	20	Brahmin	Ramchunder Chatterjea	24 — —	Ditto	This first named left an infant of 1 year; the second named left an infant of 2 years. The first in charge of Rutton's mother; the second in charge of Sabitrah's father: both under the prescribed engagements.
Sabitra	23	Ditto				
Sheebhanie	70	Koit	Ramsunker Burral	26 — —	Ditto.	—
Sukkhee	90	Ditto	Jagdeesdoss	16 — —	Ghattaul.	—
Doro	60	Baugdy	Neeloo, baugdy	2 — —	Bhydbutty.	—
Annundmohi	50	Brahmin	Remmohun Mookerjea	2 — —	Ditto.	—
Oloka	21	Gowallah	Ramdun, gowallah	12 — —	Ditto.	—
Rausmoney	57	Koit	Rammohun Base	17 — —	Ditto.	—

CALCUTTA DIVISION:—*continued.*

1. ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Hoogly - - - *continued.*	Rause - - -	80	Tantee - - -	Atmaram, tantee - - -	25 Nov. 1815 -	Bhydbutty.	——
	Tirpoora - - -	24	Koit - - -	Muddun Sauntra - - -	3 — — -	Ditto - - -	Left an infant of 2½ years, in charge of Lochun Sauntra, under the prescribed engagement.
	Bhugbutty - - -	- -	Ditto - - -	Peritroam Ghose - - -	21 — — -	Chundercona.	——
	Soorjamoney - -	45	Moocha - -	Rammochee - - -	3 — — -	Rajahpore.	——
	Bhuggobutty - -	27	Sutgope - -	Gunjaram, sutgope - - -	21 Dec. — -	Dhumakullee.	——
	Boona - - -	75	Telee - -	Susseeram Maul - - -	4 — — -	Bempore.	——
	Soba - - -	50	Kybyert - -	Luckhun Daskybert - -	11 — — -	Hooghly.	——
	Rampreeah - -	27	Kait - -	Santiram Hajrah - -	20 — — -	Jehanabad.	——
	Bummohi - -	20	Brahmin - -	Ramchundeschatterjea - -	13 — — -	Byedbutty.	——
	Komlah Dabee -	40	Ditto - -	Muddunmohun Uddikaree -	10 — — -	Paundocah.	——
	Tarahmoney - -	20 or 25	Ditto - - -	Tarachund - - - -	31 — — -	Ditto.	——
	Bhugobutty - -	50	Gowallah - -	Peritram Ghose - - -	21 Nov. — -	Chondecona.	——
	M^r (name and age not ascertained.)	- -	Ditto - - -	Sistyram, gowallah - - -	1 — — -	Dewangunge.	——
Jessore - - - 7.	Soonamoke Debbea -	32	Brahmin - -	Comlakaunt Buddullunker, brahmin.	1 Apr. — -	Sulkea - - -	Burnt previous to the arrival of the darogah; from inquiries made by the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
	Ruttonmalla Debbea -	27	Ditto - - -	Byedinauth Chuckerbutty, brahmin.	1 — — -	Noabad - -	This woman had a child of 4 months of age; in conformity to the Hindoo law, Komlakaunt Chuckerbutty entered into an engagement to provide a suitable maintenance for the child.
	Rookney Debbea -	40	Ditto - - -	Joychunder Bhuttochargee, brahmin.	21 — — -	Lohagurra - -	Previous to the arrival of the darogah, she had been burnt on the funeral pile of her husband; on inquiry it appears, that there was no objection to her burning on the funeral pile.
	Rammooney Dassea -	27	Koit - - -	Ramsoonder Biswas, koit - -	21 May — -	Cooteechundpore.	Ditto - a daughter of 3 years of age; Bydinauth Biswas, maternal uncle, entered into a written engagement, to provide a suitable maintenance for the child.
	Jugodumba - -	22	Beneea - -	Thakoordas, buneea - -	11 — — -	Cutwaly - -	Ditto - the elder brother of the deceased husband, entered into an engagement to provide a suitable maintenance for a daughter, aged 2 years and 6 months; no objection to the burning, being in conformity to the Shaster.
	Puddamookey Debba -	35	Brahmin - -	Rajchunder, brahmin - -	20 Sept. — -	Salkea - - -	Sreedhur Bhuttacharge entered into an engagement to provide a suitable maintenance for an infant boy, aged 8 months, no objection to the burning, being in conformity to the Shaster.
	Muss^t Bhoobanesurry Debba.	45	Ditto - - -	Puddonauth Bhuttachergee, brahmin.	15 — — -	Tallah - - -	In conformity to Shaster.
Jungle Mehals - 34.	Soorodhunee - -	80	Tehlee - - -	Guddy Day, tehlee - -	8 Jan. — -	Thannah Bissenpore.	——
	Peary - - -	60	Brahmin - -	Kishensurma, brahmin - -	10 — — -	Ditto.	——
	Kooranee - - -	60	Tantee - - -	Bindabun Dass, tantee - -	10 — — -	Ditto - Chatna.	——
	Not reported - -	- -	Soolute - - -	Cheenasadtaul - - -	30 Feb. — -	Zemindarry Baugmondee.	——

	Motee	42	Jurgur	Jaddoo, jurgur	9 Mar. 1815	Zemindarry Baugmondee.	—
	Sreemotee	40	Bauree	Bhaughbut, bauree	1 Apr. —	Thannah Soonamokey.	—
	Roymonee	40	Brahmin	Connye Mytee, brahmin	10 — —	Ditto - Burrabhoom.	—
	Sreemotee	22	Ditto	Gooroochurn Shakna, brahmin	24 — —	Zemindarry Pacheti.	—
	Goozra	50	Koeree	Monsharam, koeree	24 — —	- - Ditto.	—
	Nundo	80	Telly	Bustumdoss Karuck, telly	27 — —	Thannah Pondah.	—
	Not reported	56	Kest	Not reported	20 May —	Zemindarry Baugmondee.	—
	Phoolmonee	50	Bostomee	Rassoo Doss, bostomee	25 — —	Thannah Bissenpore.	—
	Koonchilla	not reported	Rajpoot	Narrain Roy, rajpoot	5 June —	Ditto - Sitta.	—
	Toosooa	80	Dhoba	Prifa, dhoba	15 — —	Zemindarry Toondee.	—
	Kowarree	35	Bowrie	Moothoon, bowrie	14 July —	Thannah Bissenpore.	—
	Thakrie	60	Lohur	Urzoon, lohur	22 — —	Ditto - Condah.	—
	Annundo	60	Bhaut	Mungul Deo Hozaree, bhaut	28 — —	Zemindarry Jherria.	—
	Manick Babee	- -	Not reported	Neerunjun Shah	15 Aug. —	Ditto - Mookundpore.	—
	Thakoormonee	30	Bouree	Kirparamkotal, bouree	16 — —	Zemindarry Pachete.	—
	Not reported	70	Culloo	Ballyee, culloo	29 — —	Ditto - Simlapol.	—
	Bowanie	18	Ditto	Moorlee, culloo	2 Sept. —	Thannah Bissenpore.	—
	Sobhunmone	40	Brahmin	Punchoo Senaputtee	3 — —	Ditto - Chatna.	—
	Poolamona	35	Ditto	Brahmin	—	—	—
	Kirpamone	70	Samunt	Neemyenarrain, samunt	9 — —	Ditto - Catna.	—
	Coonchilla Monee	70	Bhyddee	Kurneeram Kulrauze, bhyddee	27 — —	Ditto - Bissenpore.	—
	Govind	60	Telly	Chyton Dey, telly	9 Oct. —	Ditto - Pondoh.	—
	Kaunchun	60	Brahmin	Bulram, brahmin	14 — —	Zemindarry Seopore.	—
	Puddo Baube	31	Rajpoot	Bowanny Sing, rajpoot	27 — —	Cotwallee Baneecoorah.	—
	Gunga	60	Bowrie	Nittoo, bourie	30 — —	Thannah Bissenpore.	—
	Seela	65	Not reported	Choyton Khowar	6 Nov. —	Ditto - Chatna.	—
	Not reported	70	Bowrie	Byragee, bowrie	7 — —	Zemindarry Simlapol.	—
	Moheserre	60	Kyot	Gourhurry Sircar, keit	20 — —	Ditto - Maunbhoom.	—
	Jittoo	65	Brahmin	Juggut Chatterjee	12 Dec. —	Thannah Soonamoky.	—
	Roymonee	70	Not reported	Bhickaree Roy	27 — —	Ditto - Chatna.	—
Midnapore 4.	Sunkurree	45	Brahmin	Ramsoondur Bhuttachargee, brahmin.	28 May —	Ditto - Kasheegunge.	—
	Moheshurree	50	Ditto	Bindrabun Meesur, brahmin	21 Sept. —	- - Ditto	This suttee was not known or reported by the munduls of the village, until after its occurrence. The goomashta, mundul and deeguar were sent for; an inquiry into the circumstances is going on.
	Luckee Prieah	80	Tantee	Bindrabundos, tantee	3 Dec. —	Ditto - Sotpotee.	—
	Beedoo	60	Kybert	Kurreekishendos, kybert	8 — —	Ditto - Bumundorah.	—
Nuddea 50.	Parbutty Debiah	60	Brahmin	Ramlochun Bhuttacharjee, a brahmin.	23 Feb. —	Santipore.	—
	Unnopoona	50	Teylun	Ramchurn Coonda, teelee	9 Mar. —	Ditto.	—
	The wife of Ragoonauth Chackerbutty.	40	Brahmin	Rogoonauth Chackerbutty, a brahmin.	13 — —	Kaguzpookria	No objection, but the suttee was performed before the darogah could reach the spot, after he had received information. The magistrate therefore summoned the parties and reprimanded them for this irregularity.
	Daiber Dibia	40	Ditto	Kishencaunt Mookerjeah, d°	21 Mar. —	Santipore.	—
	Gunga	75	Ditto	Doolaul Chackerbutty, d°	6 Apr. —	Hurrah, town of Nuddea.	—
	Baugbutty	40	Gowalleen	Bhyrob Ghose, gowalla	20 — —	Santipore.	—

1. CALCUTTA DIVISION—*continued.* ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Nuddea - - - *continued.*	Chitteerah Dibia -	60	Brahmin - -	Durponarain Mookeerjia - -	21 Apr. 1815 -	Sooksaugur.	—
	Caroonah Mohe -	50	Ditto - - -	Hurranund Neye Butchusputty Bhattercharge, a brahmin.	28 – — -	Lubsoh.	—
	Tarah Monee - -	25	Brahminee -	Gourhurry Doss, a brahmin -	9 May — -	Hurrah, town of Nuddea.	—
	The wife of Indernarain Mookerjee.	50	Brahmin - -	Indernarain Mookerjee, brahmin	18 – — -	Santipore.	—
	Sunkurree - -	50	Ditto - - -	Shaum Gungolee, a brahmin -	26 – — -	Sooksaugor.	—
	Chunder Moonee Dibia	60	Ditto - - -	Nundkishore Turke Botchusputtee, a brahmin.	27 – — -	Santipore.	—
	Unnopoorna - -	60	Ditto - - -	Ramlochun Bansoorjee, a brahmin	26 July — -	Sooksaugor.	—
	Gungur Dibia - -	30	Ditto - - -	Ramlochun Gangoolah, a brahmin	26 – — -	Ditto.	—
	Kishenmoney - -	56	Koitnee - -	Bauncharamdutt, kait - -	28 – — -	Ditto.	—
	Kence - - -	45	Ditto - - -	Laulbeharry Ghose, a koit -	29 – — -	Ditto.	—
	Juggud Ishurry -	26	Ditto - - -	Heroo, a koit - - -	2 Aug. — -	Sauntipore.	—
	The wife of Neelkaunt Mitteer.	30	Ditto - - -	Neelcaunt Mitter, a koit - -	4 – — -	Ditto - -	No objection, but the suttee was performed without giving information to the thannah; the magistrate therefore cited the parties before him, and after inquiry fined them for this omission.
	Kursoonderee - -	24	Ditto - - -	Suddaseb, a brahmin - -	6 – — -	Sooksaugor.	—
	Sreemutty - -	35	Ditto - - -	Kewul Bhuttercharge, a brahmin	18 – — -	Sentipore.	—
	Bhyrabby - -	45	Ditto - - -	Sheebpershaud Gungolee, a brahmin	19 – — -	Ditto.	—
	Gourie - - -	40	Ditto - - -	Bulloram Chuckerbutty, a brahmin	26 – — -	Sooksaugor.	—
	Keeramonee - -	30	Koitnee - -	Birjamohun Mitteer, a koit -	8 Sept. — -	Busseerhaut.	—
	Koomoree - -	80	Gowallin - -	Kewulram Ghose, a gowalla -	16 – — -	Santipore.	—
	Golucmonee - -	40	Brahmin - -	Praunkishen Mookerjee, brahmin	18 – — -	Ditto.	—
	Bhyrobee - -	30	Ditto - - -	Debnauth Chatterjea, a brahmin	30 – — -	Sooksaugor.	—
	Chitteern Monee -	60	Ditto - - -	Kallypershaud, a brahmin -	12 Oct. — -	Santipore.	—
	Manooka - -	50	Ditto - - -	Ramlochun Mookerjea, a brahmin	15 – — -	Sooksaugor.	—
	Oomamahi - -	50	Ditto - - -	Chundeechurn Banoorjea, brahmin	17 – — -	Ditto.	—
	Degumboree - -	25	Ditto - - -	Ramnursing Mookerjea, a brahmin	17 – — -	Ditto.	—
	Susteemong - -	50	Ditto - - -	Rugooram Sarbhoom, a brahmin	18 – — -	Ugurdeep.	—
	Soceah - - -	60	Ditto - - -	Ramjewrum Turk Baugis, a brahmin.	18 – — -	Kurra, town of Cuttack.	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties and fined them for this irregularity.
	Commolah - -	32	Koitnee - -	Gungasungore Biswas, a koit -	22 – — -	- Ditto - -	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of it.
	Chand Rahnee -	56	Brahminee -	Ramkaunth Moorkerjea, a brahmin	26 – — -	Santipore.	—
	Radhomonee - -	38	Koitnee - -	Manickchunder Milter, a koit -	27 – — -	Ditto.	—
	The wife of Ramkishore Roy.	40	Ditto - - -	Ramkishore Roy, a koit - -	30 – — -	Ugurdeep - -	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties, and reprimanded them for this irregularity.
	Surbusurry - -	50	Brahminee -	Sumboo Chatterjah, a brahmin -	31 – — -	Hurrah, town of Nuddea.	—

	Tooramonee	40	Brahmonee	Gungodhur Buxee, a brahmin	2 Nov. 1815	Kurrah, town of Nuddea.	——
	Ruttunmonee	40	Koitnee	Ramchundur Dhur, a koit	3 — —	- Ditto	In this case the woman had a child under 3 years of age, but previous to the suttee, a near relation entered into the prescribed engagements on stampt paper to take care of it.
	Munnee	60	Tateen	Bulloram Peramanicka, tantee	6 — —	- Ditto.	——
	Dhyomohi	55	Brahmin	Gowreekaunth Bhutterchargee, a brahmin	10 — —	- Ditto.	——
	Koolreedeba	22	Ditto	Bissoonauth Sickdar, a brahmin	13 — —	Sookaugor	In this case the woman had a child under 3 years of age, but previous to the suttee, a near relation entered into the prescribed engagements on stampt paper to take care of it.
	Dhyamohee	30	Ditto	Bholanauth Bhuttachargee, a brahmin	2 — —	Santipore	- - - - - Ditto.
	Unnoopoorna	60	Ditto	Gungadhur Mookerjea, a brahmin	6 — —	Ditto.	——
	Rugoomonee and	40	Brahmin	Doorgapershaud Mookerjea, a brahmin.	7 Dec. —	Santipore	These two women were both wives of the deceased, and were burnt along with him on the same pile.
	Sunkurrea	38	Ditto				
	Radhamonee	50	Ditto	Laulchand Mookerjea, a brahmin	14 — —	Ditto.	——
	Kurack	75	Ditto	Bulloram Roy, a brahmin	20 — —	Ditto.	——
	Gowree	60	Ditto	Sibsunker Mokerjea, a brahmin	24 — —	Ditto.	——
	Raujmonee	21	Koitnee	Ramsondee Mugemdau, a koit	28 — —	Bally	In this case the woman had a child under 3 years of age, but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of it.
Suburbs of Calcutta. 25.	Huromony	20	Naupit	Rampersaud Dass, naupit	18 Jan. —	Tauzeeraut	Leaving an infant son of 16 months of age.
	Droputy	60	Jellecah	Bishendoss, jellecah	16 Feb. —	Ditto	Leaving no children.
	Dyamohee	80	Koit	Govindram Sircar, koit	2 Mar. —	Chitpore	Leaving 2 daughters and 1 son, all above 15 years of age.
	Rajessurry	80	Brahmin	Atteram Chuckerbutty, brahmin	6 — —	Ditto	Leaving 3 sons and 2 daughters, all above 32 years of age.
	Tariney	46	Camar	Rugoonauth Mistry, camar	11 May —	Ditto	Leaving 4 sons and 3 daughters, all above 10 years of age.
	Doorgah	32	Ditto	Sisteedhur Ahyngur, ditto	29 — —	Tauzeeraut	Leaving 1 son above 5 years of age.
	Rassmoney	50	Koit	Ramhurry Ghose, koit	15 July —	Chitpore	Leaving 2 sons, all above 22 years of age.
	Kishenpeah	60	Ditto	Ramjoy Roy, koit	16 — —	Tauzraut	Leaving a son 25 years of age.
	Hurroosoondry	25	Brahmin	Collidoss Bhuttachargee	24 — —	Ditto	Leaving a daughter 8 years of age.
	Raujessury	70	Sutgope	Casseenauth Neogy	5 Aug. —	Chitpore	Leaving a daughter and 3 sons, all above 30 years.
	Keesory and	50	Ditto	Ranjee Sein	17 — —	Sulkeah	Leaving no children.
	Baugobutty	25					
	Sauma	70	Pode	Malookchund Pode	13 Sept. —	Chitpore	Leaving a son and 3 daughters, all above 26 years.
	Bullobee	60	Coybert	Comole Doss, coybert	14 Oct. —	Tauzeeraut	Leaving 2 sons, both above 25 years of age.
	Heroo	45	Seekrah	Birjokishorezurgur	26 — —	Chitpore	Leaving a son 13 years of age.
	Unnod	85	Brahmin	Gunga Govind Bhadory, brahmin	6 Nov. —	Ditto	- Ditto - - 45 Ditto.
	Luckeg	18	Byragy	Ramruton Doss, byragy	6 — —	Ditto	Leaving a daughter 3 years of age.
	Ramsoondry	50	Ditto	Gunnessaum Mullick	14 — —	Sulkeah	Leaving 2 sons and 3 daughters.
	Munny	40	Gowalla	Meelmoney Ghose, gowalla	17 — —	Tauzeeraut	Leaving 1 son and 2 daughters, all above 18 years of age.
	Coontey	44	Ditto	Ramgeesown	23 — —	Sulkeeah	Leaving no children.
	Roopa	70	Coybert	Summondul, coybert	28 — —	Tauzeeraut	Leaving 2 sons above 32 years of age.
	Russow	60	Bania	Rassbeharry Day, baniah	30 — —	Chitpore	Leaving 1 son and 2 daughters, all above 30 years of age.
	Sreemutty	45	Coybert	Neemoy Churndoss, coybert	7 Dec. —	Tauzeeraut	No children.
	Nundo Doss	80	Telly	Bulram Julnutty, telly	25 — —	Chitpore	Leaving 1 son and 1 daughter, all above 30 years of age.
	Surrow	50	Koybert	Bollonauth, koybert	26 — —	Tauzeeraut	No children.
24 Pergunnahs 2.	Puddo	50	Kulleeah	Meemoy, kulleah	13 Apr. —	Thannah Wooloobarwa.	——
	Prawnmonee	44	Sahoo	Bydeenauth, shahod	13 — —	Ditto - Nyehattee.	——

1. DACCA DIVISION: ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Backergunge 1.	Muss^t Kunchurnee	55	Joogy	Hawundoss, joogy	4 Jan. 1815	Chundeah	It appears from the thannadar's reports, that Mossummut Kunchurnee had no children, and that she burnt herself on the funeral pile of her husband, of her own free will, on the date specified.
Chittagong 5.	Muss^t Jeunsee	54	Bhat	Mookundram, bhat	4 July —	Rawazan.	—
	Muss^t Saree	55	Sooddur	Topassadram, sooddur	12 — —	Satkuneah.	—
	Dooltea	60	Ditto	Hurryram, sooddur	20 — —	Rawazan.	—
	Oberamy	60	Sooddur	Bhukun	7 Aug. —	Rawezan.	—
	Lucker	26	Ditto	Joynarain, soodur	14 — —	Putteah.	—
Dacca City 4.	Soobhurdra	36	Bhydee	Kewulsin, bydee	1 May —	Rajahavey.	—
	Dookroye	35	Ditto	Kishenchunder, bydee	17 — —	Sologhur.	—
	Somitra	35	Sooddur	Ramkishen, sooddur	4 Dec. —	Rajabarry.	—
	Rohunnoh	60	Bhydee	Ramkaunt, bhydee	13 — —	Ekdaulla.	—
Dacca Jelalpore 1.	Muss Jumoona	- -	Kahest	Omerterain Ghose, khaest	6 July —	Talma.	The darogah did not hear of the circumstance till the 5th August, when he instituted an inquiry, and sent in two of the brothers of the deceased, who were punished by the acting magistrate for not giving notice to the darogah previous to the woman carrying her intention into execution. This woman had a son, aged three years and a half, but no younger children.
Mymunsing.—No instances have occurred in this dictrict of women becoming suttees; I believe this circumstance originates from the greater part of the population being of the Mahommedan faith.							
Sylhet	- - - -	- -	- - -	—— None. ——	—	—	—
Tipperah 20.	Altah	60	Chandal	Anundram Chung, chundal	1 Jan. 1815	Cusbah.	—
	Jussodah	18	Soodur	Sheelram Paul, soodur	8 — —	Begungunge.	—
	Bhyguttee	35	Kawallee	Tuppissa Ram, kawallee	26 — —	Luckshaum.	—
	Adoree	25	Soodur	Ramchunder Doss, soodur	4 Feb. —	Goureeporah.	—
	Soobudrah	23	Jogee	Sunkerpundit, jogee	16 — —	Luckipore	Buried alive with her deceased husband, and he being a jogee (weaver cast).
	Raujissura	48	Kahet	Collychurn Dewan Byde	24 — —	Cutwallee.	—
	Chunderkollah	33	Sahod	Banseeram, sahod	11 Mar. —	Cusbay.	—
	Luckee	25	Soodur	Samsoonder Doss, soodur	23 Apr. —	Ditto.	—
	Mohamyah	20	Ditto	Monick Ghose, soodur	26 — —	Cutwallee.	—
	Joyputtee	60	Jogee	Banserans, jogee	16 May —	Thurlah	Buried alive with her deceased husband, he being a jogee (weaver cast).
	Puncha	30	Ditto	Soonaram, jogee	30 — —	Begumgunge	- - - - - Ditto.
	Doyamoie	40	Soodur	Praunnauth, soodur	1 June —	Thurlah.	—
	Urnopoorna	28	Byde	Ramgungah Deb, byde	13 — —	Doudeondy.	—
	Juggutissuree	25	Soodur	Sonaram, soodur	20 July —	Cusbah.	—
	Adonee	60	Kahet	Deenomanee, kahet	21 — —	Begumgunge.	—
	Tuppessah Luckee	25	Jogee	Rambhader, jogee	19 Oct. —	Goureepoorah	Buried alive with her deceased husband, he being a jogee (weaver cast).
	Conchunna	60	Ditto	Kirtynarain, jogee	2 Nov. —	Begumgunge	- - - - - Ditto.
	Raujissoree	24	Kahet	Sreenarain Ghose, kahet	14 — —	Cusbah.	—

	Baggeeruttee	70	Soodur	Benodram, soodur	26 Nov. 1815.	Cusbah.	——
	Soobudrah	45	Jogee	Purtaubnarain, jogee	1 Dec. —	Begumgunge	Buried alive with her deceased husband, he being a jogee (weaver cast).

During the year specified in the within statement, two women have, agreeably to their own free will and consent, been saved from destruction; the intention of the one being to bury herself alive with the body of her deceased husband, and that of the other to cause her own death by performing the ceremony of suttee. Of the two women above-mentioned, the change in the determination of one, by name of Biddah, the wife of Gorynauth, a jogee, proceeded from motives of compassion for her child, a female of 10 years of age, who, at the time of the final parting from her parent, when the latter was on the eve of submitting to undergo the ceremony of being buried alive with her deceased husband, set up the most bitter lamentations, which eventually had the effect of inducing the parent, for the sake of her child, to forego the resolution which she had previously taken of sacrificing herself after the manner above described. The other woman herein alluded to, named Raujussurree, wife of Aunandram, without any ostensible motive (unless it might be inferred that she was suddenly overcome by fear), changed her determination of burning herself with her deceased husband, just at the time that she was quitting her house for that purpose.

MOORSHEDABAD DIVISION:							
Beerbhoom 1.	Musst Oodymunee	50	Dhora	Puncharam, dhora	2 Mar. 1815	Kishunnuggur	It appears from the police officer's report, that immediately on hearing of Puncharam's death, and his widow's intention of burning, a jemadar, mohurrir and a burkundauze were sent to the spot; but previous to their arrival the ceremony had taken place. On their making inquiries as to the woman's age, they learnt that she was about 50, that she had burnt of her own accord, and had never any children.
Bhaugulpore 3.	Mt Muscea	19	Koocree	Buhoor	23 —	Tarapore.	——
	Rookmin	50 or 60	Brahmin	Sooseel	25 —	Pealapore.	——
	Kusum Kour	56	Rajpoot	Beekun Sing, rajpoot	12 June —	Lockmanpore.	——
Dinagepore	Bustree	-	Pullee	Basoodel Pullee	8 Apr. —	Thannah Hermutabad.	It appears by the report of the police darogah, that the husband of the suttee died on the 23d Chyte, and was buried on the 25th of the same month, she expressed a desire to burn with the body of her husband; when the darogah repaired to the spot, and as he found that she had a female child of four years, and a boy about a year old, he endeavoured to dissuade her from burning herself, under the consideration of there being no one to take care of and bring up the children. A person named Muhadel Pullee, brother to the deceased, then offered himself to protect and bring up the children, and certified the same on stampt paper; in consequence of which the woman took up the corpse of her husband from the earth, a practice prevalent in her cast, though contrary to the Shasters, on the 27th Chyte, about twelve o'clock, and burnt herself on the funeral pile of her husband.

N. B.—The darogah of thannah Beergunge reported the case of a person having died, named Bollee, and of his two wives, named Debaree and Raopusurree, having indicated an intention of burning themselves on the funeral pile, but were dissuaded from it, on their relatives undertaking to provide for them.

City of Moorshedabad 3.	Musst Juggut Johory	60	Kawel	Hurrinaut Roy Kawte	9 July 1815	Cossimbazar.	——
	Byshnoe Priah	60	Gund Baniah	Bully Holdar, gund baniah	25 Sept. —	Bhurrutpore.	——
	Cosshissorry	60	Brahmin	Cosshenauth Chotterjeeah, brahmin	21 Oct. —	Ranissur.	——
Purneah 2.	Her name was not inserted in the darogah's report.	60	Moghya brahmin.	Mohun Chowdry, moghya brahmin.	15 — —	Dhurndhaw	It appears from the darogah's report, that the suttee was concluded before he was informed of it; but, upon inquiry amongst the inhabitants of the village, they found that Mohun Chowdry, her husband, being ill, went to Buttasur ghaut, on the river Ganges, in the district of Bhaugulpore, and two days journey from his house. His wife accompanied, to afford him her assistance; after his decease, she of her own free will burnt herself with her husband, though her children wished to dissuade her from doing so.

1. MOORSHEDABAD DIVISION—*continued.* ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Purneah - - *continued.*	Musst Bhobeah - -	30	Mohapauter brahmin.	Mootee Iho, mohapauter - -	5 Dec. 1815 -	Muneearee - -	It appeared from the darogah's report, that he immediately went to the spot, and with other persons forbad her burning, but to no purpose, she of her own free will burnt herself with the body of her husband.
Rungpore - -	Dhunessuree - -	30	Kybert - - -	Kybert Kurruckran Doss - -	27 Mar. — -	Mullung - -	The mohurrir of the thannah of Mullung went to the spot, and endeavoured to persuade the widow not to burn herself; but she paid no attention to his remonstrances, and as there was no legal impediment to her becoming a suttee, she was permitted to burn herself.
Rajeshahy - -	- - - -	- -	- - -	—— None. ——	—	—	—
PATNA DIVISION:							
Zillah Behar -	- - - -	- -	- - -	—— None. - -	—	—	—
City Patna - - 2	Musst Doolmah -	25	Brahmin - -	Deonauth, brahmin - -	1 Mar. 1815 -	Nowbutpore -	This woman left 4 children, the youngest 2 and the eldest 10 years of age; her friends and relations are said to have endeavoured to dissuade her from burning herself; the act appears to have been entirely spontaneous and voluntary. The children have been taken charge of by her husband's brother.
	Musst Budun - -	35	Brahmin - -	Ojodhea, brahmin - - -	7 Mar. — -	Sherpoor - -	This woman had no children.
Ramghur - - 2.	Loboon - - -	35	Gowalin -	Here, gowalla - - - -	26 Nov. — -	Thannah Kanachutty.	There is every reason to believe that both these women voluntarily sacrificed their lives on the funeral piles of their husbands.
	Soodha - - -	19	Cuarownee -	Lalljee Busrow - - -	12 Dec. — -	Ditto - - -	
Sarun - - - 12.	Ramkullee - -	40	Rajepootin -	Tibberam Singh, rajpoot - -	2 Feb. — -	Thannah Derowlee	Tibberam Singh, a convict, imprisoned for life, agreeable to the sentence of the nizamut adawlut, having died in the gaol, Musst Ramkullee, on receiving the information of the death of her husband, burnt herself voluntarily; she left no children nor was pregnant.
	Musst Lukhia - -	16	Rajepootin -	Shewchurn, rajpoot - - -	27 - — -	Thannah Chaprah.	Musst Lukhia voluntarily burnt herself on the funeral pile of her husband; she left an infant daughter of about 2 years of age. Ekrarnameh, in writing, has been taken for the support of the child, from Soobha Rae, her relation.
	Musst Luckmoneea -	25	Rajepootin -	Bustee Rae, rajpoot - - -	3 Apr. — -	Thannah Rusmur.	Musst Luckmoneea burnt herself voluntarily nine years after the death of her husband; left no children.
	Bignee - - -	17	Rajpoot - -	Munnia Rae, rajpoot - -	9 - — -	Thannah Tejepore.	Musst Bignee voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Neela - - -	90	Brahmin - -	Assa Tehwaree, brahmin - -	14 - — -	Ditto - - -	Musst Neela voluntarily burnt herself on the funeral pile of her husband.

	Tullasee	60	Toorkin	Bhookul, toorah	12 May 1815	Thannah Tojepore.	Musst Tullasee voluntarily burnt herself on the funeral pile of her husband.
	Marchai	30	Koomin	Chubella Coormee	1 June —	Ditto	Musst Marchai voluntarily burnt herself the next day after the death of her husband; she left a daughter of 3 months old. Khadoo and Choonee, who burnt her, were committed to the court of circuit to take their trial, and the sentence of acquittal passed on them by nizamut adawlut.
	Musst Nirunjun	25	Rajpoooten	Doorgah Rae, rajpoot	16 July —	Thannah Hoosapore.	Musst Nirunjun voluntarily burnt herself on the funeral pile of her husband.
	Soolugna	35	Ditto	Surrubsook, rajpoot	1 Aug. —	Thannah Derowlee.	Musst Soolugna on receiving the intelligence of the death of her husband, voluntarily burnt herself; left no children, neither was pregnant.
	Doolmee	25	Ditto	Doobree Rae, rajpoot	15 — —	Thannah Jajepore.	Musst Doolmee voluntarily burnt herself on the funeral pile of her husband; she left 2 sons. Ekrarnameh has been taken from the father of Doobree Rae, for the support of the children.
	Ramkoori	65	Gooririn	Oomur, gour	28 Sept. —	Thannah Sewaun.	Musst Ramkoori voluntarily burnt herself on the funeral pile of her husband.
	Musst Ajmisiral	60	Gowallin	Hakasi, gowallee	22 Oct. —	Thannah Derowla.	Musst Ajmisiral voluntarily burnt herself on the funeral pile of her husband; left no children, nor was pregnant.
Shahabad 4.	Dhoopea age computed 20 years.	20	Goalin	Cheetoa, goalea	Computed 2 Mar.	Burrown	From the darogah's report of 11th March, it appears that the pasban of the village in which the deceased Cheetoa resided, coming on that day to the thannah, gave information of the death of Dhoopea, the wife of the deceased Cheetoa, of the effects of burning she experienced on ascending the funeral pile of her husband, with the intention of becoming a suttee; but not having sufficient resolution to undergo the sacrifice of her life, she, after being somewhat scorched by the flames, quitting the pile, went to her habitation, and, after an interval of nine days, died, as above stated, from the burning she had partially undergone. This appears to have been the first and only intimation of her having had an intention of becoming a suttee, that was received by the darogah.
	Wife of Ausa Rae (name unknown.)	80	Bhurin	Ausa Rae, bhur	24 May 1815	Sahseram.	—
	Soodusseea	40	Rajpooten	Rughur Rae, rajpoot	28 May —	Arrah.	—
	Buluseea	70	Tooshin	Luchmun, toosha	14 Sept. —	Ekwaree.	—
BENARES DIVISION:							
Allahabad 3.	Musst Bichna	35	Brahmin	Puhulwan, brahmin, zemindar of Mouzah Hurdooah, talook Abdolpore, pergunnah Sooram.	31 Oct. 1815	Sooramand Nawabgunge.	This woman had burnt herself before the thannah people arrived, or could interfere, but from the darogah's report it appears that she burnt herself voluntarily.
	Unknown	52	Gungapootur	Bumma	11 Jan. —	Tuttehpore.	—
	Musst Ameerty	26	Barber	Lolla	8 Mar. —	Ditto.	—
City of Benares 3.	Rookhmin	75	Brahmin	Kishna Bhut, brahmin	2 Jan. —	City.	—
	Koomer Thakoorain	60	Ditto	Ramgovind, brahmin	31 — —	Ditto.	—

1. BENARES DIVISION:—*continued.* ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
City of Benares *continued.*	Doorga Baye	18	Brahmin	Chintamun, brahmin	7 Feb. 1815	City.	—
	Tarnee Baye	60	Ditto	Gungodhur, ditto	19 Mar. —	Ditto.	—
	Chundermunnee	70	Ditto	Soodaram Biddalunkar, ditto	11 April —	Ditto.	—
	Bechnee	35	Koonbee	Doda, koonbee	13 — —	Thannah Surraye Mohun.	—
	Jumma Baye	50	Brahmin	Dhoondh Bhut, brahmin	9 May —	City.	—
	Billas Koonur	17	Bhooinkar	Baboo Dhounjnerain Sing, bhooinkar.	8 July —	Ditto.	—
	Jurroo Koonur	28	Ditto	Baboo Deokeenundun Sing, dº	17 — —	Ditto.	—
	Sooruj Munnee	56	Brahmin	Gopeenauth, brahmin	11 Aug. —	Ditto.	—
	Cashee Baye	35	Ditto	Kheydoopant, ditto	24 Sept. —	Ditto.	—
	Mundoo Baye	57	Ditto	Kishnjee, ditto	24 — —	Ditto.	—
	Rukhma Baye	60	Ditto	Pandobhut, ditto	25 Dec. —	Ditto.	—
Bundlecund 7.	1. Mussᵗ Gooma	70	Dheemur	Sookjew, dheemur cast	11 June —	Panwary	Nothing contrary to the instructions occurred on the occasion.
	2. Mooney	65	Kait	Ressoory, kait cast	25 — —	Islampore	- - - - - Ditto.
	3. Soodeeriah	30	Kahar	Bhewany, kahar cast	18 July —	Banda	This woman had a boy 2 years and 10 months old, for the support of which the father of the suttee entered into the prescribed engagement.
	4. Mussᵗ Lelkory	19	Kait	Bood Sing, kait cast	27 Aug. —	Banda	This woman had a child of 9 months, which unfortunately died before the prescribed engagement had been executed by the uncle, the nearest of kin. The child was ascertained, however, to have been previously ill, and the non-execution of the engagement arose not from any unwillingness in the uncle to undertake the charge, but from the necessary stampt paper not being procurable on the day of the suttee, being Sunday. I therefore deemed it sufficient to require the heir to sign a moochelkah, to guard against a similar infringement of the orders of government in future.
	5. Mussᵗ Mckey	40	Lodhee	Annutram, lohee	27 — —	Amcund	On this occasion the woman burned herself with the shoe of her husband, who had died four days previously. It would appear that she had not adopted the resolution of immolating herself at the period of her husband's decease. The restriction of burning on other than the husband's being conformed to in other respects, no interruption was offered to the ceremony.
	6. Moony	60	Brahmin	Joogan, brahmin cast	10 Sept. —	Move	Nothing contrary to the instructions occurred on this occasion.
	7. Jewhahir	30	Durjee	Puttoo, durjee	16 — —	Raath	- - - - - Ditto.
Goruckpore 14.	Mussᵗ Agmosee	40	Rajpoot	Golaub Roy, rajpoot	18 Feb. —	Choakee Mudhoolum.	—
	Name unknown	unknown	Brahmin	Bhowanry Pershaud, brahmin	5 Mar. —	Lowteen.	—
	Dº	Ditto	Bakaul	Pershaud, bakaul	22 — —	Town of Goruckpore.	—
	Mussᵗ Asrawat	70	Brahmin	Bheklum Dobeh, brahmin	24 — —	Chowkee Belwah.	—
	Name unknown	unknown	Brahmin	Pergass Misser, ditto	31 — —	Mahumedabad.	—
	Mussᵗ Mundela	36	Rajpoot	Addheen Sing, rajpoot	20 July —	Chowkee Bhagulpore.	—
	Dº Goura	23	Ditto	Mohabeer Roy, ditto	16 May —	Town of Goruckpore.	—
	Dº Goolabee	21	Brahmin	Golaub Misser, brahmin	29 July —	Chowkee Bogulpore.	—
	Dº Omeertee	unknown	Kahar	Meherbaun, kahar	8 Aug. —	Sooneechera.	—

	Musst Oodasseea	45	Bukaul	Sobhow, bukaul	24 Aug. 1815	Mowandebber.	——
	Do - Augundee	40	Brahmin	Bennee Misser, brahmin	7 Sept. —	Chowkee Bogulpore.	——
	Do - Taoruntee	45	Sewatewar	Bodhee Doss, sewatewar	7 Oct. —	Munsoorgunge.	——
	Name unknown	45	Putanwar	Dheer Doss, putanwar	12 — —	Ditto.	——
	Musst Ablokeeha	20	Bharareea	Gopalee, bharareea	17 Dec. —	Gazpoore.	——

Mussmaut Goolbassee, the wife of Sheonarain Pendeh, a brahmin, residing in the town of Goruckpore, was prevented from burning herself on the funeral pile of her husband, on the 30th November, in consequence of her being at the time pregnant.

Ghazeepore 8.	Unknown	17	Brahmin	Ramjeawun, brahmin	10 Feb. 1815	Thannah Reotee	The wife of Ramjeawun, deceased, mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her she fled, she was slightly blistered, but received no material injury.
	Musst Roongooria	60	Dasadh	Geerdharee, dasadh	23 — —	Ghazeepore	Musst Roongooria burnt with the corpse of her husband; she has left no child.
	Do - Hoosee	20	Dhoobee	Rughoo, dhobee	23 Aug. —	Nundgunge	Musst Hoosee burnt with a knife, belonging to her dead husband, before the arrival of the thannah people. She has left a son 3 years of age.
	Do - Poonia	20	Kalwar	Sheochurn, kulwar	10 Sept. —	Casimabad	Musst Poonia burnt with a turban belonging to her dead husband; before the goret of the village reached the thannah with the report, the suttee had taken place.
	Unknown	80	Unknown	Bhysoo Praee, cast unknown	12 — —	Resteepoor	This person burnt with the corpse of her husband; she has left a son of adult age.
	Musst Chourassee	old, age unknown	Rajpoot	Dhoota Mul, rajpoot	14 — —	Nugra	Musst Chourassee burnt with the corpse of her husband, by her own desire.
	Unoria	40	Sonar	Domar, sonar	14 — —	Russerah	Musst Unoria burnt with the corpse of her husband; she has left two sons and a daughter of old age.
	Unknown	45	Nooniah	Unknown	17 Sept. —	Bullia	This person burnt with the corpse of her husband before the arrival of the thannahdar; she has left no children of tender age.
Juanpore 1.	Musst Soogeah	36	Brahmin	Joylal Messer	17 July —	Pedrah.	——
Mirzapore 2.	Musst Oodoseea	60	Brahmin	Lolljee, brahmin	27 — —	Thannah Bayarraee, in the town of Mirzapore.	
	Musst Bukhtee	30	Brahmin	Monegee, brahmin	16 Oct. —	Thannah Shahpoore.	——
BAREILLY DIVISION:							
Agrah	- - - -	- -	- - -	—— None. ——	—	—	——
Allighur	- - - -	- -	- - -	—— None. ——	—	—	——
Bareilly 2.	Musst Mohun	50	Kishawn	Kishnee, kishawn	12 Sept. 1815	Thannah Jehanabad.	——
	Bhumeea	14	Chumar	Bhowannee, chumar	23 Oct. —	Thannah Shairgurh.	——
Cawnpore 5.	Unundee Bye	48	Brahmin	Mehendajee Bhaut, brahmin	31 May —	Bithoor.	——
	Gopike Bye	65	Ditto	Kishnajee, brahmin	15 June 1815	Ditto.	——
	Umreea	32	Chumar	Bhujjorma, chumar	3 Sept. —	Russoolabad.	——
	Peemmah	45	Coomarin	Masookh, coomar	28 Nov. —	Tatteeah.	——
	Manncoer	72	Brahmin	Hurdut, brahmin	9 Dec. —	Shealy.	——

1. BAREILLY DIVISION—*continued.* ZILLAH.	2. NAME.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Etawah - - - 4.	Mussᵗ Poranee - -	50	Soonar - - -	Ghosee, soonar - - -	6 Oct. 1815 -	Ujeetmal.	——
	Subhee - - -	19	Brahmin - -	Baluck Ram, brahmin - -	19 — — -	Behar.	——
	Mussᵗ Sibboo - -	50	Ditto - - -	Bhoor, brahmin - - -	15 Dec. — -	Guhroul.	——
Furruckabad - - 1.	Radha Baee - -	60	Brahminee - -	Gobind, brahmin - - -	17 Aug. 1815 -	Singharampore, on the Ganges, Thornah, Komal, Gunge.	No particular circumstances attended this suttee, and no instance has occurred of a woman wishing to become suttee being prevented by any authority.
Moradabad - - 3.	Mussᵗ Korgotee - -	- -	Hindoo carpenter.	Bhekoree - - - - -	25 — — -	Seondara - -	The jemadar of the thannah, together with the zemindars of the village, endeavoured to persuade this woman not to sacrifice herself, but without effect; she had the perfect use of her senses, and no force, nor even persuasion appears to have been used; her only children (two sons, Sawa and Dulloo, aged 20 and 15 years), were present. Bhekoree, her husband, died 13 years prior to the occurrence.
	Mussᵗ Indrawultee -	35	Bishnoo - - -	Mohkeem Singh - - -	31 — — -	Sehara - - -	The suttee took place before the thannahdar could reach the place. The husband of this woman died 6 months before the occurrence. It appears that Moossummaut Indrawultee assembled her children (being 3 daughters, all married), a few hours before she sacrificed herself, and divided her property among them.
Moradabad - -	Mussᵗ Deolie - -	- -	Crugge - - -	Maun Singh - - - -	8 Dec. — -	Hasumpore - -	Moossummut Deolie sacrificed herself on the day of her husband's death with his body, leaving 1 infant child aged 12 months, (by agreement), to the care of Moosummut Pursee.
Seharunpore - - S. Division.	- - - - - -	- -	- - - -	—— None. ——	—	—	——
Seharunpore - - N. Division.	- - - - - -	- -	- - - -	—— None. ——	—	—	——

NUMBER of instances of women being prevented by the police officers from becoming suttees:—

1. - Moosummut Rajboee, within the thannah of Koodurkot.
2. - Ditto - Balkoowur, brahmin, 18 years of age, in the thannah of Etawah.
3. - Ditto - Ramboeenuth, 18 years of age, in the thannah of Etawah.

On the first case, the joint magistrate, Mr. Stockwell, has submitted the following remarks:—

Case of Bajrage, nhut, deceased, and Mussᵗ Raj, who was prevented from burning with the body of the deceased.

There are some points in this case, which are perhaps worthy of remark.

First.—Though nhuts be not considered of the Hindoo tribe, and even if by some they be admitted, it is only among the lowest cast of choomars and sweepers, consequently not entitled to suttee. Mussᵗ Ray Boe determined to be burnt, and that the other nhuts declared, that women of their tribe had been burnt in several places, and that when women could not be burnt, they were buried with the deceased.

Second.—That when prevented from being burnt, Bajrage was buried instead of being burnt or thrown into the river Senger, one of which ought to have been done, supposing they were Hindoos; evidently showing they had adopted some of the mussulmen rites.

Third.—The state of intoxication in which all the nhuts were, and more especially so Mussᵗ Raje Rao; and that on hearing of the death of Bajrage, and the intention of suttee, all the nhuts of the vicinity came to have a jovial night. That on the morning previous to the death, Bajrage, in concert with three others, drank four large pots of wine, and that when dead his wife danced and sung.

(Copy.) (signed) *M. H. Turnbull*, register.

ABSTRACT. - ABSTRACT.

Zillahs or Cities.	Nº of Suttees.	Zillahs or Cities.	Nº of Suttees.	Zillahs or Cities.	Nº of Suttees.	Zillahs or Cities.	Nº of Suttees.	Zillahs or Cities.	Nº of Suttees.	Zillahs or Cities.	Nº of Suttees.
DIVISION OF CALCUTTA:		DIVISION OF DACCA:		DIVISION OF MOORSHEDABAD:		DIVISION OF PATNA:		DIVISION OF BENARES:		DIVISION OF BAREILLY:	
Burdwan	50	Bakergunge	1	Beerbhoom	1	Behar	–	Allahabad	3	Agrah	–
Chinsurah and Chandernagore	–	Chittagong	5	Bhaugulpore	3	City of Patna	2	City Benares	13	Allyghur	–
Cuttack and Balasore	9	City of Dacca	4	Dinagepore	1	Ramghur	2	Bundlecund	7	Bareilly (Zillah)	2
Hooghley	72	Dacca Jelalpore	1	City Moorshedabad	3	Sarun	12	Goruckpore	14	Cawnpore	5
Jessore	7	Mymensingh	–	Purneah	2	Shahabad	4	Ghazeepore	8	Etawah	4
Jungle Mehals	34	Sylhet	–	Rungpore	1	Tirhoot	–	Juanpore	1	Furruckabad	1
Midnapore	4	Tipperah	20	Rajeshahye	–			Mirzapore	2	Moradabad	3
Nuddeah	50									Seharunpore, S. D.	–
Suburbs of Calcutta	25									Seharunpore, N. D.	–
24 Pergunnahs	2										
Total	253	Total	31	Total	11	Total	20	Total	48	Total	15

TOTAL OF SIX DIVISIONS - - - - - 378

(Copy.)

(signed) *M. H. Turnbull*, reg^{r}.

DETAILED STATEMENTS OF SUTTEES OR HINDOO WIDOWS WHO WERE BURNT OR BURIED ALIVE WITH THEIR DECEASED HUSBANDS,

In the several Zillahs and Cities, during the Year 1816:—Compiled from the Reports of the Magistrates.

1. CALCUTTA DIVISION: ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of burning.	7. In what Police Jurisdiction.	REMARKS.
Burdwan - - 67.	Sreemuty Hurry -	70	Koothkee - -	Nyan Rokit - - - -	1 Jan. 1816 -	Culnar - - -	Leaving 2 sons and 2 daughters, all above 30 years of age.
	Muss^{t} Jumoona -	60	Ditto - - -	Byestomdrurn Nundy - -	3 – — -	Khund Ghose -	Ditto 2 sons above 25 years.
	– Kishore - -	65	Brahmin - -	Juggernauth - - - -	11 – — -	Bursool - -	No children.
	– Taneena - -	70	Ditto - - -	Bundegoa Bansdow Chuckerbutty	12 – — -	Poobthul - -	Leaving 2 sons and 3 daughters, all above 25 years of age.
	– Surborny - -	80	Baugdy - - -	Bansdeb - - - -	15 – — -	Koithhee - -	Leaving 7 children, including sons and daughters, all above 30 years of age.
	– Anundmoye -	40	Brahmin - -	Taurachund Moakerjee - -	17 Feb. — -	Cutwa - - -	Leaving a son above 20 years of age.
	– Dyamoye - -	40	Baugdy - - -	Debee Santra - - - -	10 – — -	Culna - - -	Leaving a son and 2 daughters, all above 20 years of age.
	– Soobaany - -	50	Kyeth - - -	Gungahurry Doss - - -	20 Mar. — -	Cotulpore - -	Leaving 3 sons and 2 daughters, all above 20 years of age.
	– Woolausmuny -	40	Buddee - - -	Gooroo Churn Buxee - -	1 Apr. — -	Dignagore - -	Leaving 2 sons above 10 years of age.
	– Ruttonmoney -	60	Baugdy - - -	Ramnauth Dey - - -	3 – — -	Poobthul - -	Leaving 2 sons and a daughter above 30 years of age.
	– Jeesah - -	60	Ditto - - -	Rammaujee - - - -	7 – — -	Khundgore -	Leaving a daughter above 37 years of age.
	– Roussoo - -	55	Byeragy - -	Kirtundoss - - - -	4 May — -	Coochut - -	Leaving 3 sons and 2 daughters, all above 20 years of age.
	– Kistmuny - -	60	Kotoul - - -	Buddeenauth, ketaul - -	6 – — -	Ditto - -	Leaving a son and 4 daughters, all above 2 years of age.
	– Russomye -	60	Buneea - - -	Chyton Koond - - -	11 – — -	Selamabad -	No children.
	– Derpoymye -	18	Ditto - - -	Ram Chunder - - - -	27 – — -	Poobthul - -	- Ditto.
	– Roye - -	80	Lohaur - - -	Goluck - - - - -	29 – — -	Cotulpore - -	- Ditto.
	– Unoopoorna - -	85	Chassah - -	Bhaughbut Mundle - - -	7 June — -	Coochut - -	Leaving a son above 25 years of age.
	– Radamony -	40	Brahmin - -	Permanond Bhuttachorjee -	13 – — -	Burdwan - -	Leaving 2 sons above 10 years of age.
	– Juggessory -	40	Tamooly - -	Joyhuree Kond - - -	17 – — -	Culna - - -	Leaving 2 sons and 2 daughters above 17 years of age.
	– Govindmony -	50	Sutgope - -	Surbessur Mundle - - -	18 – — -	Cutwa - - -	Leaving 2 sons above 15 years of age.
	– Soorjmony -	75	Brahmin - -	Situl Takore - - - -	21 – — -	Sondah - - -	Leaving 4 sons above 45 years of age.
	– Russoomuny -	32	Ditto - - -	Cassinauth Chutterjee - -	3 July — -	Coochut - -	No children.
	– Tourna - -	25	Sutgope - - -	Byestom Churn - - -	10 – — -	Cutwa - - -	- Ditto.
	– Raussmuny -	60	Buneah - -	Nusseeram Sadhoo - - -	14 – — -	Ditto - -	Leaving a son and 4 daughters, all above 19 years of age.
	– Sookmye - -	45	Ditto - -	Sonatun Sadhoo - - -	4 Aug. — -	Cotulpore - -	No children.
	– Nulleeta - -	35	Brahmin - -	Colu Buriderja - - -	4 – — -	Cutwa - - -	Leaving a daughter above 15 years of age.
	– Chitramunny -	60	Ditto - - -	Nundram Bunderjee - -	9 – — -	Baulkishen -	Leaving a son above 45 years of age.
	– Nellmunny -	80	Ditto - - -	Gungdhur Chatterjee - -	11 – — -	Culna - - -	Leaving a son above 50 years of age.
	– Bhaurty - -	55	Ditto - - -	Rampershaud Mokerjee - -	12 – — -	Mungle Cote -	No children.
	– Lollmuny - -	70	Aughoree - -	Kerparam Roy - - -	19 – — -	Baulkishen -	Leaving a son and 2 daughters, all above 28 years of age.
	– Mohessurry -	75	Kyeth - - -	Durporarain Mitter - - -	19 – — -	Selamabad - -	Leaving a son above 53 years of age.
	– Soometreea -	68	Tellee - - -	Konge Lohna - - - -	23 – — -	Culna - - -	No children.
	– Joomonah -	70	Sootaur - -	Goopeenauth - - - -	24 – — -	Cotulpore - -	- Ditto.
	– Jurnoona - -	75	Brahmin - -	Govind Ram Mokurjea - -	27 – — -	Ditto - -	- Ditto.
	– Taramuny -	60	Ditto - - -	Rampershaud Ghuttuck - -	3 Sept. — -	Cutwa - - -	- Ditto.
	– Sookheerchassum	50	Sutgope - - -	Goluck Roy - - - -	3 – — -	Bursool - - -	- Ditto.
	– Sutohomah -	48	Kyeth - - -	Luckhacant Sing - - -	7 – — -	Culna - - -	- Ditto.
	– Raussa - -	40	Brahmin - -	Bulram Chitterjee - - -	9 – — -	Cutwa - - -	- Ditto.

	Musst Toolsamuny	32	Taunty	Sawtuck Doss	10 Sept. 1816	Cotulpore	Leaving a son above 10 years of age.
	— Roymony	25	Chussah	Sondho Gose	21 — —	Cutwa	No children.
	— Unoopoorna	50	Kyeth	Seebpershaud Mitter	24 — —	Selamabad	Leaving a son above 12 years of age.
	— Barooney	20	Brahmin	Seeta Takor	30 — —	Poobthul	No children.
	— Parbutty	75	Ditto	Ramchunder Chatterjea	5 Oct. —	Bunpass	Leaving 5 sons all above 30 years of age.
	— Kishenprea	32	Ditto	Srudheer Bhuttacharjee	12 — —	Culna	No children.
	— Burjessurry	60	Koyeth	Gudadhur Sircar	12 — —	Salemabad	Leaving 2 daughters above 20 years of age.
	— Sectly	72	Sutgope	Takore Doss	18 — —	Culna	No children.
	— Jumoona	40	Kyith	Joynarain Doss	20 — —	Ditto	- Ditto.
	— Kisthoree	18	Brahmin	Punchoo Mookerjea	4 Nov. —	Poobthul	- Ditto.
	— Kishenmuny	27	Kyeth	Ramloehun Dutt	4 — —	Culna	- Ditto.
	— Raujessurry	61	Brahmin	Sulogyram Chuttya	6 — —	Sondah	- Ditto.
	— Kishenmuny	40	Ditto	Loharam Bhuttacharge	11 — —	Culna	- Ditto.
	— Mookta	50	Kyeth	Buncharam Mullick	12 — —	Koithee	Leaving 2 sons above 20 years of age.
	— Bernolah	44	Buddy	Sumboochunder Burant	20 — —	Culna	No children.
	— Koonchlea	65	Brahmin	Ram Govind Chitterjea	26 — —	Cotulpore	- Ditto.
	— Telokemuny	55	Sutgope	Luckham Ghose	30 — —	Sondah	- Ditto.
	— Tarramuny	24	Keyth	Collechowdery	1 Dec. —	Poobthul	- Ditto.
	— Raujessurry	60	Brahmin	Ingurnauth Cutteya	3 — —	Sondah	- Ditto.
	— Chundmuny	90	Ditto	Saum Moozoodur	5 — —	Cutwa	- Ditto.
	— Paurbutty	50	Sonaur	Gopaul	10 — —	Selamabad	- Ditto.
	— Saudhonny	70	Aughorry	Nubbye Gopt	15 — —	Mungle Cote	- Ditto.
	— Woojah	50	Kyeth	Bindabun Roy	18 — —	Dignagore	Leaving 2 daughters and a son, all above 19 years of age.
	— Gyomunny	40	Brahmin	Takore Doss Thay	12 — —	Culna	Leaving 3 sons and 2 daughters, all above 21 years of age.
	— Punchy	60	Kyeth	Debnauth	23 — —	Khund Ghose	Leaving 3 sons above 25 years of age.
	— Jussodah	80	Sutgope	Dyaram Ghose	27 — —	Ditto	Leaving 5 sons above 25 years of age.
	— Jumoona	80	Tellee	Bhurut Doss	21 — —	Cotulpore	No children.
Cuttack 9.	Musst Bunt	40	Myntee	Rungadhun Doss; cast, myntee	15 Feb. —	Hurryghurpore.	—
	— Komla	60	Ditto	Juggernauth Rowuttra; cast, d°	21 Mar. —	Poorsuttum Chutter.	—
	— Uno Poorna	40	Ditto	Boisnochurn Myntes; cast, d°	5 Apr. —	Ditto.	—
	The wife of Sennapotter.	50	Brahmin	Poorsottem Sennaputter; cast, brahmin.	19 July —	Pyrajpore	The reports of the police officers contain no circumstances deserving notice.
	Chittrah	18	Byragee	Khittano Doss; cast, bhyrajee	15 Sept. —	Urruckpore.	—
	Kustoora Daussee	45	Boisna	Rusheet Chund Doss; cast, boisna	4 Oct. —	Asserassur.	—
	Roohady (a)	50	Myntee	HurghurBhomerrey; cast, myntee	5 Nov. —	Poorsottum Chutter.	
	Buttonmoney	45					
	The wife of Putnaik	62	Ditto	Chuttoor Chooje Putnaik; cast, d°	9 — —	Talmal Kana.	—
Foreign Settlement	-	-	-	—— None. ——	—	—	—
Balasore	-	-	-	—— None. ——	—	—	—
Hooghley 51.	Musst Kishoree	55	Tontee	Manick Poramanik, tanta	1 Jan. —	Chonderoona.	—
	— Rammunnee	45	Brahmin	Gongodhur Thakoor	1 — —	Dhannia Kallee.	—
	— Seobaddrah	60	Cyburt	Dyaram Myetee	11 — —	Ghottaul.	—

(a) The magistrate attended the burning, and at the time endeavoured to persuade the women to desist, but no argument would prevent their offering themselves up as a sacrifice; the darogah, who is a very respectable Hindoo, had been previously deputed to exert himself in the same cause.

1. CALCUTTA DIVISION—*continued.* ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Hooghley - - *continued.*	Mussᵗ Utteelee	65	Gowalla	Minaram Gain	4 Jan. 1816	Chundercona.	—
	— Gongah	60	Sonar	Chyton, sonar	12 — —	Ditto.	—
	— Doorgah	50	Gowalla	Harroo Ghose	18 — —	Hooghley.	—
	— Sutterboonah	70	Tantee	Ram Kishoore Bhur	19 — —	Rajbulhaut.	—
	— Torneedibbah	60	Brahmin	Shewram Burraul	20 — —	Hooghley.	—
	— Goyahmunny	60	Sutgope	Gour Kobraj	21 — —	Ditto.	—
	— Rassoo	40	Myrah	Mohun Muduk	22 — —	Ditto.	—
	— Beemolah	50	- -	Suffulram Jaromanik	5 Feb. —	Rajbulhaut.	—
	— Moihissura	75	Brahmin	Collochund Chutterjee	6 — —	Baunsberiah.	—
	— Rohina	80	- -	Koochill Dulloi	9 — —	Ghattaul.	—
	— Phoolis Surree Dassee	50	Komah	Punchanund Paul	10 — —	Hooghley.	—
	— Burjessurrie Dibba	55	Brahmin	Radonaut Chatturjee	14 — —	Ditto.	—
	— Chand Ranee	65	Ditto	Gorachund Thakoor	23 — —	Dhunia Callee.	—
	— Rassoo Dossee	36	Koit	Ramtunnoo Bhudder	26 — —	Baunsburreah.	—
	— Perjaut	60	Kybut	Hurree Doss	26 — —	Rajbulhaut.	—
	— Kissenpreah	80	Ditto	Peragee Pulleah	5 Mar. —	Baugner.	—
	— Sukee	31	Baugody	Cosseenaut, baugdy	13 — —	Dhunniakallee.	—
	— Urnoopooneah	70	Brahmin	Lochun Banorjeah	14 — —	Byedbutty.	—
	— Rooknee	66	Ditto				
	— Goyamoney	60	Ditto	Ramneedee Banoorjea	21 — —	Dhunniakollee.	—
	— Shreemotie	40	Ditto	Poraunkishen Banoorjea	25 — —	Hooghly.	—
	— Kurree Preah	50	Brahmin	Juggernaut Pauttuk	25 — —	Benipore.	—
	— Raiee	19	Teylee	Guddadhur, tehlee	5 Apr. —	Ghattaut.	—
	— Doorgah	55	Tantee	Neemye Doss	6 — —	Hooghly.	—
	— Durputtee	60	Kybert	Punehanund Biswas	11 — —	Baunsburreah.	—
	— Koochillee Dossa	35	Koit	Jugmohun Ghose	12 — —	Hooghley.	—
	— Surres Suttee	40	Brahmin	Bissumber Potedar	13 — —	Chundercona.	—
	— Durputtee	60	Tantee	Suddessur, tantee	14 — —	Ditto.	—
	— Parjaut	32	Sooreē	Ramneedee Shaw	22 — —	Hooghley.	—
	— Surreedhenee	80	Nye	Doorgaram, nye	23 — —	Rajbulhaut.	—
	— Soobuddeerah	40	Sutgope	Ballukkishen Sover	26 — —	Baunsberreah.	—
	— Bemola	60	Koit	Tillukchender Mozemdar	1 May —	Ditto.	—
	— Chittra	60	Chandah	Joogul Hurry Chung	2 — —	Paundocah.	—
	— Sobaddrah	60	Tehlee	Ukkoor Deh	2 June —	Hooghly.	—
	— Moihissurra	65	Sonar	Nundoram, sonar	20 — —	Ghattaut.	—
	— Munnundo	40	Tamolee	Damoo Dih	21 July —	Chanderconah.	—
	— Kurpoorah	70	- -	Guddashur Chowdree	22 Aug. —	Ditto.	—
	— Issurrah	85	- -	Tullukram Pattur	25 — —	Ghattaul.	—
	— Rassoo Dibbeh	40	Brahmin	Ramnarain Gongolee	4 Sept. —	Baunsberriah.	—
	— Gouree Dassee	40	Kyburt	Bollye Doss	5 — —	Hooghly.	—
	— Magonee	35	Tehlee	Ramsunkur Nundy	5 — —	Ditto.	—
	— Sarroo	65	Domer	Sautoo Mundul	14 — —	Kurpaul.	—
	— Kaunchnee	65	Sonar	Ramkishen, sonar	- - -	Ditto.	—

	– Motee	60	Kyebut	Ramkaunt Addok	17 Oct. —	Omptah.	——
	– Unneo Proeah	50	Brahmin	Kepooam Buttocharj	7 Nov. —	Poundooah.	——
	– Jummoonah	55	Ditto	Ramsoonder Gottaul	20 Dec. —	Ghauttaul.	——
	– Poraunee Dibbah	60	Ditto	Bollye Misser	14 – —	Dhunneahkallee.	——
Jessore 13.	Unnopoorna Debbea	60	Ditto	Ram Ram Poychudery, brahmin	1 Jan. —	Cotechaundpore	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having 4 children grown up.
	Duckeenah Debbea	16	Ditto	Ramsoonder Mokerjea, brahmin	6 Apr. —	Sejailly	Ditto - - Ditto - - the widow had no children.
	Soomittra Debbea	42	Ditto	Ramsunker Banorjee, brahmin	9 – —	Sulkea	Burnt previous to the arrival of the darogah; from subsequent inquiries made by the darogah, it appears that there was no objection according to the Shaster; the widow had no children except a step-son.
	Gourea Debbea	50	Ditto	Kolleypersaud Mokerjea, brahmin	9 – —	Nowahhad	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
	Mohamma Debbea	50	Ditto	Rissonauth Nealunghur, brahmin	5 – —	Newahhad	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
	Shutton Chamah	50	Koit	Durrumnarain Base, koit	4 May —	Sulkea	Ditto - - Ditto - the widow had no children.
	Kurreepereah Dossea	40	Boydea	Ramdoolal Sher, boydey	7 – —	Sohagurah	Ditto - - Ditto - and no children except an adopted son.
	Doolhubbee	60	Camar	Gobindraw, jurghur	2 July —	Ditto	Ditto - - Ditto - having no infant children, but 3 daughters of 27, 30 and 35 years of age, and a son of 25 years.
	Janooka Debbea	50	Brahmin	Sumboochundee Buttacharjee	9 Sept. —	Nowahbad	Burnt previous to the arrival of the jemadar of police thannah; from inquiries made by the jemadar, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having no children.
	Purranmoney Dasser	50	Boydey	Ramkishen Shenkuburaz, boydey	26 Oct. —	Salkea	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having a daughter of 30 years of age.
	Geerejah Debbea	17	Brahmin	Surroopchunderchund Bonajee, brahmin.	11 Nov. —	Nowahbad	Ditto - - Ditto - having no children.
	Luckhee	80	Dhoobey	Shoodaram Gauzeer	22 Dec. —	Ditto	Ditto - - Ditto - having no infant children.
	Narainey Dibbea	60	Brahmin	Luckhekaunt Buttacharjee, brahmin.	6 – —	Furmohany	Ditto - - Ditto - having a daughter 20 years of age.
Jungle Mehals 39.	Takoormonee	65	Dome	Bauluckam, dome	1 Jan. —	Thannah Bishenpore.	——
	Kunnuckmoree	40	Brahmin	Odut Mohapatter, brahmin	4 – —	Ditto - Roypore.	——
	Sreemotee	40	Ditto	Ramkaunt, brahmin	22 – —	Ditto - Chatna.	——
	Chundun	50	Gowallah	Meddea, gowallah	17 Feb. —	Ditto - Ditto.	——
	Soobun	66	Brahmin	Bonaharim, brahmin	28 – —	Ditto - Bishenpore.	——
	Koweree	70	Towmola	Buddee, towmola	12 Mar. —	Ditto - Soonamooky.	——
	Nulmonee	60	Tantee	Punchoo, tantee	15 – —	Ditto - Ditto.	——
	Brindah	80	Kybut	Bussoodel, kybut	14 – —	Ditto - Bishenpore.	——
	Bisenbhaur	62	Brahmin	Maun Tewery, brahmin	25 Apr. —	Pergunnah Jherria.	——
	Jeeloomona	80	Moteeah	Luchurn, mooteeah	26 – —	Thannah Bishenpore.	——
	Sonah	30	Bowrie	Mothoor, bowrie	29 – —	Pergunnah Jherria.	——
	Chundaunnee	33	Khyrah	Pauchook, kyreah	31 May —	Thannah Bancoorah.	——
	Heerah	70	Lohur	Shaum, lohur	31 – —	Ditto - Bishenpore.	——
	Chundermona	65	Chatree	Shaumloll Sing, chatree	6 June —	Ditto - Oondah.	——
	Rutten	90	Brahmin	Luckhachurn Misser	7 – —	Ditto - Bishenpore.	——

CALCUTTA DIVISION—*continued.*

1. ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of burning.	7. In what Police Jurisdiction.	REMARKS.
Jungle Mehals *continued.*	Paubuttee	84	Brahmin	Hurree Sutpattie, brahmin	15 June 1816	Thannah Roypore.	—
	Autoo	51	Dhobee	Buddeenath, dhobee	9 July —	Pergunnah Soopoor.	—
	Pearee	17	Bowree	Pearria, bowree	17 — —	Thannah Gourangdehe.	—
	Shoudoo	45	Banick	Bancharam Nunde	18 — —	Ditto - Bygonkoder.	—
	Turoonionee	65	Nye	Numye Patter, nye	23 — —	Ditto - Bancoorah.	—
	Mauniek	30	Shaumunt	Sreemunt Narrain, shaumunt	1 Aug. —	Ditto - Chatna.	—
	Pearee	36	Khyrah	Koochar Roy, khyrah	6 — —	Ditto - Oondah.	—
	Jankey	62	Lohaul	Punchanun, lohar	9 — —	Ditto - Ditto.	—
	Doorgah	60	Brahmin	Gudye Naik, brahmin	9 — —	Ditto - Okeroh.	—
	Bubosmonee	55	Ditto	Deboo Roy, brahmin	10 — —	Ditto - Ditto.	—
	Mooktah	30	Patter	Gobuck, patter	29 — —	Ditto - Chatna.	—
	Kishin Preah	60	Brahmin	Oochul, brahmin	30 — —	Ditto - Gourangdeeha.	—
	Lobungye	65	Bucall	Odeeldul, bucall	30 Sept. —	Pergunnah Paurah.	—
	Not known	57	Rajpoot	Rajah Goroonarain Daw, rajpoot	5 Nov. —	Ditto - Kishoregurh.	—
	Ditto	52	Ditto	Ditto	5 — —	Ditto - Ditto.	—
	Ditto	47	Ditto	Ditto	5 — —	Ditto - Ditto.	—
	Ditto	27	Ditto	Ditto	5 — —	Ditto - Ditto.	—
	Ditto	50	Ditto	Ditto	5 — —	Ditto - Ditto.	—
	Ditto	40	Ditto	Ditto	5 — —	Ditto - Ditto.	—
	Shobaumonee	57	Koyet	Oluk Ghose, koyet	19 Oct. —	Thannah Chatna.	—
	Sirbhawmonee	60	Tellee	Sunkerpaul, tellee	3 Nov. —	Ditto - Bishenpore.	—
	Roopunbobee	24	Brahmin	Jugutchund Baboo	26 — —	Ditto - Setlah.	—
	Mudnos	25	Rajpoot	Punjun Sing	10 Dec. —	Ditto - Bancoorah.	—
	Bhoobunmonee	70	Koyet	Chytonchur Biswas, koyet	14 — —	Ditto - Bishenpore.	—
Midnapore 11.	Musst Soober	50	Brahmanee	Kurporam, brahmin	17 Feb. —	Ditto - Satpoulee.	—
	Thakoormanaee	60	Kyburt	Nundoo Sunnoputta, kyburt	27 Mar. —	Ditto - Sildah.	—
	Sodhoo	40	Hajam	Radoomunnah, hajam	30 Apr. —	Ditto - Kashagung.	—
	Rodhuka	70	Brahmanee	Dunnadun Misser, brahmin	23 — —	Ditto - Bamurarrah.	—
	Seetee	50	Sutgope	Knnyepaul, sut	1 July —	Ditto - Digpooroog.	—
	Loobhur	50	Sawunth	Puchoo Duspout, sawunth	30 Aug. —	Ditto - Chourdah.	—
	Dobhee	50	Burkmonee	Bochub Naick, brahmanee	27 Sept. —	Ditto - Nimoul.	—
	Sumputtee	70	Sutgope	Gopeemundul, sutgope	15 Oct. —	Ditto - Kosheegunge.	—
	Sookmaree	25	Gauzur	Rugpooseth, gauzur	23 — —	Ditto - Rymnoo Chunder.	—
	Parbuttee	50	Bushno	Kuttoo Dos, bushno	2 Dec. —	Ditto - Purtabpoor.	—
	Nundun	80	Ditto	Juggernauth, ditto	3 — —	Ditto - Suburg.	—
Nuddea 56.	Dail Rannee	22	Koitnee	Nilcomolee Biswas, a koit	1 Jan. —	Santipore	No children.
	Tarinee	70	Koistnee	Ramsunkur Ghose, koistee	5 — —	Soorunngur	No objection.
	Pobeetra	56	Mahlinee	Pudolochun, a mahlee	21 — —	Hunrah, town of Nuddea.	Ditto.
	Chundermonee	50	Brahmanee	Ramsunker Gungolee, brahmin	5 Feb. —	Gobindujah	Ditto.
	Chitteera	68	Tattinee	Ramburru, a tantee	18 — —	Santipore	Ditto.

Bhagbutty	50	Brahmin	Ramdun Banorjeah, a brahmin	3 Mar. 1810	Santipore	No objection.
Tarrahsoonduree	60	Ditto	Kunackram Mookerjea, a brahmin	12 — —	Sookrungur	Ditto.
Raj Ishory	80	Tateenie	Lochun, a tantee	19 — —	Hunrah, a town of Nuddea.	Ditto.
Bhaugbutty	60	Comarnee	Lochun, coomar	26 — —	Cutwally	Ditto.
Seebo Doorgah	28	Brahmanee	Roogonath, a seromonee brahmin	27 — —	Santipore	Ditto.
Ruttunmonee	65	Koistna	Ramorauth Dakoist	2 Apr. —	Hunrah, a town of Nuddea.	Ditto.
Nundoo Rannee	70	Bonianee	Bhuckuth Ram, brahmin	8 — —	Ditto	Ditto.
Gowree	25	Joogonee	Tunnoo Purumanika, joogee	22 — —	Gobindangah	The woman, in this case, was buried alive with her deceased husband. The magistrate understands that a reference has been made by the Dacca provincial court to the nizamut adawlut, respecting this species of suttee, as there are doubts of its being sanctioned by the Shaster.
Kooroona Inoiee	50	Brahmanee	Sreenauth Buttacharjee, a brahmin	28 — —	Hunrah, town of Nuddea.	No objections.
Unnoopoornah	70	Brahmin	Ramnath Mookerjea, brahmin	30 — —	Santipore	Ditto.
Dassee	60	Gwallin	Ramkishore Ghose, gowallah	3 May —	Ditto	Ditto.
Kheymah Soonduree	20	Brahmin	Fakeerchaud Mookerjea, brahmin	4 — —	Ditto	Ditto.
Kurtionnee	60	Ditto	Oothum Buttacharjee	8 — —	Ugurdeep	Ditto. But the suttee was performed without giving information to the thannah; the magistrate therefore ordered the parties before him, and after an inquiry fined them for this omission.
Baussoo	32	Gwallin	Ram Ghose, a gwallah	22 — —	Sooksaugur	No objection.
Luckee Dibiah	60	Brahmin	Pudholaulshasturee, a brahmin	24 — —	Hunrah, town of Nuddea.	Ditto.
Birjoo Ishoree Dibiah	64	Ditto	Gopeenauth Mokerjea, a brahmin	28 — —	Ditto	Ditto.
Parbutty	60	Brahmanee	Ramneedhee Banerjeah, brahmin	26 — —	Sooksaugur	Ditto.
Kerpahmoree	45	Ditto	Ramdhun Surmah, a brahmin	3 July —	Ditto	The woman, in this case, had a child under 3 years of age; and the suttee was performed without giving information to the thannah. The magistrate summoned the parties, and fined them for this irregularity. One of the woman's brothers afterwards entered into the prescribed engagements to take care of the infant.
Koroonah Insiee	60	Brahmin	Ramlochun Bannerjeah, a brahmin	3 — —	Santipore	No objections.
Doyah Moiee	40	Ditto	Collipersaud Kunjeelaula, brahmin	20 — —	Subsah	Ditto.
Parbutty Debiah	50	Ditto	Moniek Chunder Chatterjea, a brahmin.	25 — —	Santipore	Ditto.
Doorputty	60	Teyleenee	Netey Coond, a teylee	1 Aug. —	Hunrah, town of Nuddea.	Ditto.
Tirpoorah	50	Choothamee	Juggernath, a choothar	15 — —	Sooksaugur	Ditto.
Surbamungolah	55	Brahminee	Monick Chatterjea, a brahmin	21 — —	Dum Dumah	Ditto.
Bhaugbutty	65	Ditto	Ramjoy Turkerbhoosun, brahmin	4 Sept. —	Santipore	Ditto.
Totahmonee Dibiah	50	Ditto	Deybepersaud Chatterjea, a brahmin	11 — —	Sooksaugur	Ditto.
Doorgamonee Dibiah	45	Ditto	Ramgopaul Roy, a brahmin	12 — —	Ditto	Ditto.
Ruthummonee Dibiah	50	Ditto	Radhanath Mookerjea, a brahmin	26 — —	Santipore	Ditto.
Birjoo Ishuree	70	Cummarnee	Ramjye, cummaur	26 — —	Sooksaugur	Ditto.
Bhyrubbee	50	Brahminee	Seetahnund Mookerjea, a brahmin	29 — —	Santipore	Ditto.
Jyemunnee	38	Ditto	Cumelo Caunth Punchaanun, a brahmin.	30 — —	Gobindrugah	In this case the woman had a child under 3 years of age; but, previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
Parbutty	50	Ditto	Collipersaid Roy, brahmin	5 Oct. —	Sooksaugur	No objections.

1. CALCUTTA DIVISION—*continued.* ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Nuddea, - - - *continued.*	Darogah - - -	45	Brahminee - -	Suddanund Chatterjea, a brahmin	6 Sep. 1816 -	Sooksaugur -	No objections.
	Panchee - - -	95	Givallin - -	Joogul Ghose, a givalla - -	8 – — -	Hunrah, town of Nuddea.	- Ditto.
	Tarra Monee - -	50	Brahmanee -	Hurchunder Bannerjeah, a brahmin	18 – — -	Santipore - -	- Ditto.
	Juggo Dumbeh - -	33	Ditto - - -	Hurrypersaud Chuttoojea, a brahmin.	18 – — -	Hunrah, town of Nuddea.	- Ditto.
	Bermomoiee Debiah -	19	Brahmin - -	Hollodhur Bonnerjeah, brahmin	19 Oct. — -	- Ditto - -	- Ditto.
	Rammonee - -	45	Ditto - - -	Obyechurn Chuckerbutty, a brahmin	23 – — -	- Ditto - -	- Ditto.
	Unoopoornah - -	60	Ditto - - -	Rampersaud Roy, a brahmin -	18 Nov. — -	Santipore - -	- Ditto.
	Gowree - - -	80	Koistee - -	Nurhurry Mitter, koistee - -	19 – — -	Sooksaugur -	- Ditto.
	Tincowra - - -	25	Gwallin - -	Cheedam Ghose, gwallah - -	23 – — -	- Ditto - -	- Ditto.
	Debmonee - -	20	Koistnee - -	Ramdhunhaug, koista - -	26 – — -	Santipore - -	- Ditto.
	Pubbeetrah - -	50	Burseenee - -	Ramchund Baroee - - -	26 – — -	Hunrah, town of Nuddea.	- Ditto.
	Doorgah - - -	60	Brahmanee -	Ramdoolaul Chattoorjea, brahmin	26 – — -	Sooksaugur -	- Ditto.
	Kishenmona - -	22	Bydrannee - -	Radhocauth, a byedee - -	27 – — -	Santipore - -	- Ditto.
	Poornemah - -	70	Koistnee - -	Kishendircar, a koistee - -	28 – — -	Hunrah, town of Nuddea.	- Ditto.
	Raushoo - - -	60	Teyleen - - -	Beerdhur Paul, a teylee - -	7 Dec. — -	Santipore - -	- Ditto.
	Jummoonah - -	60	Brahmanee -	Ramchaud Bhullachargee, brahmin	18 – — -	- Ditto - -	- Ditto.
	Gourmonee - -	40	Bydranee - -	Bydinath Biswas, bydee - -	23 – — -	- Ditto - -	- Ditto.
Suburbs of Calcutta. 40.	Seebah - - -	25	Koomarnee -	Ramkishore Paul, kooma - -	30 – — -	- Ditto - -	- Ditto.
	Hurroopeal - -	70	Joogy - - -	Neemoy, joogy - - -	15 Jan. — -	Jauzeeraut - -	- Ditto.
	Takoor Dossee - -	27	Coybath - -	Sebchunder, coybath - -	15 – — -	- Ditto.	—
	Raujessurry - -	50	Sudgape - -	Buloram Ghose - - -	17 Feb. — -	- Ditto - -	Leaving one son, 30 years of age.
	Perbutty - - -	50	- - - -	Radicaunt Majumdar - -	18 – — -	Chitpore - -	- Ditto 2 sons and 1 daughter, all above 12 years.
	Unnopoornah - -	50	Brahmin - -	Debypersaud Mokerjea - -	19 – — -	Towjeraut.	—
	Alleegmunda - -	57	Ditto - - -	Telockram Banerjea - -	25 Mar. — -	Talkeeah - -	- Ditto 4 sons, all above 18 years.
	Ruttunmoney - -	65	Brahmin - -	Gopenaut Mokerjea - - -	19 – — -	Sulkeeah - -	- Ditto 4 sons, all above 27 years.
	Jointlee - - -	30	Napeeth - -	Jugernauth, napeeth - - -	20 – — -	Jauzeeraut - -	- Ditto 2 sons; one 8 years of age, and the other 1 year; and a daughter 2 years and a half old.
	Unnoopoornah - -	70	Koit - - -	Ramtunoo Ghose - - -	28 – — -	Chitpore - -	Leaving a son 46 years of age.
	Bishenpeeriah - -	80	Brahmin - -	Molookhaud Banerjea - -	29 – — -	Touzeerut - -	- Ditto 1 son 40 years of age, and 3 daughters, all above 30 years.
	Gobind - - -	50	Koit - - -	Neemoychurn Singe - -	23 June — -	Chitpore - -	- Ditto 3 sons and 2 daughters, all above 14 years.
	Jussoddah - - -	60	Sudgope - -	Nyen Ghose - - - -	22 July — -	- Ditto.	—
	Chaumpal - -	60	Myrah - - -	Dattaram Mudduck - - -	24 – — -	- Ditto.	—
	Russomony - -	50	Gowallah - -	Guddadhur Ghose - - -	28 – — -	- Ditto - -	Leaving 2 sons above 30 years of age.
	Peeary - - -	34	Brahmin - -	Cosseenat Banerjiah - -	29 – — -	- Ditto - -	- Ditto 1 son and 1 daughter, all above 10 years of age.
	Sooburnah - -	60	Chootur - -	Narrain Doss, chutter - -	31 – — -	- Ditto - -	- Ditto 2 daughters, all above 29 years of age.
	Madhobboo - -	50	Gowalah - -	Rugoonauth Ghose - - -	6 Aug. — -	- Ditto - -	- Ditto 1 son.
	Tarreenay - -	70	Brahmin - -	Rammanund Mojomadar - -	6 – — -	Sulkeeah - -	- Ditto 5 sons and 5 daughters, all above 31 years of age.
	Rookooney - -	52	Byeddy - - -	Soonder Cobeesagee - - -	13 – — -	- Ditto - -	- Ditto 2 daughters, all above 25 years.
	Bussnee - - -	75	Tellee - - -	Bancharamnundy - - -	18 – — -	- Ditto - -	- Ditto 1 son and 2 daughters, all above 32 years.

	Birjessurry	50	Cyet	Ramtunoo Ghose	21 Aug. 1816	Sulkeeah	Leaving 2 sons and daughters, all above 20 years.
	Raujessurry	60	Brahmin	Jugomohun Chatterjea	23 — —	Chitpore	- Ditto 2 sons and 1 daughter, all above 25 years of age.
	Tarreeney	59	Ditto	- - - Ditto	23 — —	- Ditto	- Ditto 1 son, aged 35 years.
	Rookooney	61	Ditto	- - - Ditto	23 — —	- Ditto	- Ditto 1 daughter, 35 years.
	Keshoree	56	Joogy	Ruttun, joogy	29 — —	Tauzeeraut.	——
	Mohamoyah Deby	60	Brahmin	Gudadhur Mokerjea	18 Sept. —	Sulkeah	Leaving 1 son and 2 daughters, all above 23 years of age.
	Ramsonnah	50	Ditto	Gungramsurmah	13 — —	Ditto	- Ditto 3 sons and 3 daughters, all above 18 years of age.
	Jannokee	60	Tellee	Rampershaud Day	6 Oct. —	Ditto	- Ditto 1 son and 2 daughters, all above 20 years.
	Radheeka	70	Chossa dhoba	Luckeycaunt Doss	11 — —	Ditto	- Ditto 4 sons and 4 daughters, all above 22 years.
	Sumtoo	80	Chassa dhoba	Goyaram, dhobah	13 — —	Sulkah	- Ditto 3 sons and 4 daughters, all above 18 years.
	Obhoyah	80	Coyberth	Nelloo, coyberth	23 — —	Chitpore	- Ditto 2 sons and 2 daughters, all above 16 years.
	Ramluttoh	22	Gowallah	Ramchurn Ghose	31 — —	Ditto.	——
	Hurrow	30	Koit	Ramtunoo Doss	7 Nov. —	Tauzeeraut.	——
	Bhuboosoondery	28	Brahmin	Issanechunder Sandal	7 — —	Chitpore	Leaving 1 daughter 12 years of age.
	Cheeteerahputtee	30	Ditto	Ramchund Mokerjee	14 — —	Sulkeeah	- Ditto 2 sons and 1 daughter, all above 7 years of age.
	Kurroonoh	70	Ditto	Gunganorain Bhutachirjia	29 — —	Touzeeraut	- Ditto 4 sons and 3 daughters, all above 12 years of age.
	Ramcoomany	60	Ditto	Ramsoonder Chatterjea	4 Dec. —	Ditto	- Ditto 1 daughter 20 years of age.
	Ramperiah	50	- - -	Bhowanypershund Ruktut	21 — —	Chitpore	- Ditto 1 son and 2 daughters, all above 22 years of age.
	Surmosutty	60	Joogy	Lochun, joogy	22 — —	Tauzeeraut	- Ditto 4 sons and 1 daughter, all above 11 years.
	Raujissurry	80	Koit	Sistee Sircar	25 — —	Chitpore	- Ditto 2 sons and 2 daughters, all above 22 years.
24 Pergunnahs 3.	Taneeney	74	Brahmin	Ramkishore Neabhooum	20 Mar. —	Nyehautty.	——
	Sneemuttee	35	Teworee	Muneeram Teworee	19 April —	Ditto.	——
	Deegamburry	18	Kyest	Seebchundy Dut	9 Dec. —	Arryadeh.	——
Dacca Division:							
Backergunge 5.	Musst Bhowanee	50	Chundal	Rammanick Chung, chundal	13 April 1816	Tugrah	It appears from the thannahdar's report, that Moossumaut Bhowannee had 6 sons and 2 daughters; and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	Munnee	40	Ditto	Bishenram Ching, chundal	27 June —	Bareekurn	- Ditto - - - 4 sons - - - ditto.
	Phaleenee	42	Tabee	Daboo, telee	23 Aug. —	Khailsacolly	- Ditto - - - 1 daughter - - ditto.
	Musst Luckhee	70	Mistree	Rampershaud, mistree	14 Nov. —	Bhowphall	It appears from the thannahdar's report, that Moossumaut Luckhee had 1 son, and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	Doorgah	40	Sooder	Sneekishen Doss, sooder	19 — —	Angareeah	- Ditto - - - 1 son - - - ditto.
Chittagong 6.	Musst Bhowanny	50	Soodur	Topposeahram, soodur	8 Jan. —	Puttah.	——
	Jantee	60	Bromun	Buncharsam, brahmin	26 Mar. —	Ditto.	——
	Hurrypreah	25	Soodur	Kartick, soorder	15 May —	Josawurgunge.	——
	Monoreemah	34	Brahmin	Rajbullub, brahmin	25 July —	Putteah.	——
	Chumdermony	60	Bhaut	Ramshurn, bhaut	19 Dec. —	Rawoojun.	——
Dacca City 6.	Musst Jumoona	35	Byde	Luckhunarain Sien	15 Mar. —	Rajabarry.	——
	Solueka	40	Brahmin	Jewounkishen Banooree	18 Apr. —	Booneerhaut.	——
	Musst Permussary	55	Brahmin	Satoo Bhogobaun	25 — —	Booreerhaut.	——
	Norainee	55	Ditto	Ramkishen Chaturjeal	27 — —	Ditto.	——
	Cossey Bereeah	20	Byde	Collykapershaud Doss	8 Oct. —	Rajabarry.	——
	Koroonomge	25	Ditto	Ramdossein	5 Nov. —	Ditto.	——

1. ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
DACCA DIVISION—*continued.*							
Dacca Jelalpoore 1	Mother of Keritnaran Paul.	60	Kohest	Govindpershaud Paul	12 Dec. 1816	Shibchur	It appears, by the darogah's report, that the woman who burnt had three sons, two of whom are from 20 to 28 years of age, and the eldest employed at Calcutta. She burnt of her own free will and accord.
Mymunsing and Sylhet.	Shokola	35	Kyburt	Collye, kyburt	5 Sept. —	Goureepoorah.	—
	Monee	40	Joogee	Govindrom, jogie	5 — —	Begumgunge	Buried alive with her deceased husband, he being a joogee (weaver cast.)
Tipperah	Goureeah	50	Koest	Ramkishen, koist	20 Nov. —	Lucksanine.	—
	Tonye	60	Iholloo	Toeluck, ishalloo	21 — —	Ditto.	—
	Shoagee	50	Soodur	Ramdoss, sooder	26 — —	Cusbah.	—
	Sheeddee	27	Sahoo	Chooneeram, sohoo	6 Dec. —	Burkumptah.	—
	Biddah	24	Tipperah	Rubbeelochun, tipperah	27 — —	Cutwalla.	—

During the year specified in the within statement, one woman, by name Mohomyah, wife of Hurry Doss, soodur, voluntarily saved herself from destruction, by departing from the resolution which she had previously taken of burning with her deceased husband. This change, in her determination, appeared to proceed from motives of compassion for the welfare of her only child, a female of five years of age.

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1. ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
MOORSHEDABAD DIVISION:							
Beerbhoon	Muss^t Ruthun Monee	60	Kaith	Romanath, kaith	23 March 1816	Lapoor	From the darogah's report it appears that he having received information of the death of Romanath, and of the wife's wish to become a suttee, dispatched to the spot, to make the necessary inquiries, the jemadar, who having learnt that the said Munee had never had any children, and that she was of an advanced age, allowed her to become a suttee.
	Muss^t Permesnee	50	Brahmin	Bucknath Hujnee, brahmin	15 June —	Moolisar	The darogah, on being informed of Permesnee's intention of burning with her deceased husband, sent the jemadar to make the necessary inquiries, and when it was learnt that she was neither pregnant, nor instigated, she was allowed to burn.
	Sadonee Mune	50	Kullal	Bisoo, kullal	16 Dec. —	Shohkuleepoor	On the darogah's learning that Muss^t Sadonee Munee had gone to a ghaut, on the Ganges, with the intention of burning with the body of her deceased husband, and he sent a burkundauze to the place, and on his learning that she was not pregnant, and that she voluntarily wished to sacrifice herself, he allowed her to burn.

Excepting the above, no other suttee has been heard of; nor was any woman prevented burning, either by the police officer or by the magistrate.

Bhaigulpore d°, joint magistrate at Monghier.				— None. —	—	—	—
Dinagepore	Dhummotee	34	Palee	Monee, palee	11 Jan. —	Raneesurkolee.	—
	Phyloo	50	Ditto	Dodhee, ditto	14 Feb. 1816	Peergunge.	—

	Rajessuree	12	Palee	Rodha, palee	5 Mar. 1816	Peergunge	The magistrate is concerned that the thannahdar of thannah Peergunge did not prevent Rajessurree from burning herself, she being reported to have attained to 12 years of age only. The thannahdar has lately been referred to the perwanneh which was issued in 1813 on this subject, and called upon for an explanation of the cause of his having neglected to obey the order written therein. His answer has been received, but it is evasive and disingenuous. The magistrate will be careful to cause the thannahdars of this distrisct to adhere strictly, in future, to the orders which have been issued, and are still in force, on this important subject.
	Doorgotee	25	Ditto	Mohee, palee	21 April —	Hemolabad	It appears, by the police darogah's report, that this woman had a child aged about 1 year and 6 months, and on being prevented by the thannahdar from burning herself on the funeral pile, there being no one to provide for the child and bring it up, a person named Nenuck, brother to the deceased, came forward and offered to take the child under his care; and to that intent executed a written engagement, in duplicate on stampt paper, in presence of the darogah. One copy has been deposited by the child's uncle, and the other sent into the phouzdarry court; all due means were used to dissuade her, but to no effect.

N. B.—The police officer of thannah Peergunge reported the case of a man having died on the 27th August, and of his wife's wishing to burn on his funeral pile, but was dissuaded by him from so doing.

Maldah	Musst Sota	35	Rajpoot	Bholah Sing, rajpoot	24 May 1816	Thannah Tholenath	From the darogah's report it appears that he went to the spot, where the suttee was to take place, to make the necessary inquiries, and learnt that the intended suttee was neither pregnant, nor was she by the persuasion of others induced to burn with the corpse of her husband, but did it of her free will.

Excepting the above no other suttee occurred; nor was any woman persuaded to become one; nor was any, either by the court or police officers, prevented burning.

CityMoorshedabad	Musst Radhamunee	50	Brahmin	Sumbhoschondry, brahmin	24 July 1816	Shoojah Gung.	—
	Bhugbuttee	30	Ditto	Ramhurry Sircar, brahmin	22 Aug. —	Bhurrutpore.	—
	Musst Mohummuna	40	Ditto	Narainchuckbutty, brahmin	31 Oct. —	Ditto.	—
	Narrainee	33	Ditto	Moischundsundial, brahmin	17 Dec. —	Shoojah Gunj.	—
Joint Magistrate, CityMoorshedabad	Unnoopoorneh	21	Brahmin	Bydanauth Baunoojeeah, brahmin	17 Feb. —	Ashunpoorah.	Musst Onno had no children, nor intoxicated by any person; she willingly ascended the funeral pile of her husband.
	Soobaw	50	Tumolin	Gour Naug Taul	17 — —	Shanknagur.	Musst Soobaw left a son of the age of two years, named Takoor Doss, whose support and management has been undertaken by Nubkunth, on written engagement, agreeably to the form transmitted by the register of the court of nizamut adawlut, under date the 4th January 1815; a copy of which is kept in the possession of Birjmolum, eldest brother of Takoor Doss; Musst Soobaw agreeably burnt herself with her husband without any instigation.
	Musst Doorgah	80	Caueth	Sauphul Sirea, caueth	26 Sept. —	Raujbarra	Conformable to the Hindoo laws.

1.	2.	3.	4.	5.	6.	7.	
MOORSHEDABAD	DIVISION – *continued.*						
ZILLAHS.	NAMES OF SUTTEES.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Purneah	Musst Toomun	20	Goldsmith	Ramdhun, goldsmith	10 Aug. 1816	Bahadoor Gunge	It appears, from the darogah's report, that Batton Khan and Ramdulloo, burkundauzes of Foulwary Nakka, on hearing of suttee, went there and forebad its taking place till orders were received from the thannah; but no attention was paid to what the burkundauzes said, and the woman burnt herself with her husband. The darogah, on receiving intelligence, sent the thannah jemadar to Burkar, the village where the suttee took place, to make a further inquiry: before the jemadar could reach the place the villagers fled. The darogah therefore could not make a sooruthaul. On receiving the report, the burkundauzes were summoned and their depositions taken, and others have been since summoned to give evidence.
	Musst Joorpree	18	Koobertin	Cheeneram, koyburt	19 Nov. 1816	Kishengunge	It appears, from the darogah's report, that on hearing of the suttee he instantly went to the spot; and according to the orders of the huzzoor, he made every inquiry, but found no cause for stopping the suttee. The heirs made no objections; and the woman, with her free will, burnt herself with the body of her husband.
Rajshye	- - - -	- -	- - -	—— None. ——	—	—	—
Rungpore	Musst Perbassee	18	Rajbunshee	Bodundoss, alias Singrah, rajbunshee.	19 June 1816	Bodah	From the darogah's report, it appears that the woman, in question, burnt herself of her own free will and inclination on the pile of her husband Singrah, deceased; no unfair means were used, the darogah did his duty and she had no children.
	Musst Palanee	32	Rajbunshee	Radhadoss, rajbunshee	16 July —	Burobunee	The woman, in this case, burnt on her husband's funeral pile of her own free will and inclination; she had do child.
	Urnopoorna	19	Kahit	Bhowanny Pershaud, kahit	17 July —	Ditto	This woman burnt herself also on her husband's funeral pile of her own free will and inclination; she left 1 child, aged 6 months, to the care of its uncle, Birganat Doss.
	Musst Gindee	15	Kyburt	Anundeeram, kyburt	8 Nov. —	Peergung	This woman also burnt herself on the funeral pile of her husband, but intimation was not given to the darogah, according to the Regulations. Inquiries were made afterwards through the zemindarry Amlah.
	Bhonanee Debbiah	40	Brahmin	rshekhur Chuckerbutty	24 Aug. —	Wulupore	This woman also perished of her own free will and inclination; she left no child.
PATNA	DIVISION:						
Behar	- - - -	- -	- - -	—— None. ——	—	—	—
City Patna	Musst Lakputtee	22	Brahmin	KunhyedLoll, punditMooteesookl, brahmin	29 Jan. 1816	Sooltangunge.	—
	Roope	65	Ditto	Mooteesookl, brahmin	16 July —	Chaukkullan.	—
	Dulgeereeah	30	Bukul	Ramchund, bakal	20 Nov. —	Bickrun.	—
Sarun	Musst Rajkoori	50	Koerin	Dooba Korri	23 Jan. —	Deroulee	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Name unknown	80	Brahmin	Bedi Pautuk, brahm in	16 Mar. —	Kullianpore	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.

							to burn herself on the funeral pile of her husband; her relations accompanied her to the pile, she put herself in it, but as the wood was not enough, she was burnt a little; they then took her out from the pile and conveyed her home; a few hours afterwards she expired; her corpse they burnt on the same pile. She left two sons, one 9 years old, and the other 2 years. The relations have given the usual moochulka to maintain them.
	Keeonee - - -	Age unknown, but was very old.	Rajepootin -	Hitun Rae, rajepoot - -	8 Apr. — -	Tajepoore - -	Voluntarily burnt herself on the funeral pile of her husband, she had no children, neither was she pregnant.
	Musst Moonjea - -	40	Tellin - - -	Surdha Tolli - - - -	2 May — -	Deroulie - -	When Surdha Tolli died, Musst Monjea was at her father's house; on receiving the information of the death of her husband, voluntarily burnt herself; left a son, aged 10 years.
	Name unknown -	24	Kaetin - - -	Goorpershaud Sing, kaet - -	3 – — -	Sawaun - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Champa - - -	Age unknown	Kaetin - - -	Doorgahdut, kaet - - -	4 June — -	Maugy - - -	Voluntarily burnt herself on the funeral pile of her husband; left a daughter aged 4 years, and a son of 18 months. Her father has given the usual moochulka to maintain them.
	Seomatie - - -	80	Kandooin - -	Randeal, kandoo - - -	14 June 1816 -	Sewaun - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Musst Gungni - -	25	Gwallin - -	Perrern, gwalla - - -	29 – — -	Bogha - - -	Voluntarily burnt herself on the funeral pile of her husband; she left a son of 18 months old.
	Ugrie - - -	40	Kandooin - -	Dihal, khandoo - - -	8 May — -	Deeroulee - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Tullosi - - -	16	Bhooharin -	Hulli Singh, bhoohar - -	5 July — -	- Ditto - -	When Hulli Singh died, Musst Tullosi was at her father's house; on receiving information of the death of her husband, voluntarily burnt herself; she had no children, neither was pregnant.
	Loungo - - -	40	Koetin - - -	Dindeal Singh, kaet - -	10 Oct. — -	- Ditto - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Gunajeela - - -	60	Ditto - - -	Piaroodoss, kaet - - -	10 – — -	- Ditto - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Punbosia - - -	Age unknown	Chamarin - -	Jodhi, chamar - - -	15 – — -	Bogha - - -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
	Musst Talleewandel -	41	Rajepootin - -	Gumeshdut, rajepoot - -	6 Nov. — -	Goldingunge -	Voluntarily burnt herself on the funeral pile of her husband; she left a son aged 6 years, who lives with his paternal grandmother.
	Keshaakowar - -	28	Ditto - - -	Meherh, rajepoot - - -	28 – — -	Tuttehpore -	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was pregnant.
Shahabad - -	Meman - - -	Age not ascertained, but probably between 30 & 40.	Brahiminee -	Radhakishen, brahmin - -	23 Jan. — -	Sahseram - -	The husband having died of a beating, received from persons who were subsequently committed to take their trial before the court of circuit, his widow burnt herself on his funeral pile, leaving a grown up family.
	Kudmee - - -	30, or thereabouts.	Tumouleen -	Dookhun, tumolin - - -	24 – — -	Sahseeram - -	In this case the police officers made the inquiry directed on the occasion, after which the wife sacrificed herself on her husband's funeral pile.
	Musst Kooslaw - -	50, or upwards.	Brahminee -	Hunoomaun Chorobeh, brahmin -	23 Apr. — -	Hurrunge - -	In this case, no intimation was given to the police officers of the wife's intention to burn; and it was only casually learnt two days after the occurrence, by the darogah of the thannah, on his being engaged in an inquiry into a case of theft which had taken place in a neighbouring village.

1.	2.	3.	4.	5.	6.	7.	
PATNA DIVISION—*continued.* ZILLAHS.	NAMES OF SUTTEES.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of burning.	In what Police Jurisdiction.	REMARKS.
Shahabad - - *continued.*	Rambapee - -	20	Brahminee -	Mohit Tewarree, brahmin - -	9 July 1816 -	Billounteen -	In this case, on the day following the death of Mohit Tewarre, intimation was brought to the thannah of the widow's burning herself on her husband's funeral pile; and it appearing that she had left an infant, the father of the deceased, with other persons present at the ceremony of her sacrificing herself, being required to attend, after an inquiry into the circumstances, an order of confinement for the period of 1 ½ months was passed on the father for his disobedience in not having conformed to the orders issued on the subject of women becoming suttees, without previously giving notice to the thannah, that the necessary inquiries may be made. He was further required to enter into an engagement for the provision and maintenance of the infant left by the deceased.
	Muss^{t} Soothree - -	30	Rajpootin - -	Tohow Rae, rajpoot - - -	8 Aug. — -	Arrah - - -	In this case the husband dying whilst absent from his home, his widow, on receiving information of the event, offered up herself a sacrifice to his manes; her relation, not having previously made known this her intention to the police officers, having been required to attend to answer for his conduct, was after the necessary inquiry, together with the officiating brahmin, and the farmer of the village, ordered to be confined one month for disobedience to the orders issued on the subject of women becoming suttees.
	Wife of Goordal, name unknown.	45	Kulwarin - -	Goordal, kulwar - - -	25 Sept. — -	Doomraon -	In this case the widow having been allowed to burn on her husband's funeral pile, without previous intimation of this her intention being given to the police officers, notwithstanding the thannah is situated in the town of Doomraon, the having been called in to answer this neglect and disobedience to the orders on this subject, was fined in the sum of 30 rupees.
	Wife of Koomar Misr, name and age unknown.	- -	Brahminee -	Koomar Misr, brah min	24 Oct. — -	Ramghur - -	This case is simply reported in the monthly statement from the thannah, by which it would appear that, in this instance also, the wife burnt on her husband's funeral pile, without waiting the attendance of the police officers to render the necessary inquiry.
	Muss^{t} Godber - -	80	Taleen - - -	Tirbhooun, talee - - -	28 Nov. — -	Sahseram - -	In this case the police officers completed the inquiries directed on the occasion, after which the wife sacrificed herself on her husband's funeral pile.
	– Kootwuntee -	18	Koetin - - -	Dhurm Laul, kaet - - -	8 Dec. — -	Arrah - - -	In this case the wife had never quitted her father's house, and had had no intercourse with her husband, who dying on the other side of the Ganges, in the Chuprah district, and word thereof being brought to his father-in-law's, his wife sacrificed herself to his remains; her relatives, two in number, being called on to answer for the neglect and disobedience of the orders on this subject, were ordered to be confined for 1½ month.
Tirhoot - - - 1.	Muss^{t} Khewul - -	32	Rajepootin -	Goordie Sergh, rajepoot - -	2 Assaur 1223 Fusily.	Durbeengah.	——
Joint Magistrate Tirhoot at Moonghyr.	- - - - - - -	- -	- - -	—— None. ——	—	—	——
BENARES DIVISION:							
Allahabad - - 2.	Muss^{t} Kessia - -	35	Telly - - -	Bhowannydeen, telly - -	25 Feb. 1816 -	Sooram - -	She had no children, and burnt herself voluntarily on the funeral pile of her husband.

Allahabad, Joint Magistrate at Tuttepore.	Punia - - -	37	Rajpootin - -	Guhbur, rajpoot - - -	7 Oct. — -	Arail - - -	She had three grown up children, and burnt herself voluntarily.
	- - - -	- -	- - -	—— None. ——	—	—	—
City Benares - 12.	Unpoorna Boye -	50	Brahminee -	Baboojee, brahmin - - -	19 Feb. — -	City.	—
	Sabittra - - -	50	Ditto - - -	Ramgopal Biswas, brahmin -	2 Mar. — -	Ditto.	—
	Bhowany - - -	60	Ditto - - -	Kishnonund - - - -	28 Mar. — -	Ditto.	—
	Thakooraina - -	- -	- - -	Moorkerjea, brahmin - -	—	—	—
	Rajessury - -	84	Koith - - -	Baluckram, koith - - -	7 Apr. — -	Ditto.	—
	Doorga Baye - -	18	Kherhwal - -	Sumbhoonauth, kherhwal -	3 June — -	Ditto.	—
	Jankee Boye - -	40	Brahminee -	Baboo Bhiet, brahmin - -	6 - — -	Ditto.	—
	Cakoo Boye - -	45	Ditto - - -	Jagessur, brahmin - - -	12 Aug. — -	Ditto.	—
	Surosuttee - -	50	Ditto - - -	Munoruth, brahmin - -	29 Aug. — -	Ditto.	—
	Sooja - - -	50	Ugurwala - -	Birjo Sohhoo, ugurwala - -	20 Oct. — -	Ditto.	—
	Bala - - -	65	Kussera - -	Rampershaud, kussera - -	4 Nov. — -	Ditto.	—
	Ootim Boye - -	50	Gungapootur -	Gungabishn, gungapootur -	26 Nov. — -	Ditto.	—

During the year, to which the above report refers, two instances of suttee were prevented by me. In one Punchoo, the woman who proposed to burn herself, was not the wife, but the sooryah of a man named Golaub Raie. In the other Soona, a soonarin, proposed to burn herself with her husband's clothes 10 months after his decease, this I forbad; because, although it is declared laudable by the pundits, for all women, not the wife of a brahmin, to burn under such circumstances, yet as she did not do it at her husband's death, notwithstanding she was with him when it took place, to allow it to be done subsequently appeared to me by no means recognized or encouraged by the doctrines of the Hindoo religion.

Both these instances were prevented by means of force; and as by this mean; no less than five suttees have been prevented within the space of two years at this place, without the slightest inconvenience resulting from its application, I again earnestly recommend the adoption of the several rules proposed by me in my letter of the 23d July last, which accompanied the suttee report of this district for the year 1815, of that letter no notice whatever has yet been taken.

Bundlecund - - 4.	Mussmt Mancoora Baye	54	Nagoree bunyah	Rubeekurn Saith, nagoree bunyah cast.	11 Mar. 1816 -	Banda Kas - -	This was the wife of a very respectable bankerlay, attached to the family of Nawaub Shurnshere Behadoor. Nothing inconsistent with the prescribed rules on this occasion.
	Mancooar - - -	50	Rajpoot - -	Nowl, rajpoot - - - -	2 Apr. — -	Mohokhur - -	This suttee burnt herself, along with the hookah of her husband, 15 years by her own account, and 32 by that of the zemindars, after his death. A widow burning herself with any articles the property of her deceased husband, being sanctioned (excepting in cases of brahmins) by the result of a former reference from this court, no objection was offered to the ceremony, which was in no other respect at variance with the prescribed rules.
	Merdah - - -	25	Bhaut - - -	Ramgolam, bhaut - - -	10 Nov. — -	Bandah Koss -	This woman left three children, all above the age of childhood. The personal remonstrances of the magistrate, against her sacrificing herself, were entirely unavailing; nothing occurred contrary to law.
	Rajcooar - - -	50	Rajpoot - - -	Birjroy Sing, rajpoot - -	29 - — -	Terhiette - -	This suttee left three children, all above the age of childhood nothing occurred inconsistent with the prescribed rules.
Bundlecund - - Joint magistrate, zillah Culpee.	Muchlow - - -	60	Zurgur, or goldsmith.	Lonee, zurgur, died 12 May 1816	21 May — -	Esslampore -	Lonee, zurgur, died at the village of Jhukree, miles from the thannah of Esslampore, and before the arrival of the police officers, his wife had voluntarily committed herself to the funeral pile; she had no children.
	Dhunoutee - - -	25	Brahmin - -	Ramgolam, brahmin, died 20th Aug. 1816.	20 Aug. — -	Jallalpore - -	Ramgolam, brahmin, died at the village of Jallalpore, wherein the thannah of Jallalpore is fixed. The police officers attended, but could not interfere, for she voluntarily committed herself to the funeral pile, and did not infringe on any injunctions of the Shasters.

1. BENARES DIVISION—*continued.* ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Ghazeepore - - 15.	Musst Cheta - -	16	Bhur - - -	Dusruth, bhur - - -	16 Jan. 1816 -	Thannah Bulea	Mussummut Cheta burnt with a turban belonging to her deceased husband.
	– Heria - -	30	Kandoo - -	Rusmun, kandoo - - -	26 – — -	Ghazeepore -	This person burnt with the corpse of her husband; she has left a daughter 2 ½ years of age; the uncle of the daughter, father's side, has entered into an agreement, upon stampt paper, for her maintenance.
	Lugnee - - -	12	Brahmin - -	Nunkoo Pandees, brahmin -	9 Feb. — -	Balia - - -	Mussummut Lugnee burnt with a turban belonging to her dead husband; she has left no child of tender age.
	Tikia - - -	25	Rajpoot - -	Ramsuhy, rajpoot - - -	15 Mar. — -	Reotipoor - -	This person burnt with a turban belonging to her dead husband; she has left a son of 2 years of age. Uncle of the child has entered into agreement, upon stampt paper, for his maintenance.
	Joondiah - - -	30	Telee - - -	Kheedoo, telee - - - -	2 Apr. — -	Bhuroabe - -	Mussummut Joondiah mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her she fled; she has received no injury.
	Jogessuree - -	20	Koeree - - -	Hemroj, koeree - - -	19 – — -	Sakunderpore -	Mussummut Jogessuree burnt with a turban belonging to her dead husband.
	Munkooree - -	60	Kandoo - -	Sewon, kandoo - - -	9 May — -	Nugra - - -	This person, before the arrival of the thannah people, burnt with the corpse of her husband; she has left a son of adult age.
	Boodhia - - -	22	Koormee - -	Lollchund, koormee - - -	14 – — -	Bulia - - -	This person, before the arrival of the thannah people, burnt with a turban belonging to her dead husband.
	Poonia - - -	30	Uhir - - -	Joothun, uhir - - -	12 Aug. — -	Sekunderpore -	This person, one day after her husband's death, burnt with a turban belonging to him.
	Sonekulia - - -	40	Rajpoot - -	Sumharoo Rae, rajpoot - -	29 – - - -	Bhurowlee - -	This person burnt with the corpse of her husband; she has left no children under the prohibited age; but having three children of tender years, the deceased's brother has entered into an agreement to maintain them.
	Musst Duylia - -	40	Brahmin - -	Uchruj Tewar, brahmin - -	August - -	Sekunderpore -	This person, 5 years after her husband's death, burnt with a batooa, or a small purse belonging to her dead husband, who had given it to her when he was alive, saying, that five years after his death she might be burnt with that batooa.
	Shokoonre - -	35	Uhir - - -	Dour, uhir - - - -	12 Oct. — -	Bulia - - -	This person burnt with the corpse of her husband; she has left no child of tender age.
	Luonga - - -	40	Brahmin - -	Hootee Pundey, brahmin - -	14 – — -	Reotipore - -	This person burnt with the corpse of her husband; she has left no child of tender age.
	Poornya - - -	22	Rajpoot - -	Nissa Rae, rajpoot - - -	19 – — -	Ditto - - -	Ditto - - - she has left no child.
	Sheo Lugnee - -	16	Brahmin - -	Ramnauth Tewarry, brahmin -	24 – — -	Mohummudabad	This person burnt with the corpse of her husband.
	Kutrunia - - -	27	Ditto - - -	Bassdeo, brahmin - - -	1 Nov. — -	- - - Ditto -	This person burnt with a turban belonging to her husband, who was employed in the vicinity of Dinapore, and no news of his death had reached her.
Goruckpore - 23.	Musst Roopia - -	80	Garareea - -	Doma, garareea - - -	10 Jan. — -	Chowkee Cosseea.	—
	Boojah - - -	unknown	Brahmin - -	Goor Misser, brahmin - -	10 – — -	Chowkee Burhulginge.	—
	Golaup - - -	Ditto	Cyethe - - -	Gouree Sunker, cyethe - -	10 Feb. — -	Cutwally, Town of Goruckpore.	—
	Moneea - - -	60	Brahmin - -	Joyee Opudeed - - -	24 – — -	Thannah Nitchlaud.	—

	Name unknown	60	Brahmin	Chuckerdhur, brahmin	9 Mar. 1816	Thannah Lowtun.	—
	Moolsaree	60	Koyee	Sue Koyree	22 — —	Chowkee Bhaugulpore.	—
	Chanchurn	50	Brahmin	Sirdah Sukool, brahmin	1 Apr. —	Thannah Soonechera.	—
	Name unknown	12	Ditto	Name unknown, brahmin	unknown	Ditto Wuzeergunge.	—
	Tolass Cowur	unknown	Chattree	Guzraujpal, chattres	May	Ditto Sooneechera.	—
	Lochun	80	Brahmin	Oud Pandeh	12 — —	Chookee Cassea.	—
	Prama	50	Ditto	Unknown	1 June —	Ditto.	—
	Kublassee	unknown	Ditto	Rambuksh Pandeh, brahmin	3 — —	Thannah Coelsah.	—
	Khoonee	20	Kyree	Nurkoo, kyree	5 — —	Chowkee Belwa.	—
	Muss^t^ Jeguree	unknown	Brahmin	Poounman Chaheb	15 — —	Chowkee Pelwa.	—
	Jeedcoowur	35	Coweth	Seetub Roy, coyeth	17 — —	Cutwally, town of Goruckpore.	—
	Name unknown	13	Behar	Ramdial Sahie, behar	unknown	Chowkee Cosseea.	—
	Gulla	50	Barie	Poorahoo, barie	16 Aug. —	Thannah Gauzepore.	—
	Daun Muttee	18	Rajpoot	Puljhun Pal, rajpoot	16 — —	Ditto Mugheer.	—
	Hola	40	Ditto	Pursun, rajpoot	19 — —	Chowkee Doomeereeagunge.	—
	Soogundee	40	Bunea	Hemrauj, bunea	18 Oct. —	Thannah Munsoorgunge.	—
	Aucharjee	22	Aheer	Bhowanee Dutt, aheer	19 — —	Ditto Gujpore.	—
	Bussoomut	82	Brahmin	Sook Kundeh, brahmin	30 — —	Ditto Nitchloul.	—
Juanpore 3.	Muss^t^ Kublassee	25	Ditto	Seoram Pondeh, brahmin	15 May —	Pedrah.	—
	Roopiah	50	Rajpoot	Dhir Sing, rajpoot	26 Oct. —	Jelalpore.	—
	Ramkoory	36	Bunderwur	Rughur, bunderwur	26 Dec. —	Kerakut.	—
Mirzapore 4.	Muss^t^ Bishnee	35	Bunniah	Budloo, bunniah	24 Jan. —	Thannah Shahpore.	—
	Soogiah	50	Brahmin	Bisram, brahmin	5 Mar. —	Ditto Lahgunj.	—
	Gaoo	50	Agurwallah	Loosay, agurwallah	3 June —	Ditto Duncangunj.	—
	Dhunoee	50	Tellee	Budlah, tellee	22 Sept. —	Ditto Ghopeegunge.	—
BAREILLY DIVISION:							
Agrah 1.	Unknown	55	Brahmin	Kunhur, brahmin	13 Apr. 1816	Bah	The practice of burning women, on the funeral piles of their husbands, does not exist in this district in the same degree as in others below, the reason of this may be ascribed to the prevalency of female child murder; it is well known that no rajpoot allows a daughter to live: their wives are of other casts, and consequently not obliged to sacrifice themselves.
Allyghur				—— None. ——	—	—	—
Bareilly 1.	Muss^t^ Odoytee	85	Rajpoot	Pran Sing, rajpoot	6 — —	Thannah Shahghur.	—
Cawnpoor 4.	— Omeida	30	Bunnia	Gungoo, bunnia	26 Jan. —	Gujnair.	—
	— Kurgy	73	Brahmin	Rodhah Bajpie, brahmin	20 Aug. —	Bittoor.	—
	— Sabheer	60	Ditto	Saumlol, brahmin	30 Oct. —	Akburpoor Beerbur.	—
	— Omah Bye	48	Ditto	Mydajee Pundit, brahmin	5 Nov. —	Bithoor.	—
Furruckabad				—— None. ——	—	—	—
Mooradabad				—— None. ——	—	—	—

1. BAREILLY DIVISION—*continued.* ZILLAHS.	2. NAMES OF SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Seharunpore N. D. 7.	Mussʳ Saboo	80	Jaat	Ramdun, jaat	3 June 1816	Deijra Doon.	—
	— Koobkoar	18	Brahmin	Golaub Sing, brahmin	18 — —	Juwallapore.	—
	— Boollee	60	Ditto	Bheeka, brahmin	5 July —	Seharunpore.	—
	— Rasha	45	Ditto	Beesun, brahmin	19 — —	Juwallapore.	—
	— Joykoar	45	Ditto	Joygopal, ditto	29 Aug. —	Chilkana.	—
	— Seijo	70	Rajpoot	Kishen, rajpoot	23 Nov. —	Deyra Doon.	—
	— Deokowla	8	Ditto	Bhujoo, ditto	5 Dec. —	Ditto - Ditto.	—
Seharunpore S. D.	- - - -	- -	- - -	—— None. ——	—	—	—

(Copy.) (signed) *M. H. Turnbull*, regʳ.

ABSTRACT. - ABSTRACT.

Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.
DIVISION OF CALCUTTA:		DIVISION OF DACCA:		DIVISION OF MOORSHEDABAD:		DIVISION OF PATNA:		DIVISION OF BENARES:		DIVISION OF BAREILLY:	
Burdwan	67	Backergunge	5	Beerbhoom	3	Behar	—	Allahabad	2	Agrah	1
Chinsurah and Chundernagar	—	Chittagong	5	Bhougulpore	—	City Patna	3	Bundlecund and Culpee	6	Allyghur	—
Cuttack	9	Citty Dacca	6	Dinagepore	4	Ramghur	—	City Benares	12	City Bareilly	1
Hooghly	51	Dacca Jelalpore	1	City Moorshedabad	7	Sarun	16	Goruckpore	23	Cawnpore	4
Jessore	13	Momensing	—	Maldah	1	Shahabad	9	Juanpore	3	Etawah - (not received)	—
Jungle Mehals	39	Sylhet	—	Purneah	2	Tirhoot	1	Merzapore	4	Furruckabad	—
Midnapore	11	Tipperah	7	Rajeshahye	—			Ghazeepore	15	Mooradabad	—
Nuddea	56			Rungpore	5					Seharunpore, S.	—
Suburbs of Calcutta	40									Seharunpore, N.	7
24 Pergunnahs	3										
Total	289	Total	24	Total	22	Total	29	Total	65	Total	13

TOTAL OF SIX DIVISIONS - - - - - 442.

(Copy.)

(signed) *M. H. Turnbull*, regʳ.

(N° 3.)

N° 4.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

Para. 1.——Sir,—We have the honour to forward the annexed report of suttees, received from the several magistrates in this division*, drawn out according to the form prescribed in your letter of the 4th January 1815.

2. The letter from the magistrate of Chinsurah deserves the serious attention of the nizamut adawlut and government. It appears that this abhorrent and often utterly illegal practice, was forbidden by the foreign governments of those settlements; and that the prohibition was obeyed without a murmur. So little do the people appear to have interested themselves in the affair, that we find from Mr. Forbes's letter, that the mere publication of an order from himself, prohibiting the practice, effectually prevented it; and that no single instance of a woman burning herself has occurred since. We really think there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a raujkoomor to destroy his daughters at their birth; burying alive for the leprosy, where the party is desirous to die; human sacrifices at Saugor; putting sorcerers to death, or killing a human creature by any other means, without justification or excuse;—all of which are expressly made capital offences by the Regulations. The killing in all these instances (especially that contained in section 3, Regulation 8, 1799, where the desire of the party slain will not justify the killer) has quite as much in its favour, on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of suttee; but we do not find that the punishment of death, denounced against these crimes, has at all been considered by the people as an infringement of that complete toleration, in matters of religion, which it has been a fundamental principle of the British government to allow. And there can be no doubt that the practice of suttee might be as easily checked and prevented, throughout the British territories, as any of the other murderous practices above referred to. We have the fact that its suppression at the foreign settlements was effected without the slightest difficulty.

3. Several women appear, from the reports, to have been burnt without any permission at all; some in direct violation of the doctrines of the Hindoo religion; and, as the reports of the police darogahs, in such matters, are not much to be trusted, it is very probable that this outrage on their own religion may have been committed, in most of the instances of human destruction which these reports exhibit.

4. We do not understand how the recognizances, entered into for the education and maintenance of the infant orphans of a woman put to death in this way, are to be forfeited and the money recovered. According to the form, no sum is fixed, and of course no debt contracted till the party has failed in the performance of the condition. The largeness of the sum, contrary to all usage, is not to be regulated till the condition of the recognizance has been broken; and a discretion is then given to the magistrate to direct what is to be paid. The debt thus fixed immediately becomes absolute; but how the sum is to be recovered, the Regulations do not provide.

5. We are not indeed desirous that any facility should be given to the recovery of these debts, or any countenance afforded to the act which gives rise to them. It appears to us, that the assent of the woman should be utterly void; and that the persons killing her at her desire or command should, in the eye of the law, be murderers. We are disposed to think that section 3, Regulation 8, of 1799, makes them as much so as if they had done it merely of their own heads; and as that section contains no proviso in favour of cases of suttee, it follows that the assent of a woman, under any circumstances, is void; that her desire or command will not justify the killers; and that those who assist in killing her are liable under that section to be treated as murderers, and adjudged to suffer death. It is true that the practice of suttee has been winked at; and so (we have reason to believe) has the equally illegal practice of burying alive in cases of incurable leprosy; but if either of these practices is to be countenanced by the direct interposition and aid of the police, we have no hesitation in maintaining, that an express legislative enactment is absolutely necessary for that purpose, as well as for indemnifying the killers against the penalty for murder, to which they are liable to be adjudged under section 3, Regulation 8, of 1799. We are, &c.

Allypore, 16th April 1818. (signed) *E. Watson*, 4th judge.

(A true copy.) (signed) *M. H. Turnbull*, register.

* Except Midnapore and suburbs of Calcutta, not yet received.

(N° 4.)

To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

1.—Sir,—In continuation of our letter of the 16th instant, we have the honour to forward the annual report of suttees, received from the magistrates of the suburbs of Calcutta.

2. It appears from Mr. Eliot's letter, that women cannot burn or be burnt within the supreme court; and as we do not find that this prevention has excited the slightest religious alarm in Calcutta, we beg to call the attention of the nizamut adawlut to the fact, in proof that no necessity whatever exists why those who assist in killing women in this way should not be treated as murderers in other parts of the British territories. We are, &c.

Allypore, 18th April 1816. (signed) *E. Watson*, 4th judge.

(N° 5.)

To R. W. Maxwell, esq. Register to the Calcutta Court of Circuit.

Sir,—I have the honour to transmit herewith the annual report of Hindoo women who have burnt themselves on the funeral piles of their husbands in the suburbs of Calcutta, during the year 1815.

It is to be remarked, these suttees do not solely arise from demises originating in the suburbs, but from those also of the town of Calcutta; as the supreme court will not sanction any such funeral ceremony in the town; of course the natives of the town are under the necessity of resorting to the suburbs to accomplish these funeral obsequies. I am, &c.

Phouzdary Adawlut, suburbs of Calcutta, (signed) *John Eliot*, magistrate.
18th April 1816.

(True copies.) (signed) *M. H. Turnbull*, register.

(N° 6.)

To M. H. Turnbull esq. Register to the Nizamut Adawlut, Fort William.

Para. 1.—Sir,—In continuation of our letter of the 16th instant, we have the honour to forward the prescribed report of suttees, in the district of Midnapore, during the past year.

2. In the last paragraph of the magistrate's letter, we have to notice another instance of the ease with which women are withdrawn from the pile. Mr. Hodgson says he prevented a woman from burning, because he understood from the zemindar that she was not the lawful wife of the deceased. The persons assembled to kill her, and the lookers-on, seem to have felt no religious compunction at letting her go. They would appear to have considered the matter as a dry matrimonial question to be decided by a proper jurisdiction, with which they had nothing to do; and they suffered the woman to depart. It is in this instance manifest, that the mere order of the magistrate that the woman should not burn, without any reference to the reason which dictated it, was considered by the people conclusive; and she was not burnt.

3. We may fairly presume that no resistance was made to the execution of this order, or the magistrate would have communicated the fact. And we certainly do not anticipate resistance from the direct suppression of an inhuman practice, which, though hitherto winked at, has never been legally sanctioned.

Allypore, 20th April 1816. We are, &c. (signed) *E. Watson*, 4th judge.

(N° 7.)

To the Register to the Calcutta Court of Circuit.

Sir,—In conformity to the instructions contained in the concluding paragraph of the circular letter from the register to the court of nizamut adawlut, under date the 4th January 1815, I have the honour to transmit, for the information of that court, my annual report of the actual number of women burnt on the funeral piles of their husbands in the year 1815.

On a report from the zemindar of the juggul pergunnah of Jhargaon, who is invested with the powers of police, the sacrifice of one woman of the gooalah cast was prohibited by me, as she was not the lawful wife of the deceased, who was an ooreeah, shistee, kurrun or koit. I have, &c.

Zillah Midnapore, 18th April 1816. (signed) *Henry Hodgson*, magistrate.

(N° 8.)

To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

Para. 1.—Sir,—We have now the honour to transmit to you copies of the annual reports of suttees received from the magistrates in this division; together with the copies of the letters accompanying them.

2. The magistrate of Tipperah having inserted in his report, women of the joogee cast who have buried themselves alive with their husbands, and this appearing to us not coming under the denomination of suttees, we have thought proper to notice it to the superior court.

3. We are supported in our opinion that this voluntary sacrifice ought to be put a stop to, from the answer of the pundit of this court on the subject; and trust the superior court will instruct us what orders they may deem necessary to be issued for the guidance of magistrates in general.

4. It appears that this sacrifice is little known in any part of the division, and is not tolerated by the Shaster; but it appears also to be a practice among the jogees who have their own customs, at variance with the laws of the Shaster, and which it appears has been established among themselves time immemorial.

We are, &c.
Dacca, 19th August 1816. (signed) *Searman Bird*, senior judge.
J. Rattray, 2d judge.

(N° 9.)

N° 5.—Extract from the Proceedings of the Nizamut Adawlut, under date the 25th June 1817.

The register lays before the court detailed and abstracted statements of suttees, or Hindoo widows who were burnt or buried alive, with their deceased husbands, in the several zillahs and cities during the years 1815 and 1816, compiled from the reports furnished by the magistrates in pursuance of the circular order, dated 4th January 1815*. Also, such of the original letters of the courts of circuit and magistrates as contained any information or remarks, not copied into the general statement.

2. On inspection of the above statements, the court observe that the total number of suttees, ascertained to have taken place in the two past years, was as follows:—

	1815.	1816.
Calcutta Division	253	289
Dacca - ditto	31	24
Moorshedabad ditto	11	22
Patna - ditto	20	29
Benares ditto	48	65
Bareilly ditto	15	13
Total	378	442

3. It appears however that, in several instances, the police officers were not advised of the suttee till after it had taken place; and it may be presumed that in others, the occurrence was not at all made known to them.

4. With a view to supply this defect in future reports, as well as for the more important purpose of securing, as far as possible, a due observance of the rules which have been, or may be established, for maintaining a strict adherence to the ordinances of the Shaster, as they respect the practice of *sahamarana* and *anoomarana*, or dying with or without the body of the husband*, the court judge it essentially necessary, in modification of the rules now in force (which, not requiring any previous permission from the magistrates or police officers, are understood not to require any previous notice to them) to provide by a penal rule, for information being given in all instances to the local police officer, whenever a Hindoo widow may be desirous of burning herself on the funeral pile of her deceased husband, or of becoming a suttee, in any mode authorized by the Shaster. A clause to this effect has accordingly been introduced into section 134, of the draught of a regulation proposed by the superintendent of the police, and reported upon to government on the 28th ultimo.

5. The

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* Printed circular orders, N° 14. Page 82.

* See translation of digest of Hindoo law, book 4. chap. iii. "On the duties of a faithful widow."

5. The court are concerned to observe in the statements now before them, the following instances of suicide, below the age of 16 years, specified in the directions to the police officers, which were issued by the nizamut adawlut, with the sanction of government, on the 29th April 1813*.

ZILLAHS.	NAME AND CAST.	AGE.	WHEN BURNT.
Bareilly - - - - -	Bhumeea, chumar - -	14	23d October 1815.
Dinagepore - - - -	Rujessuree, pulee - -	12	5th March 1816.
Rungpore - - - -	Gendee, kybert - -	15	8th November 1816.
Ghazeepore - - - -	Lugnee, brahminee - -	12	9th November 1816.
Goruckpore - - - -	Name unknown, brahminee	12	1816. Date unknown.
Ditto - - - - -	Name unknown, bheehar, wife of Ramdial - -	13	- - Ditto.
Seharunpore, North Division -	Dookewla, rajpoot - -	8	5th December 1816.

6. The only explanation given of these suttees, below the age of 16, is in the second instance, viz. that of Rujessuree, pulee, in the district of Dinagepore. The following is a copy of the magistrate's remarks on this case. "The magistrate is concerned that the thannahdar of Peergunge did not prevent Rujessuree from burning herself, she being reported to have attained to 12 years of age only. The thannahdar has lately been referred to the perwanneh, which was issued in 1813 on this subject, and called upon for an explanation of the cause of his having neglected to obey the order written therein. His answer has been received, but it is evasive and disingenuous. The magistrate will be careful to cause the thannahdars of this district to adhere strictly in future to the orders which have been issued, and are still in force on this important subject."

7. Ordered, That the magistrate of Dinagepore be informed, the court entirely approve his having enjoined the police officers of that district to adhere strictly to the directions issued for their guidance on the 29th April 1813, which, as far as they respected the age at which suttees should be allowed by the subsequent instructions issued on the 4th of January 1815.

8. Ordered, That a circular letter to this effect be also written to the whole of the zillah and city magistrates, the court thinking it probable, from the instances which have been stated of suttees under the age of 16, that the circular orders of the 4th January 1815, accompanying a bewasta from Ghanesham, pundit, in which no specific age is mentioned, may have been misunderstood, as intended to modify the previous order of 29th April 1813.

9. The court at the same time direct that the magistrates of Bareilly, Rungpore, Goruckpore, and Seharunpore, and the joint magistrate stationed at Ghazeepore, be called upon to explain the allowance of suttees, in their respective jurisdictions, below the age specified in the directions to the police darogahs, issued on the 29th April 1813.

10. In the instance of Lugnee, brahminee, who is stated to have been "burnt with a turban belonging to her deceased husband," the joint magistrate is further required to explain the permission of this suttee, in opposition to the bewasta of the pundits (N° 5.) which accompanied the circular order of 4th January 1815, and declared "the wife of a brahmin positively prohibited by the Shaster from burning on any funeral pile other than that of her husband."

11. The court are concerned to observe two other instances of similar irregularity in the jurisdiction of the joint magistrate at Ghazeepore; viz. Duylia, aged 40, wife of Uchruj Tewary, brahmin, burnt in August 1816; and Khatrunia, aged 27, wife of Basdeo, brahmin, burnt on the 1st November 1816. In the former case the joint magistrate remarks, "This person, five years after her husband's death, burnt with a batooa or a small purse belonging to her dead husband, who had given it to her when he was alive; saying, that five years after his death she might be burnt with that batooa." In the latter case the joint magistrate observes, "This person burnt with a turban belonging to her husband, who was on employ in the vicinity of Dinagepore, and no news of his death had reached her."

12. Ordered, That the joint magistrate be instructed to issue strict injunctions to his police officers to be careful in preventing any irregular suttees of the like nature in future. And with a view to ascertain, as far as possible, that the instances of *anoomarana*, which may hereafter take place, are such as are authorized by the Shaster, ordered that the several magistrates be instructed to specify in the column of their reports, appropriated to "remarks," the particulars of all cases in which the

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* Printed circular orders, N° 12. Page 78.

widow may not have been burnt with the body of her husband; noting especially, as far as ascertainable, the time elapsed since the death of the latter.

13. The court observe, it appears from a bewasta delivered by one of the pundits of the sudder dewanny adawlut, (the other being indisposed) on the 2nd instant, (see translation of it marked A.) "that such women alone are competent to perform the rite of *anoomarana*, as are devoted to their lords, and absent from them at the time of their deaths; or such women as are in the first or second day of menstruation; the disqualifying cause being here removed in a short interval. Women, under other circumstances, are not permitted to perform the rite of *anoomarana*." And, it is added, "a woman, who being absent from her husband at the time of his death, does not perform the rite of *anoomarana* immediately on becoming acquainted with that event, cannot be considered a *patribrata*, or devoted to her lord, and is not at liberty to burn herself at any subsequent period." Also, "that a woman who being present at the time of her husband's death, and unrestrained by a legal impediment, omits the act of *sahamarana*, cannot be considered a *patribrata*, or devoted to her lord; and is not at liberty to burn herself at any subsequent period."

14. It appearing necessary that the provisions of the Shaster which are declared in this bewasta, with authorities, should be known to the magistrates and police officers to enable them to carry into effect the instructions communicated to them, with the sanction of government, on the 4th January 1815, ordered that a copy and translation of the bewasta, referred to, be transmitted for the information and guidance of the magistrates and their police officers, in addition to the bewastas already sent to them on the date above-mentioned.

15. The court observe that the statement for 1815, contains another instance of an irregular suttee, viz. that of Rum Preeah, brahminee, aged 45, who also was burnt in zillah Hooghly, on the 10th February 1815. The magistrate remarks that "this woman did not ascend the funeral pile of her deceased husband, who died at the house of his daughter and was burnt in another village. The suttee being of the brahmin cast, she burnt contrary to the Shaster."

16. The court however find, on inquiry, that the circular orders of 4th January 1815, which were transmitted for the guidance of the police officers, contain a bewasta declaring the wife of a brahmin "forbidden by the Shaster from burning on any other funeral pile than that of her husband," from delays in making translations and copies, were not sent to the magistrate of Hooghly till the 16th February 1815, six days after the above case of *anoomarana* had taken place.

17. No further orders therefore appear requisite in this case; but the court remark that the occurrence in this instance, as well as in the two similar instances before adverted to, (in the Ghazeepore jurisdiction) proves the necessity of an interposition on the part of the public officers to prevent such illegal sacrifices, whether from ignorance or design.

18. The reports of the magistrates also specify some instances in which the exercise of the powers vested in them and in their police officers, for preventing a recurrence of abuses formerly practised in the burning of Hindoo widows, have proved successful in the actual saving of human life.

19. Mr. Hodgson, the magistrate of Midnapore, in the letter accompanying his report for 1815, states, that "on information from the zemindar of the jungul pergunnah of Jhaugnon, who is invested with the powers of police, the sacrifice of one woman of the goalah cast was prohibited, as she was not the wife of the deceased, who was an ooriah, shistee, kurrum or koit."

20. The magistrate of Goruckpore remarks at the foot of his statement for 1815, that "Mussummaut Goobbasseea, the wife of Sheonarrain Pondah, a brahmin, residing in the town of Goruckpore, was prevented from burning herself on the funeral pile of her husband, on the 3d November, in consequence of her being at the time pregnant."

21. Three women are stated to have been prevented from burning in 1815, by the police officers of zillah Etawah, viz.

1. Raj Baee, nuth, the widow of Baj Raj, nuth.
2. Balkoowur, brahminee, 18 years of age.
3. Ram Bull, nuth, also aged 18.

22. No explanation is given of the second and third cases. But from the remark of Mr. Stockwell, the joint magistrate, on the first case, it would appear that Raj Bare was "not considered of the Hindoo tribe," or at all events, that she could not be regarded as the virtuous widow, who alone is qualified to become a suttee, according to the ordinances of the Shaster. He concludes his observations (which

are annexed to the magistrate's statement) in the following terms: "On hearing of the death of Baj Raj and the intention of suttee, all the nuths of the vicinity came to have a jovial night. On the morning previous to his death, Baj Raj, in concert with three others, drank four large pots of wine, and when dead his wife danced and sung."

23. The following remarks are subscribed to the report of the magistrate of the city of Benares for 1816:—

"During the year to which the above report refers, two instances of suttee were prevented by me. In one, Pancho, the woman who proposed to burn herself, was not the wife but the sooryah of a man named Goolaubrai. In the other, Soona, a soonarin, proposed to burn with her husband's clothes, ten months after his decease. This I forbad; because, although it is declared laudable by the pundits for a woman, not the wife of a brahmin, to burn under such circumstances; yet, as she did not do it at her husband's death, notwithstanding she was with him when it took place, to allow it to be done subsequently appeared to me by no means recognized or encouraged by the doctrines of the Hindoo religion."

The court observe, that the magistrate is fully supported in this construction by the bewasta before referred to, marked (A.)

24. Mr. Bird adds, "Both these instances were prevented by the means of force, and as by this means no less than five suttees have been prevented within the space of two years, at this place, without the slightest inconvenience resulting from the application, I again earnestly recommend the adoption of the several rules proposed by me, in my letter of the 23d July last, which accompanied the suttee report of this district for the year 1815. Of that letter no notice whatever has yet been taken."

25. The register informs the court, that the letter referred to does not appear to have been forwarded by the Benares court of circuit. At least it cannot be found with the magistrate's report for 1815, which was received through the court of circuit. The court of circuit for the division of Benares have (by direction of the chief judge) been informed accordingly; and desired to transmit the magistrate's original letter, if forthcoming; or if not, to obtain a duplicate from him, and send it without delay.

26. The court cannot pass unnoticed the following remark in the report of the magistrate of Agrah for 1816.

"The practice of burning women, on the funeral piles of their husbands, does not exist in this district in the same degree as in others below. The reason of this may be ascribed to the prevalency of female child murder. It is well known that no rajpoot allows a daughter to live. Their wives are of other casts, and consequently not obliged to sacrifice themselves."

27. The destruction of female children here adverted to, being an express opposition to the proclamation directed in section 11, Regulation 3, 1804; and the magistrate being directed, in that section, to apprehend and commit for trial any raujkomar who "shall designedly prove the cause of the death of his female child, by prohibiting its receiving nourishment, or in any other manner;"—ordered, that the magistrate of Agrah be called upon for more specific information of the grounds on which he has reported, "that no rajpoot allows a daughter to live;" stating, at the same time, what measures have been taken by him to bring the offenders to justice.

28. The statements before the court specify six instances in 1815, and two in 1816, of women who were buried alive with the bodies of their husbands. Of these, seven took place in zillah Tipperah, and one in the district of Nuddea. The parties, in all these cases, were of the jogee or weaver cast; and the practice, which has no express sanction in the Shaster, appears to be confined to that cast.

29. The Dacca court of circuit, in their letter dated the 19th August 1816, having questioned the legality of this custom, and transmitted a bewasta from the pundit of the provincial court, declaring that "there is no authority for a woman of the jogee tribe to become a suttee, and to bury herself alive with the corpse of her deceased husband;" and on reference to a bewasta on this subject, which was delivered by the pundits of the sudder dewanny adawlut in September 1813, it not appearing to contain any specific authorities for the practice in question; the court judged it necessary to call upon their Hindoo law officers for a more explicit statement of any authorities in the Shaster, which sanction the interment of the widow of a jogee, or a Hindoo widow of any other tribe, with the body of her deceased husband.

30. A translation of the bewasta, received from the pundits in answer on the

23d ultimo, together with a translate copy of their former bewastas recorded on the 2d September 1816; and a translation of the bewasta of Raja Chundra Turkalankar, pundit of the Dacca provincial court, are recorded with these resolutions, and marked (B.) (C.) (D.)

31. On consideration of the several bewastas referred to, it clearly appearing that there are no authorities in the Shaster for the performance of the rite of *sahamarana*, in any other mode than by cremation, the court are of opinion that the practice which has obtained amongst the jogee tribe, of burying the widow alive with the body of her deceased husband, may be prohibited by a regulation, declarative of the Hindoo ordinances upon the rite above-mentioned.

32. A further reference was made to the pundits of the sudder dewanny adawlut, with a view to ascertain the legality of an instance of suttee mentioned in the Dinagepore report for 1815, wherein the body of Basoodel, pullee, after being interred, was taken up and burnt, and his widow allowed to burn with it, on an engagement being entered into by her husband's brother for the maintenance of her children, a boy aged one year, and a girl four years of age.

33. The bewasta, received in answer on the 23d ultimo, is recorded with these resolutions marked (E.) and declares the *sahamarana*, in the instance referred to, "a lawful act, according to the Shaster;" but the authorities, cited in support of this exposition, have no direct relation to the circumstances of the case; and the performance of the rite, after the time when it ought to have been performed, the widow not being restrained by any legal impediment, would seem to be in opposition to the principle declared in another bewasta before adverted to*.

34. Such cases, however, are probably of rare occurrence; and the court attach more importance to the fact, incidentally mentioned, of the widow's having left an infant of the tender age of one year. She was allowed to burn, on her husband's brother's undertaking to maintain the child, in pursuance of the circular instructions (N° 3.) issued on the 4th January 1815†; and the court are concerned to observe, that many instances have occurred in 1815 and 1816 of a similar nature.

35. From a text of the *Vrisput Noradeya Paruna*, N° CXXVII, cited in the digest of Hindoo law‡, as well as from a text of *Vriaspati* (N° CXXVIII.) it seems evident that "mothers of infant children" were originally prohibited from abandoning their offspring, when so much in need of their maternal care, to ascend the funeral pile. *Vrihaspati* says expressly, that "the mother of an infant child may not relinquish the care of her infant to ascend the pile." And it is the exposition of a single commentator, (Rughanundand, whose authority is confined to Bengal,) that "if the infant can be nurtured by any other person, the mother is entitled to follow her deceased husband‖."

36. The court therefore regret that the magistrates and police officers were not instructed "to prevent Hindoo women from burning themselves, in the case above noticed;" as appears to have been authorized by the 2d paragraph of the letter from the secretary of government, under date the 4th October 1814§; and are of opinion that a clause might still be introduced, in a future regulation, strictly prohibiting the burning of a woman, having an infant at the breast, or in the first stage of infancy, (during which he is termed koomara,) viz. to the end of the fourth year; with a provision for applying the rule, now in force, to cases in which the child or children may be in the second stage of infancy; (with the designation of sisoo or shishoo,) viz. more than four and not exceeding seven years of age; to which period the age of an infant is declared to extend in the digest of Hindoo law**.

37. With a view to obtain further information upon the ordinances of the Shaster, relative to the manner of performing the rite of sahamarana, and particularly to ascertain whether they give any sanction to a practice, which is understood to have obtained, of binding the woman to the funeral pile, or placing bamboos over her so that she cannot escape, if so inclined upon a change of resolution, the questions contained in the accompanying paper marked (F.) were put to the pundits of the sudder dewanny adawlut, and a bewasta was received from them in answer, of which the paper marked (G.) is a translation. A more general bewasta on the subject (marked H.) has likewise been received from Mritoonjoy, pundit of the supreme court; a man of considerable learning and eminence, who was lately employed as chief pundit in the college of Fort William.

38. It is explicitly stated, in both the bewastas above-mentioned, that there is no authority in the Shaster for any restraint upon the widow, to prevent her escape from the funeral pile. On the contrary, provision is expressly made for her being lifted off the pile, in the event of her being terrified; and it is declared, that "whatever

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* Separate paper (A.)

† Printed circular orders, page 36.

‡ Book 4, chap. iii. "On the duties of a faithful widow."

‖ See chapter of Digest above referred to.

§ Printed circular orders, page 86.

** See text, comment, and note, in vol. 1. of the Calcutta edition, page 300. The following is an extract from the note; "The distinctions may be thus recapitulated: A minor (bala) is in early infancy to the end of his fourth year, and called Cumara; in law he is an infant to the end of his seventh year, and in this period of his life is called Sisu."

woman may have left the funeral pile, or slipped from it through want of firmness, that woman will be purified from sin, by undergoing the penance of *preja putyra*."

39. From the answer of the pundits to the first question put to them on the 21st March, it appears that in Bengal the received authorities for the mode of performing the rite of *sahamarana* direct, "that the fire be applied by the sons to the funeral pile of their fathers," before it is ascended by the widow; and it is understood that this usage is founded upon an opinion, that if the widow be on the pile when fire is applied to it by the son, he would be guilty of matricide.

40. But in Benares, where the simultaneous performance of the prescribed ceremonies for the husband and wife is held to be essential by the three superior tribes, it is the established practice of those tribes to place the widow on the funeral pile with the body of her deceased husband: and, unless she desire to be lifted off before the ceremonies are commenced, "the pile is to be lighted for both at once, and the formula on this occasion is to be recited in the dual number."

41. Special customs however, in deviation from the general rules and practice, are stated to subsist in Bengal and Benares; and the pundits add, "The ceremonies practically observed differ as to the various tribes and districts."

42. It does not appear possible, therefore, to require a strict adherence to any uniform process in the burning of women on the funeral piles of their deceased husbands, though in any regulation that may be enacted, for the purpose of maintaining a more strict observance of the Shaster, every degree of restraint upon the widow's person after she has ascended the pile should be forbidden, as being in direct opposition to the ordinance of the Shaster.

43. It remains only to consider the proposition of the fourth judge of the Calcutta court of circuit, to discontinue the sanction given to the burning of Hindoo widows with the bodies of their husbands, and to declare all persons assisting in their death guilty of murder, under the provisions of section 3, Regulation 8, 1799.

44. The grounds of this proposition are stated in Mr. Watson's letter of the 16th April 1816, to the following effect:—

"The letter from the magistrate of Chinsurah deserves the serious attention of the nizamut adawlut and government. It appears that this abhorrent and often utterly illegal practice was forbidden by the foreign governments of those settlements; and that the prohibition was obeyed without a murmur. So little do the people appear to have interested themselves in the affair, that we find from Mr. Forbes's letter that the mere publication of an order from himself, prohibiting the practice, effectually prevented it; and that no single instance of a woman burning herself has occurred since. We really think there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a raujkoomar to destroy his daughters at their birth; burying alive for the leprosy where the party is desirous to die; human sacrifices at Saugor; putting sorcerers to death; or killing a human creature by any other means, without justification or excuse; all of which are expressly made capital offences by the Regulations. The killing in all these instances (especially that contained in section 3, Regulation 8, 1799, where the desire of the party slain will not justify the killer), has quite as much in its favour on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of suttee; but we do not find that the punishment of death, denounced against these crimes, has at all been considered by the people as an infringement of that complete toleration in matters of religion, which it has been a fundamental principle of the British government to allow; and there can be no doubt that the practice of suttee might be as easily checked and prevented throughout the British territories as any of the other murderous practices above referred to. We have the fact that its suppression at the foreign settlements was effected without the slightest difficulty.

"Several women appear from the reports to have burnt without any permission at all, some in direct violation of the doctrines of the Hindoo religion; and as the reports of the police darogahs in such matters are not much to be trusted, it is very probable that this outrage on their own religion may have been committed in most of the instances of human destruction which these reports exhibit.

"We do not understand how the recognizances, entered into for the education and maintenance of the infant orphans of a woman put to death in this way, are to be forfeited and the money recovered; according to the form, no sum is fixed, and of course no debt contracted till the party has failed in the performance of the condition. The largeness of the sum, contrary to all usage, is not to be regulated till the condition of the recognizance has been broken; and a discretion is then given to the magistrate to direct what is to be paid. The debt thus fixed immediately becomes absolute; but how the sum is to be recovered the Regulations do not provide.

"We are not indeed desirous that any facility should be given to the recovery of these debts, or any countenance afforded to the act which gave rise to them. It appears to us that the assent of the woman should be utterly void, and that the persons killing her at her desire or command should, in the eye of the law, be murderers; we are disposed to think that section 3, Regulation 8, 1799, makes them as much so as if they had done it merely of their own heads; and as that section contains no provision in favour of cases of suttee, it follows that the assent of a woman, under any circumstances, is void; that her desire or command will not justify the killers; and those who assist in killing her are liable, under that section, to be treated as murderers, and adjudged to suffer death. It is true that the practice of suttee has been winked at, and so (we have reason to believe) has the equally illegal practice of burying alive in cases of incurable leprosy; but if either of these practices is to be countenanced by the direct interposition and aid of the police, we have no hesitation in maintaining that an express legislative enactment is absolutely necessary for that purpose, as well as for indemnifying the killers against the penalty for murder to which they are liable to be adjudged under section 3, Regulation 8, 1799."

45. In a second letter from Mr. Watson, dated the 18th April 1816, accompanying the report of the magistrate of the suburbs of Calcutta, he adds, "It appears from Mr. Eliot's letter, that women cannot burn or be burnt within the limits of the jurisdiction of the supreme court; and as we do not find that this prevention has excited the slightest religious alarm in Calcutta, we beg to call the attention of the nizamut adawlut to the fact, in proof that no necessity whatever exists why those, who assist in killing women in this way, should not be treated as murderers in other parts of the British territories."

46. A third letter from him, enclosing the reports of the magistrate of Midnapore, and dated the 20th April, contains the following additional remarks: "In the last paragraph of the magistrate's letter, we have to notice another instance of the ease with which women are withdrawn from the pile; Mr. Hodgson says, he prevented a woman from burning, because he understood from the zemindar, that she was not the lawful wife of the deceased. The persons assembled to kill her, and the lookers-on, seem to have felt no religious compunction at letting her go. They would appear to have considered the matter as a dry matrimonial question to be decided by a proper jurisdiction, with which they had nothing to do, and they suffered the woman to depart. It is in this instance manifest that the mere order of the magistrate, that the woman should not burn, (without any reference to the reason which dictated it), was considered by the people conclusive; and she was not burnt. We may fairly presume that no resistance was made to the execution of this order, or the magistrate would have communicated the fact; and we certainly do not anticipate resistance from the direct suppression of an inhuman practice, which, though hitherto winked at, has never been legally sanctioned."

47. The information given by the magistrate of zillah Midnapore, in the case last referred to, has been already quoted in the 19th paragraph of these remarks and resolutions.

48. With reference to that information, the court cannot concur in Mr. Watson's observation, that the mere order of the magistrate was considered conclusive, "without any reference to the reason which dictated it." The sanction given by the Shaster to the burning of a faithful wife with the body of her deceased husband, not extending to a woman who is not the lawful wife of the deceased, Mr. Hodgson the magistrate conformed strictly to the expositions of the Hindoo law, which were transmitted for his guidance, and to the instructions which accompanied them, in preventing a suttee, not sanctioned by that law. It may therefore be concluded, that the parties who readily submitted to the legal prohibition of the magistrate in this instance, did advert to and were satisfied with the reason on which it was grounded. But it cannot thence be inferred that a general prohibition of what is authorized (though not enjoined) by the Shaster, and what is superstitiously believed to be attended with beneficial effects towards the husband, as well as the devoted wife, in a future state of existence, would be acquiesced in with the same degree of readiness and satisfaction; however strong the presumption may be, that little resistance would be opposed to the suppression of a practice so repugnant to the common feelings of humanity, if from experience of continued abuses in the instigation or performance of female sacrifices, as now tolerated, it should at any time be deemed necessary to enact a regulation for this purpose, prohibiting the Hindoo

priesthood, and kindred of the deceased husband, as well as all other persons, from assisting in such sacrifices; and at the same time fully explaining the urgent and special reasons for the prohibition.

49. The sentiments of this court, against the expediency of the immediate adoption of a measure of this nature, were submitted to government on the 5th June 1805, in the following terms; and it is proper to add, that the inquiries therein referred to, were made by the late chief judge of the court, Mr. H. Colebrooke.

"The court are fully sensible how much it is to be wished that this practice, horrid and revolting, even as a voluntary one, should be prohibited and entirely abolished; various incitements, especially that of promised happiness in another world, presented to an afflicted mind at the instant of the greatest sorrow, must too often induce a woman hastily to declare her intention of burning herself; and the fear of contempt and degradation may make her persist in the design through the very short interval which follows, until its accomplishment. It cannot be doubted that persuasion is at least sometimes employed (though the contrary is said to be more frequent) to induce a widow to declare the design of burning herself, or to persist in it after making that declaration; and the instance reported by the acting magistrate of zillah Behar, is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to. The court being aware that some usages which were formerly prevalent, and which were authorized, or even enjoined by the Hindoo law, have either gradually fallen into disuse, or been actually prohibited by Hindoo princes, thought it expedient to make inquiries, with the view of ascertaining whether this custom, though sanctioned by the Hindoo law, might not be immediately abolished without greatly offending the religious prejudices of the people. From these inquiries, conducted with caution, lest any alarm should be excited, the court have reason to believe that the prejudices in favour of this custom, are at present so strongly impressed on the minds of the inhabitants, in most parts of these provinces, that all casts of Hindoos would be extremely tenacious of its continuance. In others (particularly in Tirhoot) more rational opinions are prevalent; and this inhuman custom has there almost entirely ceased; while, in some districts, the usage may be considered as nearly confined to particular casts, (the khetree and koyth especially) being either discountenanced or little practised in the other tribes.

"Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would, in all probability, excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature would be highly inexpedient. It appears however to the court, that hopes may be reasonably entertained that this very desirable object may be gradually effected, and at no distant period of time."

50. With this view, and for the purpose of preventing any illegal and criminal practices in the performance of the established rite, the court suggested on the date above-mentioned, and again on the 3d of September 1812, certain rules for the guidance of the police officers, which were approved by government on the 5th December 1812, and 17th April 1813, and which are still in force with some additional instructions issued under the sanction of the Governor General in Council on the 4th January 1815*.

51. In the concluding paragraph of the register's letter to the secretary of government, under date the 5th June 1805, the court expressed their hope "that by the adoption of the measures proposed by them, the abuses which may have hitherto been sometimes practised will be prevented for the future; and that after information has been obtained of the extent to which the practice is found to prevail, and of the districts in which it has fallen into disuse, or in which it is discountenanced by the principal and most respectable classes of Hindoo inhabitants, it may be immediately abolished in particular districts, and be checked and ultimately prohibited in the other parts of these provinces."

52. The court propose to keep this ultimate object in view, in considering the annual reports of suttees ascertained by the magistrates and police officers; and

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* Printed circular orders of nizamut adawlut, pages 74 and 81.

they have with this intention, thought it useful to notice on the present occasion, the substance of what was formerly recorded on the subject.

53. They are not however prepared at present to offer any suggestion for the absolute prohibition of the suttee practice in any part of the country; and rather hope that the necessity of any such prohibition may be obviated by the gradual introduction of precautionary rules and restrictions, which shall not only prove effectual in preventing all serious abuses, but in co-operation with salutary discouragements, and the prevalence of more rational sentiments among the higher orders of the Hindoo community, may be expected by incidental checks and difficulties to induce a general discontinuance of the practice already relinquished in some districts, and (if any reliance can be placed on the reports of the police officers) much less frequent than heretofore in others.

54. With reference to Mr. Watson's remarks on the prohibition against the burning of women in the Foreign Settlements, and within the jurisdiction of the supreme court at Calcutta, the court observe that no just inference can be drawn from this circumstance in favour of a general introduction, as the inhabitants of the Foreign Settlements and Calcutta are at liberty to perform the act in the vicinity of those places respectively; and the magistrate of the suburbs of Calcutta has accordingly noticed that his report of 25 women, burnt on the funeral piles of their husbands in the year 1815, includes those who were not permitted to burn within the jurisdiction of the supreme court.

55. Mr. Watson has further expressed his opinion, "that there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a raujkoomar to destroy his daughters at their birth; burying alive for the leprosy where the party is desirous to die; human sacrifices at Saugor; putting sorcerors to death; or killing a human creature by any other means, without justification or excuse; all of which are expressly made capital offences by the Regulations."

56. But independently of the obvious distinction between the stated suicide of a woman burning herself or causing herself to be burnt, and the murder of another person, as in the case of a raujkoomar's destroying his daughter, the sacrifice of children at Saugor, and putting to death persons supposed to be leprous, Mr. Watson appears to have lost sight of the material circumstance, that in all these instances homicide, before it was declared murder by the Regulations, had no sanction of law either Hindoo or Mahommedan; whereas the burning of a Hindoo widow, with the body of her deceased husband, has the express sanction of authorities, which are held sacred by the women who devote themselves as well as by the brahmins and others who assist them in their voluntary sacrifice.

57. The case of assisting a leper to burn himself, supposing the parties to be Hindoos, has indeed the sanction of the Shaster, and so far resembles the authorized self-devotion of a suttee. This was expressly declared by the pundits of the sudder* dewanny adawlut in answer to a reference made to them on the 28th July 1810, when the court of nizamut adawlut had before them three trials of this nature, referred from zillah Goruckpore by Mr. Ernst, third judge of the Benares court of circuit; viz. 1st. The trial of Baudil Khan and four other mussulmen, charged with burning alive Mussummaut Dhuna, the mother-in-law of Baudil Khan. 2d. The trial of Sohawun, a Hindoo, charged with burning his father alive. 3d. The trial of Pertaub, also a Hindoo, and likewise charged with burning his father alive.

58. The following is an extract from the letter of the judge of circuit, which accompanied these trials. The circumstances of these three cases are nearly alike. "The deceased were afflicted with leprosy to such a degree, that their toes and fingers were falling to pieces, and worms had got into their feet and bodies. In this state life became a burden to them, and they urged the prisoners to put an end to their sufferings, and to redeem them from the torments and misery which are supposed to be reserved for persons dying of their loathsome complaint, by burying the mussulman, and by burning the two Hindoos alive. The prejudice of the mussulmen, on this occasion, arises I find from ignorance of the creed which they profess; but I am assured that, in the case of the Hindoos, it is countenanced and enjoined by their religion. It is supposed that the leprosy is a visitation of Providence for some offence or other, and that the souls of the victims are purified by fire from the taint of the disease, and exempted from passing into impure bodies after death. There is also a popular notion, that by this self-devotion the disease is rooted out of the family." The court will observe, that in N° 1. "there is a bare possibility that the mother-in-law of the prisoner, Baudul Khan, was dead before she was buried;" that in N° 4. "the deceased walked to the pit of cow-dung which had been prepared for

* A translation of their bewasta is recorded with those remarks, and marked (I).

for him, and after the fire had been kindled by his son jumped into it of his own accord;" and that in N° 15. "the prisoner carried his father to the pit and threw him in. These differences are, in the judgment of the law officer, of so much importance, that in the first case he has acquitted the prisoners; and in the other two, he has declared the prisoners liable to discretionary punishment, *seeasutun.*" In N° 15. it appears that "the prisoner has had a narrow escape from sentence of *kisaus.* I cannot approve of any of the futwas; nor do I see any just grounds for the distinctions in which they originate. In the three cases there was a clear and manifest intention of putting an end to the existence of the sufferers. The prisoners made the necessary preparations for this purpose, and they took an active part in every stage of the business. In fact it could not have been accomplished without their assistance; but with this impression on my mind, I am of opinion that the mussulmen are the only proper objects of punishment. They have no excuse but their ignorance; and it may therefore be proper to punish them slightly for the sake of example. I think six months imprisonment will be sufficient for Baudul Khan, and three months for the grave diggers. With regard to the Hindoos no example can be of any avail. Their motives were above all human control; and while young widows are suffered to devote themselves every day, in the province of Benares, on the funeral piles of their husbands, in the midst of brahmins and a train of attendants, I think it would be quite inconsistent with that spirit of toleration to punish persons who, from the strongest motives of piety, have complied with the earnest entreaties of their parents, and have relieved them from an existence which has become painful to them, disgusting to their friends and useless to society. I therefore beg leave to recommend, that the magistrate of Goruckpore be prohibited from interfering in future with the Hindoos who may resort to this practice, under similar circumstances; and that he be directed to issue orders to this effect to the police officers within his jurisdiction."

59. The court of nizamut adawlut did not think it necessary to adopt the above recommendation; but it appearing from a bewasta of the pundits, that the suicide in which the two Hindoo prisoners, Sohawun and Pertaub, had assisted their deceased father, is sanctioned by the Shaster, the court did not think them fit objects of punishment, and ordered their discharge.

60. The mussulman prisoner, Baudul Khan, was convicted, on his own confession, of burying Mussumaut Dhuna, without ascertaining that she was dead; and declared by the futwa of the law officer liable for this culpable act to discretionary punishment. The court, however, under the peculiar circumstances of the case, and in consideration of the prisoners having already been more than seven months in confinement, did not think it proper to sentence him to any further punishment, and directed only that he should be warned by the magistrate against repeating his offence. At the same time, as the futwa in this case established that the barbarous custom, under the influence of which the prisoners appeared to have acted, derives no countenance from the mussulman faith, the court were of opinion that the mussulman part of the community, in the provinces where the custom had been prevalent, ought to be warned of the consequences to which they would render themselves liable by a continuance of the practice. They accordingly directed the courts of circuit of the Benares and Bareilly divisions to instruct the several magistrates to issue proclamations, through the police officers, prohibiting all mussulmen from being concerned in the practice in question, on pain of subjecting themselves to punishment, under the mussulman law and the Regulations.

61. The court have not since had before them any similar case of a mussulman's assisting to bury a leper; but on the trial of Mussummaut Hunsoo and Mooktaran, the widow and son of a Hindoo leper, named Rutna, whom they were convicted of having buried alive, at his desire, in the district of Allygur, the following sentence was passed by the nizamut adawlut, under date the 24th August 1812.

"The court observe that the prisoners, being convicted of the fact laid to their charge, are liable under section 3, Regulation 8, 1799, to a sentence of death; but adverting to the bewasta delivered by the pundits of the sudder dewanny adawlut, in the cases of Sohawun and Pertaub, whereby it appears that the homicide committed by the prisoners Hunsoo and Mooktaran is ordained by the Shaster, and consequently that the said prisoners, in committing such homicide, were justified by the tenets of their superstition, the court do not consider them proper objects of punishment, and direct that they be immediately set at liberty."

62. The judge of circuit, who referred the trial in this case, (Mr. Ker), observed, "the prisoners acknowledge they performed the ceremony of samodh by the com-

mand of the deceased. They plead it was done in public, and justified by their religion, and the custom of the country. The Hindoo lawyers, whom I have consulted, state the act to be not only legal but laudable. It is self-sacrifice, made with the hope of guarding the progeny from so terrible a visitation; and, in my opinion, it would rather be cruel than humane to bereave the miserable parent of his last and only consolation."

63. The court have given the above circumstantial statement of the course of proceeding observed, in cases of assistance to the suicide of lepers, and of the sanction given by the Hindoo law and religion to such homicides, with a view to show their resemblance in principle to the female sacrifice of suttees; and that although both are within the letter of section 3, Regulation 8, 1799, which declares, "it shall not justify any prisoner, convicted of wilful homicide, that he or she was desired by the party slain to put him or her to death;" yet neither has been considered within the intention of that section, which, as expressly stated in it, was "to preserve the lives of many from the effects of passion or revenge, aided by the erroneous prejudices of superstition."

64. At the same time the court are of opinion, that whenever a Regulation may be promulgated for sanctioning the legal performance of the rite of *sahamarana* or *anoomarana*, it should declare persons authorized to take part in it not liable to a criminal prosecution, provided it be in all respects conformable to the Shaster, and to the rules prescribed in the Regulation. A provision to this effect was accordingly introduced into the 8th clause of section 134 of the Regulation proposed by the superintendent of police for the western provinces, and reported upon by the court on the 28th ultimo.

65. It was added in the court's remarks of that date, that with the reports of suttees ascertained to have taken place in the years 1815 and 1816, the court would submit their sentiments more fully for the consideration of government, and at the same time propose some modifications of the rules in force, which, if approved, might be included in the general Police Regulation above noticed; or with the whole of the provisions on the subject of suttees, form a distinct Regulation, to be transmitted to the police officers, and also published for general information.

66. In pursuance of this intention, and on a general consideration of what has been stated in the foregoing remarks, the court have prepared the accompanying draft of a Regulation, (marked J.) and resolve that it be now submitted, with a copy of these observations, and the whole of the papers therein referred to, for the orders of the most noble the Governor General in council.

(signed) *J. H. Harington,*
W. E. Rees,
M. H. Turnbull, register.

(A.)—N° 6.—Questions proposed to Shoobee Rai Shastry, Pundit of the Sudder Dewanny Adawlut, with his Replies; 2d June 1817.

Question 1.—If a Hindoo widow be prevented from burning herself with the body of her husband, by pregnancy or other legal disability, can she perform the rite of anoomarana at any subsequent period, when the cause of disability may be removed? Let the authorities be stated.

Reply.—In answer to the question regarding a woman who is prevented by pregnancy, or other legal cause of disability, from burning herself with the body of her husband, it is declared, that such women alone are competent to perform the rite of anoomarana, as are devoted to their lords, and absent from them at the time of their death; or such women as are in the first or second day of menstruation, the disqualifying cause being here removed in a short interval*.

Women, under other circumstances, are not permitted to perform the rite of anoomarana.

The authorities for the above opinion are as follow:—"Her husband having been burnt on the preceding day, whatever woman through delusion follows him on the succeeding day, she by her suicide neither conveys herself nor her husband to paradise." From the above quoted text of Purana, it would appear that the corpse of the husband being burnt on one day, it is incompetent to the widow to burn herself on another; but the text has been defined to extend to such women only, as do not fall under the description of women devoted to their lords. The requisites for such a character have been described in the Anoomarana Livek, "She may truly be called devoted to her lord, who rejoices when he is pleased; and who grieves when he is pained; and who accompanies him in death."

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* By this, the pundit means one or two days at furthest.
(signed) *W. H. M.*

The following is an extract from the Anoomarana Livek:—"Let them burn the corpse of him who dies in the first or second day of his wife's menstruation; then let the widow devoted to her lord, having waited until the fourth day for the sake of being purified, holding his sandals, enter the fire." The same rule applies also to one whose husband dies in a foreign country, as appears from an extract of the Agneepoorana, "Her husband having died in another country, let the virtuous widow take his two sandals and enter the fire, she does not thereby commit the crime of suicide."

So also the Anoomarana Livek, "Let that virtuous woman enter the fire, placing them (the sandals) on her breast."

Question 2.—If a widow, not being a biha, who is absent from her husband at the time of his death, (and is consequently permitted to perform the anoomarana with some relic belonging to him), does not avail herself of this permission immediately on becoming acquainted with the death of her husband, is she at liberty to do so at a future period? State the authorities.

Reply.—That woman who, being absent from her husband at the time of his death, does not perform the rite of anoomarana immediately on becoming acquainted with that event, cannot be considered a patribrata or devoted to her lord. She is consequently not at liberty to burn herself at any subsequent period.

The authorities cited in the reply to the first question, are applicable to the support of this opinion.

Question 3.—If a woman be with her husband at the time of his decease, and without being prevented by any legal impediment, should omit to perform the act of sahamarana, can she at any subsequent period perform the rite of anoomarana? State the authorities.

Reply.—A woman who being present at the time of her husband's death, and unrestrained by a legal impediment, omits the act of sahamarana, cannot be considered a patribrata or devoted to her lord, she is consequently not at liberty to burn herself at any subsequent period.

The authorities cited in the reply to the first question, are applicable also to the support of this opinion.

(A true translation.) (signed) *W. H. Macnaghten*,
acting deputy register.

(B.)—Question proposed to Sree Chundra Turkalunkar, Pundit to the Provincial Court of Appeal for the division of Dacca; 15 August 1815.

Is it allowable, according to the Shasters, for a woman of the jogee tribe to become a suttee; and, on the death of her husband, to bury herself alive along with his corpse; or is it not allowable?

Let a reply, in conformity with the Shasters, be furnished to the above question.

Reply to the above:

There is no authority for a woman of the jogee tribe to become a suttee, (*i. e.* to die with her husband) and to bury herself alive along with the corpse of her deceased husband. This is an act which is founded merely on practice. There exists no authority which recognizes the propriety of any other mode of sahamarana (or dying along with the husband) than that of ascending the flaming funeral pile. The practice of burying their dead, is observable among a certain class of sunyassees; on this account, the people of the jogee tribe, who conceive themselves to be descendants of those sunyassees, also bury their dead; and the wives of such jogees, observing this custom when they are anxious to accompany their deceased husbands, bury themselves in the same grave with their corpses; but they are not justified by the Shasters in doing so. Nay, it is even ordained in the Soodhee Chintamanee, that a certain description of sunyassees should be burnt after death; and therefore the wife of a jogee, consuming herself by fire, does not act repugnantly to the Shasters when she wishes to follow her deceased husband. But no authority is any where to be found which justifies a woman putting an end to her life, by burying herself alive along with her deceased husband.

(signed) *Sree Rajah Chundra Turkalunkar.*

They who from the tribe of jogees are born of a licentious sunyassee, cohabiting with a female of the brahmin tribe, during the period of her menstruation; among these, some adopt red clothing, wear shell-earrings, and travel about as jogees; others take to the trade of weaving, and lead the life of a householder. These are called jogee and nauth indiscriminately. Some of these remain in mourning for ten days, others for a month. A brahmin will not assist at their religious ceremonies. Their poohits or officiating priests are selected from persons of their own tribe.

The Shoodhee Futwa specially recognizes burning, as the only legitimate way in which a woman can accompany her deceased husband.

"When her husband dies there is no other alternative left for a virtuous woman than precipitating herself into the fire. She who ascends the funeral pile along with her deceased husband, being equal in virtue to Aroondhutee, shall meet with reverence in paradise."

In the above sentence, by using the words "she who ascends," the author must have had in contemplation those who declined to do so.

Vishnoo ordains, that, "at the death of her husband, the woman must either lead the life of a brahmacharee, or burn at the same funeral pile with him."

"I accompany my husband by mounting the fiery funeral pile." This is a common expression; Gundharee Madree, and others, perished in this manner.

The Mitateshura declares, that "as long as a woman, at the death of her husband, shall omit to consume herself by fire, as long shall she continue in the form of a woman." The Mitateshura farther says, that a woman who is devoted to her lord will enter the fiery furnace; and that this is a duty common to all women who are neither pregnant, or have infant children, even to chundals.

From the above quoted passages of the Mitateshura, it would appear that this was an act fit for all women to perform, even chundals; but no other mode of accompanying a deceased husband, except that of burning, is any where authorized.

(A true translation.) (signed) *W. Hay Macnaghten.*

(Copy.) (signed) *W. H. M.* actg depy register.

(C.)—Translation of the Answer delivered by the Hindoo Law Officers of the Court to the Question referred to them on the 29th of July 1813, respecting the practice of Hindoo Women burying themselves with the bodies of their deceased Husbands.

On the demise of persons at present designated as of the cast of jogees (these, by some means or other, being the descendants of either the valuidaca or the paramahansa orders of dyan jogees, devoted to abstract contemplation) although such persons do not practise religious contemplation; yet under the Shasters, in conformity with the custom of their family, the burial of these is enjoined, from the circumstance of burning having been forbidden, and interment directed in the cases of the ancestors Vahudaca and Paramahunsa, from whom they derive their origin. Hence the rule of burying these person's wives (who may be desirous of becoming "suttees") with the bodies of their deceased husbands, is proper. In support of the above may be adduced the following authorities:—

The text of a muni cited in the Smrite Arthasara, Parasara Madhaviya, Nernuya Sindhee, and other books: "For the solitary person devoted to abstract contemplation neither burning, or mourning, nor the oblation of water, is to be performed."

Also the text of a muni cited in the same books. In the cases of the four following sunyasis, "let them burn the kutichka; bury the vahudaca; let the hansa be cast in the water; let them bury the parahunsa."

Lastly, the text of the muni, "Whatever institutes of country, cast or family, have originally been established, are to be preserved, otherwise the ruin of the subject is incurred."

(A true translation.) (signed) *J. C. C. Sutherland,* acting dy register.

(D.)—Questions to the Pundits of the Sudder Dewanny Adawlut; 8th May 1817.

In the accompanying bewasta, given by Rajah Chunda Turkalunkar, pundit of the provincial court for the division of Dacca, it is stated that there is no authority in the Shaster for a woman of the jogee cast becoming a suttee, by being buried alive with the body of her husband; and on reference to the bewasta, upon this subject, which was delivered by the pundits of this court, in September 1813, it does not appear to contain any specific authorities for the practice in question. You are therefore desired to give another bewasta within a week from this date, stating explicitly whether there are any, and what authorities in the Shaster, which expressly sanction the interment of the widow of a jogee, or the burial of a Hindoo widow of any other tribe, with the body of her deceased husband, with the view of her becoming a suttee.

Opinion of the Pundits of the Sudder Dewanny Adawlut in the Jogee Case; 23d May 1817.

The Hindoo law officer of the Dacca provincial court, in a bewasta delivered by him, has stated that women of the jogee tribe are not authorized by the Shaster to commit the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. In a bewasta delivered by the pundit of the sudder dewanny adawlut, holding a contrary opinion, they are said not to have specifically stated the authorities, according to the Shaster, which justify the practice in question. They were therefore required to furnish in the space of one week a bewasta, stating whether or not there were any authorities according to the Shaster, which expressly justify women of the jogee tribe, or of any other class of Hindoos, in committing the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. They were further required to mention those authorities, if they exist.

Having examined the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The Shasters do not enjoin any particular form to women of the jogee tribe, in committing the act of sahamarana; but that act is declared to be the special duty of such women as are devoted to their lords; and that devotion is exemplified by a widow's making choice of death after the decease of her husband. From time immemorial the last offices of both males and females of this tribe have been performed by burial; and for the accomplishment of the act of sahamarana the same rite has ever been resorted to. This practice has never met with any opposition. The tribe now known by the name of jogees, although not absorbed in devotion, are traditionally descended from that class of abstract mendicants termed Buhooduk and Purumhunsee. They were forbidden to burn, and enjoined to bury their dead. The injunction of burial is the only one which, according to the Shaster, can be legally applied to their descendants. The application of the same injunction would seem to be proper to widows who are desirous of performing the act of sahagumun. It is requisite that the act of sahagumun should be practised conformably to the manner in which the funeral rites of each tribe are practised. If this principle be denied, the funeral rites which have been in immemorial usage among the people of the jogee tribe must lose their validity.

The proofs of the above opinion are as follow:—

" She whose sympathy feels the pains and joys of her husband, who mourns and pines in his absence, and dies when he dies, is a good and loyal wife."

The following text of various moonshees contained in the Purawna Madheween, Nernuya Sindhoo, and other tracts:—

" Cremation, mourning and oblations of water, are not to be performed for him who has divested himself of every worldly desire, and is entirely absorbed in divine contemplation."

The following text contained in the Smriti Arthu Sara, Purawna Madheween, Nirnuya Sindhoo, and other tracts:—

" Let the corpse of a kooteechuk mendicant be burnt; that of a hunsa be cast into water; and that of a buhoodeh and purumhunsee be buried."

The following authentic text:—" The long established usages peculiar to a country, tribe, or family are to be respected; otherwise the people will be distressed."

(A true translation.) (signed) *W. H. Macnaghten*, acting d^r register.

(E).—Questions to the Pundits of the Sudder Dewanny Adawlut; 8th May 1817.

It appears from the report of the police darogah of Hemutabad, in the district of Dinagepore, that Basoodah, pullae, died on the 23rd Chyth, and was buried; that on the 25th of the same month, his widow Busturee, pullae, expressed a desire to burn with the body of her husband; and after giving notice to the police darogah, who took an agreement from the brother of the deceased for the maintenance of her children (a boy aged one year and a girl four years of age), on the 27th Chyth she took up the corpse of her husband from the earth and caused herself to be burnt with it on a funeral pile.

You are desired to state whether this practice is sanctioned by the Shaster? and if so, to mention any authorities for it.

Opinion of the Pundits of the Sudder Dewanny Adawlut on the Dinagepore Case; 23rd May 1817.

It appears from the report of the police darogah of Himmutabad, transmitted to the zillah court of Dinagepore, that a person named Bussoo Deo, pullee, died the 23rd of Cheyt, and was buried on that day; that on the 25th of the same month, his widow Bushee, pullee, formed the resolution of dying along with him; that she communicated her intention to the darogah, who took a security bond from the brother of her late husband, who therein engaged to take upon himself the care of her two children; the one a boy aged one year, and the other a girl aged four years; and that afterwards, on the 27th of the same month, the corpse having been dug up and placed on a funeral pile, which was lighted, the widow cast herself into the flames and was consumed along with that corpse.

It is required to know whether the Shasters authorize such a practice or not. In the case of its being legal, according to the Shasters, let the authorities be stated.

Having inspected the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The sahamarana, committed in the manner and at the time above specified, is a lawful act according to the Shasters; the proofs of which assertion are as follow:—

"Let such wives as are devoted to their lords, virtuous and pure, commit themselves to the fire with their husband's corpse."

A Pawranna Mantra.—"Let the person who performs the obsequies of the deceased husband perform those also of the widow who accompanies him, by ascending the same funeral pile." Buwishya Purawna.

(A true translation.) (signed) *W. H. Macnaghten*, act^{g} dep^{y} reg^{r}.

(F.)—Questions to the Pundits of the Court of Sudder Dewanny Adawlut; 21st March 1817.

1. In a case of sahamarana, or a widow's burning herself with the corpse of her deceased husband, are any and what rules prescribed by the Shaster for the manner in which the rite is to be performed; particularly as to the widow's ascending the funeral pile previously to its being lighted, or subsequently casting herself into the flame? And are the same rules applicable to persons of every cast? or if not, what are the distinctions prescribed for different casts? Give a full answer to this question, with authorities from the Shaster current in Bengal and the Western Provinces respectively.

2. Is it authorized by the Shaster to bind or restrain in any manner a woman who has ascended the funeral pile of her husband, by tying her down with cords or placing bamboos over her, or using any other means to prevent her escape from the pile? If there be any authorities for such measures state them at length.

3. Are any and what persons expressly authorized by the Shaster to assist a widow in burning herself with the body of her deceased husband, in a case of sahamarana? or on a separate pile in a case of annoomaruna? If so, state the authorities; or, if not, what aid is indispensably requisite to enable a woman to become a suttee, whether by ignition or by interment.

4. State at the same time whether any persons are expressly authorized by the Shaster to assist lepers, and others afflicted with incurable diseases, in putting themselves to death, as declared in a former bewasta (recorded the 7th August 1810), to be sanctioned in the Brahma Purawna, with respect to the suicide of the deceased persons themselves.

(Copy.) (signed) *M. H. Turnbull*, register.

(G.)—Translation of certain Questions proposed to the Hindoo Law Officers of the Sudder Dewanny Adawlut, regarding the burning of Widows, &c. and their Replies in conformity with the authorities current in Bengal and Benares.

Question 1.—In a case of sahamarana, or a widow's burning herself with the corpse of her deceased husband, are any and what rules prescribed by the Shasters for the manner in which the rite is to be performed; particularly as to the widow's ascending the funeral pile, previously to its being lighted, or subsequently casting herself into the flames? And are the same rules applicable to persons of every cast:

or if not, what are the distinctions prescribed for different casts? Give a full answer to this question with authorities from the Shasters current in Bengal and the Western Provinces respectively.

Answer.—There are certain rules, prescribed both by the practice and Shasters of Bengal, to be attended to in a case of sahamarana. Whatever rules exist relative to ascending the funeral pile previously or subsequently to its being lighted, extend equally to all classes. There are no distinct rules for the different classes. In certain villages of Burdwan, a district in Bengal, the following ceremonies are observed:—When women are desirous of dying with their husbands, in the mode termed sahamarana, they signified their intention of so doing, either previously or subsequently to the death of their husbands, by placing five couries under a mangoe tree, and (having walked three times round the tree, and having broken off a branch) by sitting down at the feet of their dying or deceased lords, at the same time continuing to hold the branch in their hands.

The following rules are universally observed in Bengal:—The woman about to perform the act of sahamarana, previously to ascending the funeral pile, must clothe herself in new apparel, and rub lac on her feet; she must also apply cotton dyed with lac to her hands, tying it on with red thread; on her forehead she must apply minium plentifully. She must separate her hair in front, and place two combs between the partitions. After having placed couries rubbed over with turmeric, and fried wheat, in a sieve, let her ascend the funeral pile, and scatter them on all sides.

The following ceremonies are prescribed by the Shasters current in Bengal:—Ablution, achumurrun or sipping water from the palm of the hand, the repetition of the sunkulph (or declaration); the invocation of the guardians of the eight regions of the world, the sun, moon, air, ether, earth and water, soul, day, night and twilight; the ceremony of walking three times round the funeral pile; the expression by a brahmin of the texts extracted from the Rig Vida and Poorawnas; the utterance of the salutation; and lastly, the ascending the funeral pile.

The authority which enjoins the above ceremonies is the Anlyeshlee Puthulee, "Fire being applied by the sons to the funeral pile of their father, let the woman who wishes to accompany her deceased husband, having bathed, sipped water from the palm of her hand, and turning towards the east, pronounce the sunkulph or declaration. Then having made the following invocation, 'I call on you, ye guardians of the eight regions of the world, sun, moon, &c. &c.' Having walked three times round the funeral pile, having made use of the prescribed salutation, let her ascend the funeral pile; the brahmins having first repeated this text, 'Om, let these women, not to be widowed, devoted to their lords, virtuous and beautifully adorned, enter the fire with the bodies of their deceased husbands.'" The authority of the Shoodhee Futwa also confirms the above, "The fire being applied by the sons, according to the girhya, or peculiar ritual of the deceased's family, having first bathed, the widow dressed in two clean garments, holding some cusa grass in her hand, sips water from the palm of her hand, bearing fruit, flowers, tila water, and three blades of cusa grass in her hand, the brahmin utters the mystic words 'Om Tatsut;' she then bows to Narayana with the usual salutation, and utters the sunkulph (or declaration.) She then invokes the guardians of the eight regions of the earth, the sun, moon, &c. to bear witness that she follows her husband's corpse on the funeral pile. She then walks three times round the funeral pile, and makes the customary salutation; and the brahmins having recited the text of the Rig Vida and Poorawnas, she ascends the flaming funeral pile."

The following rules are to be universally observed throughout Benares by women who are anxious to depart with their deceased husbands. On the demise of her husband, a woman must abstain from lamentation. Should she lament, she must refrain from the act of sahamarana. The following practical rules are observed by some dravida women. Having ascertained that her husband is dead, or on the point of death, the widow anoints herself with oil, bathes, clothes herself in red or yellow garments, applies an additional quantity of turmeric, &c. to her forehead, rubs her arms with sandal, applies collyrium to her eyes, eats curds and rice, and if this latter be not procurable sweetmeats and curds, chews betel nut, adorns her hair with red garlands, places a red necklace round her neck, ties a cloth filled with turmeric, sooparee and betel nut on her navel; at the time of quitting the house she looks with circumspection into the chambers of all her relations for the sake of prosperity; she scatters grains of rice over the house, and ultimately leaves it, carrying a cocoa nut in her hand. She then proceeds to the place of sacrifice, accompanied by various sorts of music, having previously worshipped the peculiar deities of the city or village. Such are the ceremonies generally observed.

The Rules prescribed by the Vedas are as follow :—

The widows of ahitagnees, or such as preserve the sacrificial fires, are enjoined to proceed to the burning place in close conjunction with the corpse and the three fires. The widows of anahitagnees are merely enjoined to remain on the road in close company with the corpses of their husbands. In the place where the corpse is deposited, the formula attendant on the ceremony must be expressed in the dual number; and the widow must be made to sit down at the same time. All the ceremonies that occur on the road are to be observed in the same manner. Having arrived at the place of burning, the widow must be laid on the funeral pile at the side of her deceased husband. If she be then destitute of the wish to perform the act of sahagumun, she must be lifted off. The widow being desirous of burning with the corpse of her deceased husband (provided he was an ahitagnee) is to be laid on the pile with its face upwards, and the sacrificial vessels having been applied to his members, the widow is to be laid upon him with her face downwards. At the time of applying the fire, the pile is to be lighted for both at once; and the formula on this occasion is to be recited in the dual number. The texts, propitiatory of Yama, are also to be recited in the same manner by him who officiates at the sacrifice, standing near the funeral pile. In the case of a widow of an anahitagnee*, the sacrificial vessels termed smarta being applied, the widow is to be laid beside the corpse. The remaining ceremonies are similar in both cases.

The authorities for the above opinion are the text of the Tricanda Munduree, "In crossing a river, in passing over a boundary, and in the interval between two boundaries, the fires should always accompany their owners." This passage is declared in the commentary to affect both husband and wife, as the ownership of the sacrificial fires extends to them both. The text of Apustumba, "Dying together, the pitrimedha is to be performed for them both at once; and the texts must be recited in the dual number."

The Nernuya Sindhoo quotes the text of Apustumba, which declares, that as the term Pitrimedha comprehends all ceremonies, including the act of cremation, all those ceremonies are to be performed for both at once. The same rule applies to a case of sahagamana, as to the case of both parties dying at the same moment. This appears from the text of Kupurdee, "Whenever a woman follows her deceased husband by ascending the flaming pile, the act of cremation will be simultaneous. The asthee kya, or ceremony of collecting the ashes, will be performed separately." The text of Apustumba ordains, that "the widow shall be placed on the right side of her deceased husband." If having arrived at the place of burning, she determine to burn, the ceremonies of depositing the widow, &c. must again be gone through. If she afterwards express a wish to rise, she must be lifted off; the two texts commencing with the word Oodursheree, having been previously recited. The commentary of Kupurdee on the above passage is as follows :—"In this interval, the officiating priest shall deposit;" that is to say, shall cause to be laid down the widow by the right side of her deceased husband, having recited the text commencing with the words "this woman." If the widow wishes to get off afterwards, the brother of the deceased husband, or some other brahmin, repeating the text commencing with the words Oodurshwee naree, shall lift her up. But if she subsequently refuses to rise, the fire is to be applied to both at once. The text of Apustumba, "An ahitagnee must be consumed with his three fires and sacrificial vessels." The text of Ashwalagama, "The widow of a man of the military tribe must be placed on the north side of him, together with his weapons; if she wishes to rise, the younger brother, or some other representative of her husband, or his pupil, or an old servant of the family, shall lift her up, pronouncing the text commencing with the words Oodurshwee naree." The following is the commentary of Purawna on the above passages :—"The body of the deceased being brought to the north of the fire, the head is to be turned to the south; the widow is to be made to sit to the northward of the corpse, and she, (thus lying to the north of the deceased, being devoid of courage), the younger brother of the husband, the disciple or old servant, shall salute and take hold of by the hand, repeating the texts Oodurshwee." The Nirnuya Sindhoo, "The younger brother of the deceased husband, or his disciple, shall raise up the terrified widow, laying to the northward of the deceased; the texts Oodurshwee, &c. having been repeated." In some villages situated in Benares, the following practices obtain among the widows of merchants and other traders :—The husband being laid on the funeral pile, she ascends it, placing the head of the corpse on her lap, when the fire is communicated.

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* Not an ahitagnee.

Some observe the following practice:— The deceased husband being laid on the funeral pile, and the widow being about to ascend it, she takes in the palm of her hands a lamp inserted in a vessel filled with ghee; and the skirt of her garments having taken fire from the flame of that lamp, she immediately ascends the pile. The lamp so used is termed the Mainkeen Deepa. The ceremonies practically observed, differ as to the various tribes and districts.

The rules to be observed in Benares, in conformity to the Purawnas current there, are as follow:—

The sunkulph, or declaration, is to be made, in which the time and place is to be noticed, being decked with minium and collyrium, &c. The widow is to bestow presents on the by-standers; then, having approached the fire, she adorns her wrist with five jewels, and applies a pearl ornament to her nose; she then invokes the fire, sacrifices to fire, Vishnu, Yumu, the earth, water, the wind, ether, Kalapa, Brahma, Roadree, by offering an oblation of clarified butter; she then walks three times round the fire, worships her household utensils; then, holding flowers in her hand, she invokes the fire and enters it. The authorities enjoining these practices are as follow:—The Nurnuya Sindhoo, adverting to the time and place, "Let the widow first make the sunkulph or declaration, intimating her desire that she may be equal to Arundhatt; and then distribute presents, accompanying that act with the text, 'May Luchesmee and Narrayuna, the depositories of constancy and truth, being pleased with these offerings, grant me undeviating constancy. I, anxious to obtain the favour of Luchesmee and Narrayuna, and desirous of constancy, present these offerings.' Let her then, having approached the fire, fold up five jewels in the skirt of her garment, anointing herself with collyrium, and apply a pearl ornament to her nose; then let her invoke the fire with this text, 'O fire! ever to be mentioned with the term Sueehu, all pervading and universal, conduct me to my husband by the path of constancy.' Let her, having offered an oblation of clarified butter, make a salutation to fire, as the lord of energy; to Vishnu, the lord of truth; to Yumu, the lord of justice; to Prethira, as presiding over the world; to the waters, as presiding over tastes; to the wind, as the lord of strength; to ether, as presiding over all; to Yumu, as presiding over justice; to the waters, as universal witnesses; to Brahma, as the lord of the Vedas; and to Roadree, as the lord of smushanus, or receptacles of the dead. Then let her, having thrice circumambulated the fire, worshipped her household utensils, and taken flowers into her hand, invoke the fire thus: 'O fire! thou secretly pervadest all beings; thou, O deity! knowest what mortals are ignorant of. Being afflicted with the dread of widowhood, I follow my lord; conduct me to my husband by the path of constancy.' Having uttered this text let her deliberately enter the fire."

Another extract from the Nernuyu Sindhoo*.

Question 2.—Is it authorized by the Shasters to bind, or restrain in any manner, a woman who has ascended the funeral pile of her husband, by tying her down with cords, or placing bamboos over her, or using any other means to prevent her escape from the pile? If there be any authorities for such measures state them at length.

Answer.—No authority permits any restraint to be used. An expiation is ordained for the widow who has slipped off the pile, both in the Shoodhee Futwa and Nunuyu Sindhoo. The same is to be met with in the text of Apustumba, Keepurdie and Ashwulagunu. In the text of Narayumu, its commentary, and in the Nunuyu Sindoo, mention is there also made of taking a woman off the funeral pile in the event of her being terrified, and of the persons by whom this is to be done.

The authority for the above opinion is the text of Apustumba, quoted in the Shoodhu Futwa and Nunuyu Sindhoo: "Whatever woman may have left the funeral pile, or slipped from it, through want of firmness, that woman will be purified from sin by undergoing the penance of praja putya."

The other authorities, in confirmation of the illegality of restraint, have been cited in the answer to the first question, treating of the manner in which the widow should be laid on the pile.

Question 3.—Are any, and what persons expressly authorized by the Shaster te assist a widow in burning herself with the body of her deceased husband, in a case of sahamarana? or on a separate pile, in a case of anoomarana? If so, state the authorities; or if not, what aid is indispensably requisite to enable a woman to become a suttee, whether by ignition or by interment.

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* This extract propounds a method for the artificial purification of women, by means of which they may be enabled to burn with their husbands, although even at the time of their death they were impure from a periodical cause; but it will not admit of a decent translation.

Answer.—The sons or next heirs of a widow are expressly enjoined to assist her in the acts of sahamarana or anoomarana. This opinion is in conformity with the authorities current in Bengal and Benares. The text of the Vishnu Poorawna, cited in the Shoodhee Futwa and Nunuyu Sindhoo, is confirmatory of the above: "The son, grandson, great grandson, brother's offspring, or descendant of Sapinda, are competent to the performance of obsequies, O prince." The text of Yajnia Vulkia, cited in the same authorities, "He who performs the obsequies of her deceased husband shall perform also those of her, who ascending the same funeral pile, accompanies him."

Question 4.—State, at the same time, whether any persons are expressly authorized by the Shasters to assist lepers, and others afflicted with incurable diseases, in putting themselves to death, as declared in a former bewasta (recorded 7th of August 1810) to be sanctioned in the Brahma Poorawna, with respect to the suicide of the deceased persons themselves?

Answer.—The sons or nearest heirs are enjoined to assist at such suicides, as appears from the text of the Chandog Purisheshta, quoted in the Shoodhu Futwa: "Then let the sons or others, having collected a large heap of sticks, place them in the shape of a funeral pile, in an even and clean piece of ground."

(A true translation.) (signed) *W. H. Macnaghten*,
acting deputy reg^{r}.

(H.)—Translation of a Bewasta received from Mutoonjoy, Pundit of the Supreme Court, respecting the burning of Widows, and other Sacrifices prevalent among the Hindoos.

The received authorities in Bengal are the Shoodhee Kowmoodee, Shoodhee Nunuyee, Shoodhee Munjuree, Pruyogee Sungsahee, Munjuree Smrite, Sara Vunvousth, Arnulu, Anoomarana Bibecku, Smrite Surbaswee, and the Shoodhee Karikur. The authorities received in the Mithila school, and in that of Benares, are the Metakshura, Dwitanirnuya, Shoodhee Chintamunee, Acharuburmitroduya, Nirnuya Sindhoo, Mudunee Pajatu, Jutta Mulla Bilas, Shoodhee Kula, Byjuintee, or a Commentary on the Sutra of Vishnoo, the Commentary on the Sutra of Goutumu, and the Nirnuyamritu. Those received in the south of India, are the Achara Madhunu, Smrite Arthusaru, Shoodhee Chundrika, Smrite Chundrika, and the Musingha Prusadee. Having consulted all the above-mentioned authorities, their contents (as far as may be necessary to reply to the four proposed questions) are here briefly noticed.

I shall first consider the principal ceremonies to be observed in the acts termed sahamarana and anoomarana. The Jutta Mullee Bilas, in treating of the special duties of women devoted to their husbands, has the following quotation from Munoo. "Let regenerate men, at the time they espouse a damsel, inform her that it is her duty to accompany her husband in life and death." The same authority, after having cited the texts of Munoo and Harita, proceeds, "and this is a duty common to all women who are devoted to their husbands, and have no infant children*." Hence, it would appear that all women, of whatever tribe, are competent to the acts of sahamarana and anoomarana; but the Shoodhee Futwa notices an exception in the case of anoomarana. "In the Bwadee Kulpaturoo, and in the Rutna Kuree, all women wishing for future happiness, on their own account, and on that of their husbands, and not being either pregnant or mothers of infant children, are declared competent to perform the acts of sahamarana and anoomarana. This opinion is grounded on the texts of Angiras, and those of the Brahmapooranee; but, in fact, a brahmunee is not at liberty to destroy herself in the mode termed anoomarana, because there is an express prohibition against her so doing. It is contained in the text of Goutaina, quoted in the Mitakshura, and in the Commentary of the works of Yajnianulka by Deoubodhee, reciting, that a bipra cannot depart ascending a separate funeral pile from that of her husband. Hence it follows, that the wives of brahmins are restricted to the act of sahamarana; while those of other tribes are permitted to practise both modes."

The following is an extract from the Anoomarana Liveka, "There is no anoomarana for the wives of brahmins." Paithinasi has observed, that "Brahma has prohibited all women of the brahmin tribe from following their deceased husbands in the mode called anoomarana; but that this has been ascertained to be a chief duty among women of other tribes. In some countries however, from local peculiarities, this prohibition has been unattended to; in the same manner, as in some places, marriage, although prohibited, is contracted with the daughter of a mother's brother."

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* This text is in the Juttee Mulla Bilas, but is not to be found in Minu.

Hence it appears, that a brahminee, generally speaking, is restricted to the act of sahamarana; but that, on account of peculiar local circumstances, she may accompany her husband in either of the modes. The widows of khetryas, baisyus and soodras, are competent to practise both acts, any where, and without restriction. But chastity is necessary to constitute this competency. Profligate women are incompetent. This appears from the following text: "To precipitate themselves into the fire, is the only duty of virtuous women, on the death of their lords." The word "only" here is introduced for the purpose of magnifying the merit of the act, called sahamarana. The following is the text of Bishnoo, quoted in the Shoodhee Futwa: "The husband being dead, let his widow either lead the life of a brahmachari, or ascend his funeral pile." And the text of the Muduna Rutna, and Smrite Sungrahu, quoted in the Nirnuya Sindhoo, is as follows: "Dissolute, pregnant, and degraded wives are not authorized to enter the fire with their deceased husbands; if they do so, degradation attaches to both parties." From the two texts above quoted, it appears clear that pregnant women, and such as have infant children; those who have been lately delivered, who are in their menses, or are unchaste, cannot ascend the funeral pile. The commentator on the Shoodhee Futwa has observed, that it is wrong to affirm that a bad woman is incompetent to the act of sahamarana, as there exists no prohibition against her; but on the contrary, the Mahabharut contains a precept in which the competency of such a woman is expressly declared. He cites the text, "Bad women, such as from evil disposition caused displeasure to their husbands, and acted in constant disobedience to their will, (if on their death they die along with them) they will become purified, even although the sacrifice may have been made from motives of love, anger, fear, or "delusion;" and he declares, that consequently women of bad character also are competent to the performance of the acts termed sahamarana and anoomarana. But many authorities, both ancient and recent, restrict the performance of these acts to virtuous women. It is not therefore correct to suppose otherwise, on the authority of so recent a treatise as the commentary on the Shoodhee Futwa. The verse above quoted, commencing with "dissolute," &c. is a sufficient proof that only women devoted to their husbands are competent to perform these acts, and not women of bad conduct. But the text of Bharata, commencing with "bad women," &c. which has been quoted, has been asserted in the Prethvichundra, to have been adduced solely with a view to extol the merit of the acts in question, by the application of an argument *a fortiori*. These acts are not necessary, but merely voluntary. The Metakshura says, "She who looks not to absorption, but seeks a paradise of temporary and inconsiderable happiness, may perform the act of anoomarana, as she would perform any other voluntary act." The word anoomarana* has the meaning of going *along* with the husband, and *after* him, as the prefix *anoo* has both significations.

It is said in the Jutta Mulla Bilas, that ascending the funeral pile is a voluntary act, and not an indispensable one, because paradise is held out as the reward of its performance. Therefore Bishnoo has stated an alternative in his text above quoted, commencing with "The husband being dead," &c.; and in the Metakshura it is said, that a great paradise will be the reward for ascending the funeral pile. The word abhyoodyu, here mentioned, is in signification a paradise calculated to afford a peculiar species of pleasure. This being the case, such women as place reliance on the Supreme Being, are desirous of absorption, and are eminently virtuous, should continue to live in the practice of austerities. The following text is extracted from the Metakshura: "While life remains, he from whose mind sin has been removed, by the performance of his enjoined and particular duties, who has acquired a habit of hearing, learning and contemplating, will obtain by dint of his divine knowledge, absorption with Brahma, on the external and incomparable happiness of the Divine essence. Life, therefore, ought not to be expended for the sake of arriving at a paradise of temporary and inconsiderable happiness." Few instances, therefore, are to be met with in the Poorawnas, and other authorities, of the eminently virtuous women of former ages sacrificing themselves, either by sahamarana or anoomarana. But the practice is frequent among modern women, whose desires are confined to such pleasure as the world can afford, and who contemplate with indifference the bliss of absorption. A great difference of opinion is now observed to exist relatively to this subject.

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* N. B. When hereafter used by itself it has both significations.

Vijnyaneshwur has stated the argument, quoting first the opinion of his adversary, "The act of anoogumun is unlawful, because it is forbidden in the Srutis to any person wilfully to abridge her or his life." He then refutes that doctrine, by making the signification of the Srutis to be, that no person, from a wish to obtain the reward of paradise, should be the means of precipitating his own end, provided he be desirous of absorption. He also put into the mouth of his adversary the following texts, to prove that a brahminee should not commit either anoomarana or sahamarana.

"A brahminee cannot do the act of anoomarana, as Brahma has prohibited it; but this is held to be a chief penance among other tribes." Let her benefit him (her deceased husband) by living; by dying she becomes a suicide. "Whatever brahminee follows her deceased lord, she, by her suicide, neither conveys him nor herself to paradise." These texts, however, he ultimately reconciles to his own opinion, by making them relate to the question of ascending a separate funeral pile, and adduces this text: "A bipra should not ascend a separate funeral pile."

Although in the Anoomarana Bivek, and other tracts, women are prohibited as well as men from committing suicide, as appears from the following text: "The slayer of a brahmin is not so flagrant a sinner as a suicide; nor is he who defiles the bed of his spiritual preceptor; nor is a drinker of spirituous liquors; nor is a thief."—Yet the operation of a general text is superseded by the occurrence of a special one; and in the following instance, "Let no animals be slain;" which text asserts a general law, which, however, is superseded by the injunction contained in the following: "Let beasts be sacrificed at the agneesoma festival." So the general text, declaring that self-murder is the most heinous of offences, is superseded by the following special text: "Let these women, not to be widowed, good wives, adorned with collyrium, with dry eyes, devoid of affections, and well ornamented, ascend the fire." The above is extracted from the Rig Veda. The Vishnoo Sutra ordains, "The husband being deceased, let his wife ascend the funeral pile along with him, or lead the life of a brahmachari. Let a virtuous wife reverence her husband while alive, and follow him when dead." Thus it appears from the authority of the Rig Veda, that the virtuous wife shall not be considered as a suicide. The Brahmapooran inculcates the same doctrine.

Moreover, against the practices of sahamarana and anoomarana, it is alleged, that the texts prescribing the performance of those acts do not extend to these times; and that, on the contrary, the words of Purasur, contained in the Adityapoorawna, expressly prohibits the practice in the kaliage. "Great sages have formally prohibited in the kaliage all sorts of violent death, such as those occasioned by precipitating ourself from an eminence into fire, from a tree, &c. &c. and this has been done with a view to the preservation of mankind." The unanimous opinion of virtuous men is considered authority equal to that of the Vedas. Now, as there is no other way of committing the acts of anoomarana and sahamarana than by entering the fire, (which is prohibited), the inference is drawn, that in the kaliage virtuous women even are not competent to those acts. But the refutation to that argument is to be found in the Nirnuya Sindhoo, which authority sanctions the acts of sahamarana and anoomarana, even in the kaliage; because it is stated in the Muha Bharata, that Gandharee and Madrunutee both destroyed themselves in the kaliage by the mode termed sahamarana; and because the act has been universally and immemorially respected. The act of sahamarana is, when a virtuous woman dies along with the body of her deceased husband by entering the flames after the pile has been lighted, or by ascending the funeral pile previously to its being set on fire. The act of anoomarana is, when she burns herself along with the sandals of her husband, or any other article used by him. Approved custom has realized both these acts. The Devita Murnuya states, that in the popular acceptation of the word "sahamarana," it means a woman's destroying herself by fire along with the corpse of her deceased husband; and that "anoomarana" means a woman's burning herself after the decease of her husband along with something other than his corpse, as a substitute for it, such as his sandals or any other articles used by him. These two terms having thus been defined, no mention is made in that treatise respecting the time at which the fire should be applied to the pile, whether it should be done previously or subsequently to the widow's ascending it. But the Shoodhee Kowmodee directs, that the widow ascending the funeral pile must enter the fire, her children or her parents having previously set fire to it. But when a widow ascends the funeral pile along with the corpse of her deceased husband, the fire is not to be applied to each of them at the same moment; because setting fire to the pile while their mother was yet alive, would subject the sons to the accusation not only of homicide but of matricide.

In the Shoodhee Munjiree it is stated, that the acts of sahamarana and of anoomarana are not to be performed by pregnant women, or by those unclean (from a periodical cause), nor by those who are mothers of infant children, nor by those who are supposed to be pregnant, nor by those lately delivered.

The Divita Nirnayu prohibits a widow from burning, provided either she or her husband may have committed an offence, subjecting either of them to degradation, and remaining unexpiated by their children.

Here an exception is made with respect to women who are unclean, or who have infant children. Also, by the text of Vrihat Nared, quoted in the Shoodhee Futwa, "Women who have infant children, such as are pregnant, such as have not menstruated, and such as are unclean, are not allowed, O princess! to ascend the funeral pile." The following is another text of Virhat Nareda, cited in the commentary to the Shoodhee Futwa: "Those having infant children, who are pregnant, who have not menstruated, and are unclean, cannot ascend the funeral pile." The phrase "have not menstruated," is interpreted in the commentary to signify, such as have not attained their tenth year*, or such as are supposed to be pregnant, who are declared incompetent to burn. The text of Vrihaspati, cited in the Shoodhee Kowmoodee, is as follows: "The mother of an infant shall not relinquish the care of her child to ascend the funeral pile; nor shall one who is unclean (from a periodical cause), or whose† time for purification after child-birth is not passed; nor shall one who is pregnant commit herself to the flames."

The Shoodhee Munjiree directs, that should the husband die on the 3d day of his wife's menstruation, the corpse is to be kept for one day longer, in order that she may be enabled to burn along with it. And the Bhavishya Purawna permits that the corpse be kept one night, if the third day of her uncleanness had expired when her husband died. The Anoomurum Vivek also directs, that should the husband die on the 3d day of her menstruation, the corpse is to be kept one night and burnt on the fourth day, the widow having bathed, consuming herself along with it; but if the husband die on the first or second day of her menstruations, the corpse must instantly be burned, and the faithful widow shall enter the fire, taking along with her the sandals or some other relic of her deceased husband. She must however wait until the fourth day, for the sake of being purified. The same rule is applicable to a widow whose husband died in a foreign country. Thus in the Agnee Poorawna, "Her husband having died in a foreign country, let the virtuous widow, taking his sandals, enter the fire: she will not in this case be accounted a suicide." Thus the text of Vyasu, cited in the Shoodhee Futwa, "Placing them on her breast, let her enter the flames." If the loyal wife be distant the journey of a day, and desire to die with her husband, his corpse shall not be burnt till she arrive. From this it appears that it is lawful to keep the corpse for a day and a night should the widow be desirous of burning with it; and that to burn with a husband who has been dead two, three, or more days, is an act not sanctioned by the Shasters.

In the Shoodhee Futwa it is ordained, that the mother of an infant shall not quit the care of her child to ascend the funeral pile; but she may do so if the care of the child can be otherwise provided*. In the Shoodhee Munjuree and Vyuvus Tharnaba, a child is termed bala until his fifth year, inclusive; because until that time, he is wholly dependent on his mother for support. This appears also from the following ordinance of great authorities: "Let her nourish her child five years." In the Vyuvustharnub, the act of entering the fire is declared allowable, also in the intercalary month; because it is a nimetlik act, or that which is incumbent on a particular occasion, and the postponement of which is impracticable.

Women who are unclean from a periodical cause, and those lately delivered, are prohibited from burning themselves; and their uncleanliness is declared to be the occasion of the prohibition. Hence it would appear that uncleanliness, resulting from any other cause than that of the husband's decease, is a bar to the act of anoomarana. This fact would further appear from the following text of the Shoodhee Karika, "A woman who is unclean from having lately been delivered; one who is pregnant or unclean from a periodical cause; one who has not obtained the age of menstruation, can never accompany their deceased husbands. The act of ascending the funeral pile, will be rewarded with a great paradise."

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* This is the only authority which attempts to fix the age women are declared competent to burn, after they have actually menstruated, and not before.

† In the original, "one lately delivered."

* Raghunandara is the only authority for this interpretation. The text of Vrihespate is as follows:— A woman having an infant child must not depart, abandoning the care of it; nor one impure from a periodical cause; nor one lately delivered. A pregnant woman must preserve the fœtus.

From this passage, the act is declared to be a voluntary alternative, and similar to the jateshtee or sacrifice on the birth of a child, performed from the exigency consequent on the occasion, as well as for the attainment of its reward. It has been argued that the act of sahamarana cannot be termed an alternative, on account of its superiority in point of merit to the act which is opposed to it, viz. that of leading the life of a brahmachari; for the latter arises merely from the exigency produced by the occasion; but the former act, viz. that of burning along with the deceased husband, is, in a great measure, voluntary; inasmuch as it is done with a view to the reward.

The above argument however is refuted, by adducing the following text: "And like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity." The meaning of this is defined to be, that a virtuous woman (whose husband being dead) refrains from forbidden actions, and devotes herself to pious austerity, shall ascend to heaven; (a reward therefore being held out equally in this case, it is voluntary as the other.) If it be asked how heaven can be obtained by the mere act of austerity; it is replied, that as many childless brahmacharies, who have avoided sensuality from their youth, have shared the bliss of paradise; so also shall childless women obtain that bliss by the same means. This fact has been expressly mentioned by Menu in his text, "Many thousands of brahmin youths who have died childless, after having practised austerities, have attained a celestial mansion, even though the man had slain a priest or returned evil for good, or killed an intimate friend: the wife not to be widowed who dies with him, expiates those crimes." The foregoing is the text of Harit, cited in the Nirnuya Sindhoo; but it is explained in the Prithwee Chundra to be merely an exaggerated mode of expression; because even the rite of burning is denied to a degraded person; *a fortiori*, therefore, the act of sahamarana is denied to his widow.

It appears from the Shoodhee Koumoodee, and other Shasters which treat of anoomarana, that the sons and others are enjoined to set fire to the pile; fire being communicated by the sons and others, and the pile being in a blaze, &c. &c.; "but from this text, whatever virtuous woman voluntarily determines to die with her husband," it appears that the assistance enjoined extends only to such as voluntarily came forward, but no such injunction is any where to be met with in the Shasters, as directs the tying down of a woman on a funeral pile with ropes or levers, with a view to prevent her escape should she subsequently be actuated by fear to this measure.

But directions are contained in the Nirnuya Sindhoo which virtually prohibit such practices, "Let her deliberately enter the fire, laying on the north side of her deceased husband; let her, if terrified, be lifted off by his younger brother or disciple, repeating at the same time the two formula, commencing with the word Oodeershwu." Although the assistance directed to be given by the sons, has reference to the time previous to her entering; yet it is not by that intended that they should cause her to enter the fire by persuasion, force, or other undue influence. The Mitakshura states, that the Shasters which treat of the act of sahamarana define the mode in which it ought to be performed, with respect to entering the fire, &c.; although, in pronouncing it to be rewarded by paradise, they make the act itself to be voluntary. With the exception of the rule which forbids the widow of a brahmin to burn on a separate pile from that of her husband, there is no other peculiar ordinance.

The following is the text of Apustumba, cited in the Shoodhee Futwa, Shoodhee Koumoodee, and various other authorities, "The widow who leaves the funeral pile, or slips from it through want of firmness, shall expiate that sin by undergoing the penance prujaputya."

It is common for people to avoid the society of such persons as have sinned in having quitted the funeral pile, after making the declaration; and thus nullifying their vows: but as such conduct is not justified by the Shasters, for the offence being expiated, we cannot attach to it the power of disqualifying from the society of mankind, as would be allowable in the case of the most heinous crimes. It appears that the Shasters do not, with respect to the case of sahamarana, make any distinction among the tribes, from the following text of the Mitakshura, "This is the duty of all women who are not pregnant, nor have infant children, including even chundalees." The practice observable among the jogees and others to die with their husbands, by burying themselves, is peculiar to them; but the peculiar customs of a tribe deserve to meet with respect. This custom appears moreover to be legal from the text of the Mitakshura, which, treating of the manner of making the sacrifice, says, "whether by ignition or otherwise."

From an examination of the authorities which treat of the subject under discussion, the following would appear to be the substance of the doctrines they contain.

The Vishnu Smrite, after having propounded an option in the text, "after the death of her husband, a wife must practise austerities or ascend the pile after him," proceeds, "and like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity." Here the alternative of leading an austere life being mentioned, and any objection adverse to it being removed by the comparison cited in the text; this alternative seems evidently to be recommended by the favoured side of the argument.

In the texts of Yogeeshwur, treating of the duties of women, there is no mention made of the practices of sahamarana and anoomarana.

The commentator Vijnianeahnur, in making his remarks on that part which treats of the duties of women, takes an opportunity of mentioning the acts of anoomarana and sahamarana, by introducing the instance related in the Muha Bharut, of the restlessly amorous dove who sacrificed herself on the death of her mate. He next declares it to be established from the authorities of Shunka, Angiras and Harita, that both these acts are rewarded with paradise. With a view of proving the legality of the act of anoogumun, he cites an argument against it, which he subsequently reconciles to his own opinion. His adversary alleges that the Srute prohibits any one from wilfully curtailing life through desire; and that consequently the act of anoogumun must be unjustifiable. He replies, while life remains there remains also an opportunity for the attainment of absorption, with the eternal incomparable happiness of the divine essence, by the acquisition of holy knowledge. On this account it has been forbidden wilfully to shorten existence. But in a person who is careless about absorption, and who is desirous to attain a paradise of temporary and inconsiderable bliss, the act of anoogumun is justifiable as is the performance of any other voluntary act; but from this reasoning it appears evident, that the leading a life of austerity is preferred as the superior alternative, and that the act of anoogumun is held to be of inferior merit.

In conformity with this mode of considering the question, some have asserted that the injunction to perform the act of anoogumun extends to such women only as are impelled to commit suicide, in defiance of the prohibition of the Shasters, from the violence of their desires to attain paradise; in the same manner as the particular incantation used for the destruction of an enemy, is enjoined to such men only as are impelled to destroy a fellow-creature, in defiance of the prohibition, through implacability of their anger.

On the subject of anoogumun, the Shasters exhibit a great variety of opinions; but no difference prevails with regard to the propriety of leading a life of austerity. The difference of opinion may be traced to this source: The followers of Mimangsuk's philosophy assert, that killing, although (abstractedly considered it is a sinful act), yet ceases to be sinful if enjoined by any particular Shaster. The adherents to the Sankhya system, on the other hand, are of opinion, that wanton killing is sinful and superinduces punishment; but if sanctioned by the law is productive both of reward and punishment[*]. In the opinion of the former therefore, as each mode of conduct is attended with the same reward, to die by anoogumun or to live as a brahmachari is optional. In the opinion of the latter, to live as a brahmachari only is allowable, and not to die by anoogumun, as that act involves the crime of suicide.

According to the doctrine inculcated by the Vedasta, Kamya acts, that is to say, those which are voluntary and performed with a view of reward, are to be avoided in as great a degree as those which are forbidden.

The species of suicide therefore termed anoogumun, being voluntary, ought, according to that doctrine, also to be avoided. Moreover, the following tale has been extracted from the Poorawnas by Calidasa:—"When Kundurpu was reduced to ashes by the fire of the anger of Shwu, the virtuous Rutee, his wife, formed the resolution of accompanying him. With this view, she prevailed on Mudhoo, a friend of her deceased husband, to prepare the pile and apply the fire; but just as she was about to perform the sacrifice, she was prevailed upon to desist by the gods, who, in a voice from heaven, held out hopes to her of a reunion with her departed lord."

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[*] Because the sin of wantonly killing still remains. This is one of many instances which might be adduced of an act being (according to the Hindoo metaphysicians) legal, though immoral. According then to the Sankhya system, the act of anoogumun is laudable, in a temporal point of view, inasmuch as the law declares it attended with a temporary reward. In a spiritual point of view, it is held to be sinful, inasmuch as it involves the crime of suicide. The spiritual law appears among the Sankhyas to supersede the operation of the temporal one. The argument of the Mimangsut philosophers, on the other hand, is, that the act of anoogumun, although abstractedly sinful, (yet the general law prohibiting it being superseded by a special law enjoining it), it becomes laudable. By the Vedasta it is decidedly prohibited.

From the above it would appear, that not the slightest offence attaches either to the women who depart from their resolution, or to those who persuade them to relinquish their intention.

In the Bhagaruta also it is recorded, that Kripee (the widow of Dronacharya) did not accompany her deceased husband on account of the extreme affection she bore her infant son; and yet she was never considered culpable. It is therefore perfectly legal, and in every respect unexceptionable in others, to endeavour by the allurements of worldly pleasures, or by means of any other inducements, to dissuade a widow from the intention of sacrificing herself which she may have formed; nor is she at all culpable should she be attracted by affection for her children, or any other worldly tie, from the fulfilment of her resolution.

As the act of anoomarana is purely voluntary, it cannot be an ordinance of the Shasters. A thousand shasters are not capable of inducing death; for that is an event universally dreaded by the human species.

The directions of the shasters on this head apply only to such as are afflicted with pain arising from disease or separation, as consider death preferable to the sufferings they endure; and come forward, voluntarily, with a firm resolution, of putting a period to their existence. The act of dying is not enjoined; but merely the mode of it, as entering the fire, falling from a mountain, &c. The Shasters say, if you are obstinately bent on death, at all events, put an end to yourself by such and such means; as a father, after all his admonitions to the contrary, had failed of producing the desired effect, would point out to a son, who was obstinately bent on visiting a distant country, the proper path he should pursue. These observations apply equally to the suicide, (effected by falling from a mountain, drowning, &c.) in the case of persons afflicted with incurable diseases.

(A true translation.) (signed) *W. H. Macnaghten*, act^{g} dep^{y} reg^{r}.

(I.)—Question proposed to the Pundits of the Sudder Dewanny Adawlut.

The papers connected with the case of Sohawun (as transmitted by the provincial court for the division of Benares) who was indicted on the charge of burning his father Akbar, on account of his being grievously afflicted with leprosy; as also, the papers connected with the case of Pertaub, who was indicted in the aforesaid court on the same charge, are delivered to the pundits of the sudder dewanny adawlut. They are desired to inspect the proceedings, and after an attentive consideration of the circumstances contained therein, to state whether or not the aforesaid Sohawun and Pertaub were justified by the Shasters in the commission of the acts above specified.

Reply to the above Question, recorded 7th August 1810.

Having perused the proceedings in the above cases, we proceed to submit a reply to the best of our ability.

It appears that Akbar being afflicted with a severe and incurable leprosy, with a view of promoting his spiritual welfare by entering the fire, as enjoined by the Shasters, ordered his son Sohawun to dig a pit and to fill it with fire; and that the fiery pit being accordingly prepared by the son, the father cast himself into the flames and expired. In this case no culpability attaches to Sohawun the son.

It appears also, that in the same manner Pertaub prepared a flaming pit, in conformity to an order received from his father to the above effect. In this case likewise the son Pertaub is not blameable; whether he pushed his father into the fire, having received his commands to do so; or whether his father cast himself into the flames. The above opinion is in conformity with the law as prevalent in Benares; and the authorities in support of it are as follow:—

Extracts from the Bramah Poorawnee. "Let the man who is afflicted with a grievous and incurable disease enter a burning fire, or procure his death by starvation, or by plunging into unfathomable waters, or by precipitating himself from an eminence, or by ascending to paradise by a respectful pilgrimage to the Himalaya mountains. Whoever relinquishes life (under these circumstances) by precipitating himself from the sacred linten tree at Pryage, (Allahabad), or his time being come destroys himself, that high-minded person shall receive a great reward in a future state, and shall not be considered a suicide. Even although he may have been a great sinner he shall meet with supreme bliss in paradise." The privilege of practising the above-mentioned austerities is extended to the human species in general, without restriction either in regard to sex or tribe.

(signed) *Sree Chitrapute Surmuna,*
Sree Chutur Bhooj Surmuna.

(N° 10.)

(J.)—N° 7.—A Regulation for maintaining an observance of the Restrictions prescribed by the Shaster in the burning of Hindoo Widows on the Funeral Piles of their Husbands, or otherwise.

It is an invariable principle of the British government to protect the whole of its subjects in the free exercise of their religion, and in the performance of their religious ceremonies, as well as to show a just regard of established customs and usages, even in matters not directly connected with religious worship and duties. In pursuance of this fundamental principle, which has uniformly influenced the administration of the British government in India, the Hindoo inhabitants of Bengal, and the other provinces subject to this Presidency, have experienced a complete toleration in the performance of the rites of *sahamarana* and *anoomarana*, by which, under certain restrictions prescribed in the Shaster, a faithful widow, unwilling to survive her husband, and desirous of becoming a *suttee* on his death, is permitted (though not enjoined) to burn on his funeral pile, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent, on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile with the turban, sandals, or some other relic of the deceased. The suicide in these cases is not indeed a religious act, nor has it the sanction of *Menu*, and other ancient legislators revered by the Hindoos. On the contrary, *Menu* declares, that "a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity*." The texts of *Yama* and *Catyayana*, quoted in the *Vivada Bhangarnana* (or Digest of Hindoo Law,) "on the duties of widows choosing to survive their husbands," are also to the same effect†; and Vrihaspati adds‡, "whether she ascend the pile, or survive for the benefit of her husband, she is a faithful wife." It is moreover the evident duty of a mother to nourish her children who may require her maternal care; and accordingly it is further declared by Vrihaspati ||, that "the mother of an infant child may not relinquish the care of her infant to ascend the pile." It appears also that some authors have condemned the suicide of widows altogether, as coming within a general prohibition against the wilful abridgment of human life; and proceeding from a desire of future sensual enjoyment, in preference to the more pure and perfect state of beatitude, promised for a life of virtue and piety. The practice thus condemned, however, though relinquished in Tirhoot and some other districts, having continued to prevail in a greater or less degree in different parts of the country, especially in the province of Bengal, the government, actuated by its general principle of toleration, however anxious for the voluntary discontinuance of a custom so repugnant to the feelings of humanity, deemed it proper, after ascertaining from the pundits of the sudder dewanny adawlut, the rules and restrictions prescribed by the Shaster on the subject, to authorize the interference of the public officers, so far only as appeared absolutely necessary, under experience of gross abuses and irregularities, for maintaining a more strict observance of the ordinances of the Hindoo law. These ordinances require that the sacrifice be, in all instances, perfectly voluntary; that the widow be of a competent age to judge and choose in matters of so much consequence to herself and children; that no drugs be administered to stupify or intoxicate her, and that no means of restraint be used to prevent her quitting the pile, if her resolution should fail, after having ascended it; but on the contrary, that she ought to be lifted off the pile in such cases, and allowed to return to her family; who are forbidden to maltreat her, or refuse to associate with her; on this account a penance only being enjoined, when she may retract her intention, after pronouncing the sunkulph and performing other ceremonies. It is further expressly declared in the Shaster, that women in a state of pregnancy or impurity, as well as those having infant children, shall not be permitted to burn; though a single commentator on the text of *Vrihaspati*, before cited, has expressed his opinion, that "if the infant can be nursed by any other person, in that case the mother is entitled to follow her deceased husband." Further, the wife of a brahmin is prohibited by the Shaster from burning on any funeral pile

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* Text CXLI, cited in the Digest of Hindoo Law, book 4. chap. iii. sec. ii.

† Texts CXLIV and CXLV.

‡ Text CXXXII.

|| Text CXXVIII.

(chite) except that of her husband; and if the widow of a person of any other tribe, who may be absent from her husband at the time of his death, omit to perform the rite of *anoomarana*, on receiving information of his decease, she is not permitted to do it at any subsequent period. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules and restrictions; some in a state of pregnancy, or of so tender an age that they could not exercise a sound discretion; others stupified or intoxicated, so that they knew not what they were doing; and many were prevented from retracting a hasty resolution, by being tied down with cords or pressed with bamboos to the pile, so that they could not avail themselves of the liberty expressly allowed by the Shaster. These and other abuses, which had no legal sanction, and violated every principle of justice and humanity, compelled the government to adopt measures for guarding, as far as possible, against a recurrence of them; by directing the police officers on receiving intelligence of an intended suttee to repair to the spot, and make such inquiry as might be requisite to ascertain the competency of the widow under the provisions of the Shaster to devote herself, as well as to use all practicable means for preventing any compulsion or other irregularity in performance of the act. Circular orders to the magistrates and police officers were accordingly issued for this purpose by the court of nizamut adawlut, with the sanction of the Governor General in Council, in the months of April 1813, and January 1815; and Sanscrit copies, with translations in the vernacular languages, of the bewastas of the pundits of the sudder dewanny adawlut, were at the same time transmitted for full and general information of the grounds on which the instructions to the police officers were founded. The object of these instructions has however been partly frustrated by the omission of the families of persons, about to perform the rite of *sahamarana* or *anoomarana*, to give timely notice to the police darogah or other police officer of the jurisdiction; which has in many instances prevented his attendance, and the possibility of ascertaining whether the ordinances of the Shaster have been duly observed or otherwise. It is therefore indispensably necessary to require that previous notice be given to the local police officer in every instance of an intended *suttee*; and the Governor General in Council has judged it proper to take the occasion of promulgating, by a Regulation, the rules established for the guidance of the magistrates and police officers, in maintaining a strict observance of the provisions of the Shaster, relative to the burning of a Hindoo widow with or without the body of her deceased husband; declaring, at the same time, the substance of the principal restrictions contained in the Shaster, as expounded by the pundits of the sudder dewanny adawlut, and others of equal authority. The following rules are accordingly enacted, to be in force from the time of their promulgation, throughout all the provinces immediately subject to the Presidency of Fort William, and to supersede all former rules and orders which have been issued upon the subjects therein mentioned.

II. *First.*—Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile by the rite of *sahamarana*; or if absent from him, and she be not the wife of a brahmin (who is forbidden to ascend a separate pile) may on receiving information of his death, desire to perform the rite of *anoomarana*, in the manner prescribed by the ordinances of the Shaster, and her situation may be such as to admit of her becoming a *suttee* under the restrictions contained in the Shaster, and declared in this Regulation, the principal persons of her own family or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice not enjoined as a religious or conjugal duty, but permitted only under certain circumstances as a voluntary and optional act, shall cause notice of her intention to be conveyed as speedily as possible to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarana* or *anoomarana*; and such rite shall not on any occasion be performed or commenced without the previous knowledge and attendance of the police darogah, or other local police officer, or the attendance of the thannah mohurrir or jemadar, or without allowing full and sufficient time for such attendance after notice given, under penalty of all persons concerned in the irregular act being liable to a criminal prosecution before the zillah or city magistrate; and in cases of an aggravated nature, before the court of circuit.

Second.—If it appear in any instance after the promulgation of this Regulation, that a widow has been burnt without previous notice to the local police officer, as required by this section, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case; and all persons convicted of having taken any active part therein shall be deemed guilty of a misdemeanor, and be punishable by fine and imprisonment under the general powers of the magistrate; or if it appear that the widow had not attained her 16th year, or was not qualified to become a *suttee* under the provisions of the Shaster, and the rules declared in this Regulation, the offenders shall be committed for trial before the court of circuit, who, on conviction, will pass sentence upon them according to the nature and criminality of their offence; or if the case be referable, under the general Regulations, to the nizamut adawlut, will refer it for the final sentence of that court.

Third.—The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officers as required in the first clause of this section, shall also be liable to fine and imprisonment on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

III. The police darogahs, and all other officers of the police, are required to use every means in their power to obtain the earliest information of any intention to burn a Hindoo widow on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information, which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding section, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of sahamarana or anoomarana until the police darogah or other principal police officer have been duly apprized and allowed sufficient time for his attendance, or that of the thannah mohurrir, or jemadar.

IV. Whenever a police darogah, or other principal officer of a police jurisdiction, may receive information of an intended suttee under either of the two foregoing sections, he shall, with the least possible delay, proceed himself to the spot; or if unable to go in person, shall depute the thannah mohurrir or jemadar, accompanied by a burkundauze of the Hindoo religion, to ascertain from the widow herself, and by every other practicable and proper means of inquiry, whether she have attained the 16th year of her age, and be in all other respects competent under the restrictive ordinances of the Shaster, declared in the preamble and sequel of this Regulation, to perform the intended rite of sahamarana or anoomarana; as well as whether she have given her free and full consent thereto, and be still desirous of the performance of it; in default of which, it is not sanctioned by the Shaster, and will be unlawful under the provisions of this Regulation.

V. The police officers, who may proceed to make the local inquiry directed in the preceding section, shall take with them a copy of this Regulation, and shall communicate the contents of it as far as may be necessary in each case to the widow, and to any persons of her own family or that of her husband who may be with her. They shall especially be careful that the widow is fully apprised of the liberty allowed her by the Shaster, and of the encouragement given to a life of virtue and piety, as declared by the authorities cited in the preamble to these Regulations.

VI. The result of the prescribed inquiry shall be taken down in writing, in the presence of three or more creditable persons, unconnected with the family of the widow or her husband; and shall be attested by their signatures. The particular points to which the attention of the police officers should be directed, will be suggested by the circumstances of each case, considered with the several restrictions under which the rites of sahamarana and anoomarana are allowed or forbidden, as stated in this Regulation. They shall, however, in all cases ascertain and specify in their report, for the information of the magistrate, the name, age and cast of the widow; the name, cast and profession of her husband, and the date and place of his death; whether the widow, as far as is known, be in a state of pregnancy, or in any situation which, under the ordinances of the Shaster, disqualifies her from becoming a suttee; whether she have any young children, and their respective names and ages; and lastly, whether she appear to be in a sound state of mind; and, on being questioned, have deliberately and freely, without any apparent influence of others, expressed her full consent and desire to perform the awful act of self-devotion according to the established rites.

VII. *First.*—The circumstances under which Hindoo widows are restricted from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are specified for the guidance of the magistrates and police officers, as well as for general information, in the following clauses of this section.

Second.—If the widow at the time of her husband's death have not attained the age of puberty, viz. her 16th year, which is the age of maturity prescribed by the

Shaster for legal competency in all civil transactions, and is therefore the lowest age at which a young woman can be supposed capable of judging and acting for herself in a matter of so much importance as that of sacrificing her life.

Third.—If the widow, at the time of her husband's decease, be pregnant, or her pregnancy be doubtful; or, at the time of her performing his obsequies, she be in a state of bodily impurity, whether after child-birth, or from a periodical cause.

Fourth.—If the widow have an infant at the breast, or in the first stage of infancy, (during which he is termed koomara), viz. to the end of the fourth year.

Fifth.—If she have a child or children in the second stage of infancy, (when they are distinguished by the name of sisoo or shishoo), viz. from the commencement of the fifth to the end of the seventh year, and no person of sufficient responsibility be found to engage for the maintenance of such children.

Sixth.—If the widow be a brahminee (the wife of a brahmin) she cannot perform the rite of anoomarana, it being expressly declared in the Shaster, that "the wife of a brahmin must ascend no other pile than that of her husband."

Seventh.—If the widow of a person of any other tribe, who may be absent from her husband at the time of his death, do not perform the rite of anoomarana immediately on becoming acquainted with his decease, she is not considered a *patribrata*, (or devoted to her lord), and is not at liberty to burn at any subsequent period.

Eighth.—In like manner a widow present with her husband at the time of his death, and not then performing the rite of sahamarana, whether from a legal impediment or otherwise, is not allowed to burn at a future period.

VIII. Under the distinction stated in the fourth and fifth clauses of the above section, if the widow have a child at the breast, or in the first stage of infancy, viz. under four years of age, she is restricted from burning on the funeral pile of her husband, or on a separate pile. If she have no infant of so tender an age, but have a child or children in the second stage of infancy, which extends to the end of the seventh year, she is also restricted from leaving her children to become a suttee, unless some responsible person or persons will engage to provide a suitable maintenance for them; in which case, previous to the rites being performed, an engagement is to be executed in duplicate, on stampt paper, according to the form N° 1. annexed to this Regulation; one counterpart of which shall be delivered to the nearest of kin of the child or children therein referred to, or to some other proper person on the spot; and the other shall be transmitted, with the police officer's report of the case, to the magistrate.

IX. The police officers who may be employed to make the inquiry, directed in the case of an intended suttee, are required to give particular attention to the circumstances specified in the two preceding sections; and, in the event of its clearly appearing, from the result of their investigation, that the widow is not competent, under any of the restrictions stated in this Regulation, to perform the proposed rite of sahamarana or anoomarana; or, though competent, is not perfectly willing and desirous to perform the sacrifice, in which case to proceed with it would be unlawful and criminal, they shall declare the illegality of proceeding therewith to the family of the widow, and of her husband, as well as to all other persons assembled on the occasion; and shall publicly forbid the ceremony, with a notification, that if persisted in after such prohibition, they will be liable to a criminal prosecution and punishment. The police officers shall, at the same time, be careful to explain the specific grounds on which the performance of the rite is forbidden; and that, whilst it is the uniform principle of the British government to allow the most complete toleration to every class of its native subjects, in all matters connected with their religion, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be permitted beyond the extent of the rules and restrictions prescribed by the Shaster.

X. If, notwithstanding a public prohibition, as directed in the foregoing section, the persons assembled should proceed to burn a woman with or without the body of her husband, in opposition to this Regulation, the police officers present shall adopt all practicable measures for preventing the illegal act; and shall as soon as possible transmit, for the information and orders of the zillah or city magistrate, a full report of the case and of their proceedings, with the names of all persons actively concerned who may not desist on the requisition of the police darogah, or other principal officer of the police on the spot. The magistrate, on receipt of such reports, shall institute a full inquiry into the circumstances of the case; and all persons who may appear to have been guilty of any wilful act of criminality, done in opposition to the provisions of this Regulation, shall, according to the nature and degree of the offence, be punishable on conviction by the magistrate, or committed for trial by the court of circuit under the general Regulations in force for the administration of criminal justice. Provided, however, in all such cases, if the woman have been actually burnt in defiance of the rules prescribed by this Regulation, it shall not be competent to the magistrate to pass sentence upon any person convicted of having been concerned in the offence, but all such offenders shall be committed for trial before the court of circuit.

XI. If it appear from the prescribed inquiry of the police officers that the widow, proposing to devote herself on the funeral pile of her husband, or on a separate pile, be above 15 years of age, and in every other respect competent to become a suttee under the restrictions declared in section VII. of this Regulation, and in the case of her having children above four, but not exceeding seven years of age, if an engagement for their suitable maintenance be executed by some responsible person or persons in pursuance of section VIII. and the widow, without any undue influence, and in full possession of her faculties, continue to declare herself willing and desirous to become a suttee, the police officers shall not interfere to prevent the performance of the rite, whether of sahamarana or anoomarana, in the mode prescribed by the Shaster; and any persons authorized to take part in it, provided it be regularly conducted according to the Shaster, shall not be liable to a criminal prosecution. By a bewasta from the pundits of the sudder dewanny adawlut, it appears that the books of the Shaster, which are held most authoritative in Bengal, direct the widow to ascend the funeral pile of her husband after fire has been applied to it by the son of the deceased; and the reason assigned is, that the son would otherwise be guilty of the crime of matricide. The same mode is also practised by persons of the shoodra cast in Benares, and the Western Provinces. But persons of the three higher casts in those provinces, considering it necessary that the funeral obsequies of the husband and wife should be simultaneous, allow the widow to ascend the pile, and place herself by the body of her husband, before the application of fire. It is, at the same time, expressly directed, on the authority of a passage in the Vedas, "that if the widow, after being laid on the funeral pile of her husband, be not desirous of performing the act of *sahagamana*, she mus. be lifted off." It is not the intention of government that the public officers should interfere in requiring any particular mode of performing the rite of sahamarana or anoomarana; but that every class of Hindoos, in the whole of the Company's territories, should, in the manner of performing these rites, be left to follow the established authority and usage of the province in which they reside. The pundits have declared, however, that "no authority permits any restraint to be used," on the person and liberty of the widow, by fastening her with cords to the pile, or pressing her down with bamboos, or in any manner preventing her at any stage of the transaction from retracting her intention to burn, if she be desirous of so doing, as expressly authorized by the Shaster. The police officers therefore, who may attend the rite of a suttee, shall remain on the spot till it is completed; and shall be vigilant to prevent any compulsory process not sanctioned by the Shaster, as well as to afford the widow the fullest protection and facility if she should be disposed to return to her house and family.

XII. *First.*—The pundits of the sudder dewanny adawlut, in a bewastah which was circulated to the magistrates and police officers on the 4th January 1815, have stated, that "if a woman declare her intention of burning, but afterwards recede from her declaration, without having pronounced the *sunkulph* and performed other ceremonies, she is not enjoined by the Shaster to undergo any parashchit or penance; neither is there any thing contained in the law prohibiting her relations from associating with her;" also, that "if a woman, after pronouncing the sunkulph and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity by undergoing a *paraschit*, which is commutable according to usage, and her relations may then associate with her."

Second.—The families of widows, and all other persons, are required to pay due regard to the above exposition of the Shaster; and any wilful deviation therefrom, tending to the degradation and injury of a widow who may have relinquished her intention of self-devotion, is hereby made punishable as a misdemeanor, by fine and imprisonment, on conviction before the zillah and city magistrate.

XIII. In every instance of a suttee which may take place with the knowledge of the police officers, the police darogah or other officer present shall be careful to record a full statement of all the circumstances of the case for the magistrate's information; and a report in each case shall be transmitted as soon as possible to the magistrate, accompanied with the engagement executed in pursuance of section VIII. when any such engagement may have been taken. The police darogahs shall also send, with their monthly reports to the magistrates, a monthly statement of the suttees that have taken place within their jurisdictions, or which may have been prevented from taking place by the interposition of the police officers, to be prepared according to the form N° 2, annexed to this Regulation.

XIV. It having been ascertained that the Shaster contains no authority for a practice which has prevailed among the jogee tribe in some parts of the country, especially in the district of Tipperah, of burying alive the widows of persons of that tribe who may desire to be interred with the bodies of their husbands; and such practice therefore appearing to be equally illegal and inhuman;—it is hereby positively interdicted. The magistrates and police officers in every district, where the practice above-mentioned has been known to exist, shall be careful to make the present prohibition as publicly known as possible; and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive in opposition thereto, he shall be apprehended and brought to trial for the offence before the court of circuit. The magistrates and police officers are further directed to use all practicable means for preventing any such illegal act; and an attempt to commit the same after the promulgation of this Regulation, though not carried completely into effect, shall on conviction be punishable by the zillah or city magistrate, or by the court of circuit, according to the degree of criminality and circumstances of the case.

XV. With a view to prevent the operation of any interested motive, in promoting the illegal and criminal destruction of the lives of women, by burning or burying them alive, in opposition to the restrictions and prohibitions contained in this Regulation; it is hereby declared, that if in any case it be established by judicial inquiry, that a woman has been burnt or buried alive after the promulgation of this Regulation, contrary to the rules therein prescribed, any property which may have devolved to the widow on the death of her husband, or which would have devolved to her if she had not been so burnt or buried alive, shall be at the disposal of government.

XVI. Besides the usual versions in the Persian and Bengalee languages, a translation of this Regulation shall be made and printed in the Hindoostanee language and Nagree character. A sufficient number of copies in the Persian and Bengalee languages shall be transmitted to the magistrates of the provinces of Bengal and Orissa, and in the Persian and Hindoostanee languages to the magistrate of Behar, Benares, and the Western Provinces. On receipt of these versions, the magistrates shall cause them to be published at their respective cutcherries, and at the cutcherries of the several police officers and moonsiffs, within their respective jurisdictions, for general information.

(signed) *W. H. Turnbull*, register.

N° 1.—Form of Engagement to be executed on the stampt paper prescribed by Section XI, Regulation I, 1814, viz. on paper bearing a stamp of 8 or 16 rupees, according as the sum specified in the engagement may be for 5,000 or 10,000 rupees.

Whereas Mussumaut, the widow of ____________, is prohibited from devoting herself as a suttee, unless some person or persons shall engage to provide a suitable maintenance for her child (or children), named ____________ and aged ________. I (or we) do hereby engage and bind myself (or ourselves) and my (or our) heirs in the sum of 5,000 (or 10,000) sicca rupees, to maintain and educate the said child (or children) in a manner suitable to his (her or their) rank and condition in life; and to act in every respect towards the said child (or children) as a guardian and father.

In the event of any failure or neglect on my (or our) part in fulfilling the engagement thus voluntarily undertaken, on proof thereof before the zillah or city magistrate, the sum above specified will be demandable from me (or us) and my (or our) heirs, and if not paid on demand will be recoverable by order of the magistrate from any property belonging to us; and shall be at the disposal of government for the benefit of the child (or children) above-named; or to be appropriated in such manner as the Governor General in Council, on a report of the circumstances of the case, may judge it proper to direct.

Note.—This engagement is to be executed in the presence of the principal police officers who may attend the proposed suttee, to be signed by the party or parties executing the same, and to be attested by two or more credible witnesses, as well as by the police officers. If there be only one child to be provided for, the sum of 5,000 rupees is to be inserted in the engagement, or 10,000 rupees if there be two or more children.

N° 2.—Statement of Suttees ascertained to have taken place within the Police Jurisdiction of ____________ , during the month of __________.

Name and Cast of the Widow.	Her Age.	Name and Cast of her Husband.	Date of Husband's Death.	Date of Suttee.	REMARKS.

N. B.—Any particular circumstances, which may appear to deserve notice, should be inserted in the column of remarks.

Any instances of women having been prevented by the police officers from becoming suttees, in pursuance of this Regulation, should also be stated at the foot of the report, or on a separate paper, with a recital of the circumstances of each case, and the grounds on which the suttee was prohibited.

(signed) *M. H. Turnbull,* register.

N° 8.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Acting Chief Secretary to Government.

Sir,—In continuation of the report submitted to government on the 25th ultimo, I am directed by the court of nizamut adawlut to request you will lay before the honourable the Vice President in Council, the accompanying copy of a letter addressed by the magistrate of the city of Benares to the Benares court of circuit on the 23d July 1816, (but not forwarded to the nizamut adawlut with the statement of suttees in 1815, to which it refers), together with translations of the two bewastas which accompanied it.

2. The court direct me to observe, that the four additional rules proposed in paragraphs 8, 9, 10 and 11 of the magistrate's letter, the last, (viz. that specified in paragraph 11), has been included in substance in the 7th clause of section VII. of the Regulation submitted to government on the 25th June.

3. The object of the first additional rule proposed by Mr. Bird (in paragraph 8), is, the court think, sufficiently provided for by section II. of the Regulation, requiring previous notice to the police darogah or other principal police officer of the jurisdiction. And the court are apprehensive that an inconvenient delay would arise, in some instances, if the previous permission of the magistrate were required, as suggested by Mr. Bird. The police officers, however, might be instructed to send immediate notice to the magistrates whenever they obtain information of an intended suttee, with a view to enable the magistrate to adopt any special measures of precaution that may appear requisite and practicable.

4. The subject of the second additional rule (in paragraph 9 of the magistrate's letter) is, in the judgment of the court, provided for, as far as appears expedient, in section X. of the Regulation submitted to government.

5. With respect to the prohibition suggested in the 10th paragraph, although it is clearly inferable from the preamble and provisions of the Regulation, which suppose none but the faithful widow, legally married, privileged to become a suttee; yet, to prevent all possibility of doubt, and for the guidance of the police officers, the court recommend the insertion of an additional (or 9th) clause in section VII. to the following effect:—

Ninth.—"In all cases wherein a Hindoo widow is authorized by the Shaster to become a suttee, the wife legally married, and faithful to her husband, is alone intended. The authority does not extend to any woman not lawfully married; or though married, unfaithful to her husband."

6. With regard to the bewastas noticed in the 13th paragraph of Mr. Bird's letter, the court observe that they are in direct opposition to the bewasta of the pundits of the sudder dewanny adawlut recorded on the 11th November 1813*, and to the authorities therein cited, which are confirmed by the Digest of Hindoo Law, (vol. 2, of translation, page 574.)

Fort William, 16th July 1817. I am, &c. (signed) *M. H. Turnbull*, register.

(Copy.)—To W. A. Brooke, C. Smith, C. Russell, and R. O. Wynne, esqrs. Acting Judges of the Court of Circuit for the division of Benares.

1. Gentlemen,—I have the honour to transmit the prescribed report of the number of suttees that took place within my jurisdiction during the year 1815.

2. During the same year, there were three instances of women prevented becoming suttees. One under the rules contained in the instructions of the court of nizamut adawlut; and two under no particular rule at all, their cases not having been anticipated in those instructions.

3. The first of these three women was Buddheea Buneaine, the wife of Hingoo Bukkal of the village of Allinugur, who being only 12 years old at the time of her husband's death, was prohibited under the rule which forbids the burning of the females not yet arrived at the age of puberty. The other two were prohibited, because they were not the wives of the persons on whose funeral piles they designed to burn themselves.

4. Of these two, one named Chunder Kullah, a rajpootin, was the soorjah of Kasheenauth, a Bengallee, who fell in the massacre of the native police officers in Goruckpore, that gave rise in part to the late war with Nepaul. On receiving information of this event, Chunder Kullah prepared to burn herself with the clothes of the deceased Bengallee; but as the Bengallee was not her husband, and as the privilege of becoming a suttee appears from the instructions of the court of nizamut adawlut, as well as from the bewastas of the pundits that accompanied them, to relate to the lawful wives of Hindoos and to no others, I forbad Chunder Kullah being burnt. I was aware that in the answer of the pundits, to the question submitted by the magistrate of Bundlecund, marked N° 5. in the instructions, it is declared "that the wife of a brahmin must ascend no other pile than that of her husband, but for women of other casts, it is even laudable to burn on piles other than of those of their husbands." Though Chunder Kullah was not a brahmin, nor the wife of a brahmin, yet as it was clear to me from the general tenor of the answer of the pundits in question, that the piles on which it is declared even laudable for women of other casts to burn, were not the piles of men other than their husbands, but piles of their husbands implements, clothes, arms, &c. I had no hesitation to forbid the performance of the ceremony in this instance, and Chunder Kullah was thereby saved from meditated self-destruction, without any exertion of authority beyond that of simply informing her, that her application to be permitted to become a suttee could not be complied with.

5. The other of the two instances, above alluded to, differed only from the former in the degree of coercion to which it was necessary to have recourse to carry the prohibition of becoming a suttee into effect. Baboo Daokee Munden Sing, a man of considerable property and influence, left, besides a wife, a woman named Ghoorna, a gundhurin, with whom he had long cohabited, and by whom he had a son now 19 or 20 years old; and this woman, as well as the wife, was preparing to burn herself on his funeral pile. The wife of course was allowed to burn; but the burning of Ghoorna I deemed it proper, for the reason stated in the case of Chunder Kullah, to prevent. My order for that purpose reached the officers, who were to execute it, as Ghoorna was actually on the way in a palanquin to ascend the pile; and she was brought back to her home, without any obstacle, by means of the very conveyance in which she had quitted it. This interference was not in the least objected to, or considered as an infringement on established usage, either by the immediate family of Baboo Daokee Mundun Sing, or by the people at large.

6. It is obvious, however, that it was attended with a degree of coercion not exactly authorized by the instructions of the court of nizamut adawlut; but without that coercion the life of Ghoorna could not have been saved. Although the native officers of police are ordered in their instructions, "to prevent the ceremony when contrary to established usage from taking place, and to require those prepared to perform it to refrain from so doing;" yet they are not authorized to have recourse

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* N° 5, page 89, printed circular orders of nizamut adawlut.

to actual coercion, but are to confine themselves to explaining, that, in "the event of their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment;" but as it is not even necessary that any express leave or permission be required previously to the performance of the act of suttee, it is obvious that the explanation in question must be made on the spot where the ceremony is about to take place, and on which is already collected an applauding multitude; and an explanation under such circumstances, unsupported by any process of actual coercion, must necessarily in a city full of religious enthusiasm like this, be attended with no effect.

7. I beg leave to propose the following additional rules, with a view to check more effectually the performance of the odious and revolting ceremony now in question.

8. That no act of suttee shall be performed at the sudder station, or within the limits of the thannahs immediately adjoining the sudder station, without the previous permission of the magistrate.

9. That the magistrates be authorized and required to resort to coercive measures to prevent the performance of acts of suttee contrary to established usage.

10. That no woman who is not the acknowledged wife of a Hindoo shall become a suttee.

11. That every Hindoo widow, be her cast what it may, though it be lawful for her, by the Hindoo religion, to burn on a pile with the implements, clothes, and arms of her deceased husband, be restricted from so doing unless she does it immediately upon receiving information of her husband's death.

12. The last rule is, to put an end to a practice, not at all unusual, of becoming a suttee many years subsequent to the husband's death, in a fit of caprice or of worldly disappointment, after having in the first instance neglected to become a suttee; a practice, which I understand, is neither recognized or encouraged by the doctrines of the Hindoo religion.

13. I beg leave to remark, that the pundits of this place differ from the pundits below, in regard to the wife of a brahmin being allowed to ascend no other pile than that of her husband. I enclose, for transmission to the court of nizamut adawlut, copies of the bewastas of the rector of the brahminical college, and of the Hindoo law officer of the city court; in conformity to which, the wife of a brahmin was burnt in the year 1814; and I request that the subject may be taken into early consideration, for if this difference remains unadjusted, it is not unlikely to lead one day or other to considerable embarrassment.

I have, &c. (signed) *W. W. Bird*, magistrate.

Magistrate's Office, City of Benares, 23 July 1816.

(A true copy.) (signed) *M. H. Turnbull*, reg^r.

Bewasta delivered in the Benares Court by Ramanaud, Head Pundit of the Benares College, to support his Declaration of its being competent to Ooma Bal (a brahmin) to burn herself four years after the death of her husband.

Suhugumun is allowed to women of the brahminical tribe, not anoogumun. Women of the other tribes may do both, as appears from the text of Menu, cited in the Nirneya Sindhoo, "She should either lead the life of a brahmachari or enter the fire." The prohibitory verses, "She must not die," &c. have reference to the following text: "A brahminee may not depart ascending a separate pile; but this is a chief duty of other women." The above is a text of Oosuna.

The bones of the departed husband, or his effigy, being burnt, the culpability of departing on a separate pile does not attach; because these resemble the corpse; the former being a component part of it, and the latter its substitute. Nirnuya Sindhoo.

Signed also by *Beereeshweer*, pundit.

Bewasta delivered in the City Court of Benares, by Ramkishen, Pundit, in support of his opinion, that a woman ought not to burn on mere hearsay evidence of her husband's decease.

The text of Vyasa Oosana, and others cited in the Nirnuya Sindhoo, Brahma Poorana, Shoodhee Futwah, &c. are as follow:—"A brahminee cannot depart on a separate pile; but this is the chief duty of other women. Should her husband die in a distant country, the faithful wife, having purified herself and placing his sandals on her breast, may enter the fire." If she be only one day's journey from her husband at the time of his death, and determine to burn, the corpse must be kept until her arrival. The bones of the departed husband, or his effigy, being burnt, the culpability of departing on a separate pile does not attach.

"A determination must not be formed solely on the authority of the Shaster, for by relinquishing reason virtue suffers an injury."

A woman, therefore, should not sacrifice herself, without being certain of her husband's decease.

(A true translation.) (signed) *W. H. Macnaghten*,
acting depy register.

N° 9.—Register of the Nizamut Adawlut to W. B. Bayley, esq.
Acting Chief Secretary to Government.

Sir,—In consideration of the subject of my letter, under date the 25th June last, forwarding the annual reports of suttees for 1815 and 1816, I am directed by the court to request you will lay before the honourable the Vice President in Council, the enclosed copy of a letter from the Benares court of circuit, dated the 4th instant, together with copies of the letters therein mentioned.

Fort William, I have, &c.
14th August 1817. (signed) *M. H. Turnbull*, register.

(Copies.)—To M. H. Turnbull, esq. Register of the Nizamut Adawlut,
Fort William.

Sir,—We enclose for the consideration of the nizamut adawlut an original letter to your address upon the subject of suttees, and subjoin a copy of the joint magistrate of Ghazeepore's letter to this court, which accompanied it, bearing date the 2d instant. We are, &c.

Benares, (signed) *W. A. Brooke*, 1st judge.
August 4, 1817. *C. Smith*, Acting judge.

To W. A. Brooke, officiating C. Smith, W. Blunt, and officiating J. B. Elliott, esqrs.
Judges of the Court of Circuit, for the division of Benares.

Gentlemen,—In reply to your letter, under date the 15th ultimo, I have the honour to forward an original letter, and the papers relating thereto, which have been some time in preparation, to forward to the nizamut adawlut, in the hope that you may be pleased to take the subject into consideration, and to forward my letter, accompanied with such suggestions as your experience may supply, for effecting the necessary co-operation of the zemindars for the prevention of unlawful suttees.

It appears to me that letter supplies the explanation called for in the conclusion of Mr. Register Turnbull's address to your court, a copy of which was enclosed in your letter to me above referred to.

One of the cases now forwarded by me, will be found to be one of those noticed in the register's letter, as requiring an explanation.

Ghazeepore, Magistrate's Office, I have, &c.
2d August 1817. (signed) *R. M. Bird*, magistrate.

To M. H. Turnbull, esq. Register of the Nizamut Adawlut, Fort William.

Sir,—I have the honour to forward my original proceedings in three cases of suttee, which I request the favour of your laying before the court of nizamut adawlut for its consideration and orders.

Case of Rikeebeah, widow of Rughoobur Oopadhya.

2. The court will observe, that in the first case the thannahdar of Reotee, in the purgunnah of Bulleah, having proceeded on duty to the village of Hurdee, heard accidentally of a suttee having occurred in the village of Teeka Cheerpre, within his jurisdiction; and on proceeding to that village, learnt that Rikeebeah, widow of Rughoobur Oopadhya, of the brahmin cast, aged 25 years, had burnt with a turban belonging to her husband, who had died 13 years before, when she was but 12 years of age. It appears that on the fire reaching the victim, she had fled from the pile, but had died in the course of the day, in consequence of the injury she had received. No information of this occurrence had been given at the thannah, though nearly a month had elapsed. This village is the property of Dilgunjun Deo of Baleah, who resides at Huldie; and is settled on his behalf with the mocuddums resident on the spot. There was no goryte appointed.

Case of Khutraneeah, widow of Rumchurn, alias Basdea Doobey.

3. The goryte of Misrowbah, in the pergunnah of Mahommudabad, distant five coss from the thannah, conveyed information to the thannah that Khutraneeah, the widow of Basdea Doobey, of the brahmin tribe, aged 27 years, whose husband is a sepoy doing duty with a corps at Barrackpore, had burnt with the turban of her husband, without having received any information of his death, at the hour of midnight.

Case of Khurteah, widow of Doorka Misr.

4. The goryte of Rajapore, pergunnah Mohummadabad, distant two coss from the thannah, gave information that Khurteah, widow of Doorka Misr, of the brahmin tribe, aged 10 years, had left her house with the intention of burning with the turban of her deceased husband, which the village barber had brought from a neighbouring village where her husband had died. The thannahdar immediately dispatched his mohurrir, and some burkundauzes, to make the prescribed inquries; but, before they could arrive, the victim was consumed.

5. The court will observe, that in all these cases a woman of the brahmin cast burnt without the corpse of her deceased husband. That in two cases, it is highly improbable from the tender age of the widows, at the time of their husbands death, that they should ever have cohabited with them; that, in one case, an interval of 13 years had elapsed between the husband's decease and the immolation of the survivor. That, in another, his death had not even been reported. That, in the third, the victim was of tender years, not to be supposed capable of self-guidance. And that, in no one, was information received by the police in time to prevent the inhuman and illegal sacrifice.

6. The court will further observe, that the zemindars, in each of those cases, had nothing to allege, when called to account for neglecting to delay the ceremony and to convey timely notice to the police, but the most frivolous excuses.

7. It is necessary that I should also inform the court, that in no instance which has come under my notice of the occurrence of a suttee, since I have had charge of this district, have the police ever been informed of it in time to make the inquiries enjoined by the orders of the nizamut adawlut, under date 4th January 1815. In former cases, which have occurred this year (during which I have given particular attention, being before entirely unaware of the extent of the evil), I have contented myself with taking engagements from the zemindars to conform in future to the rule promulgated, as there appeared on investigation nothing in the cases themselves contrary to the law of the Shaster. In the three cases herewith forwarded, I have deemed it my duty to suspend passing any order; and await the instructions of the nizamut adawlut.

8. If it were desired to pourtray a scene which should thrill with horror every heart, not entirely dead to the touch of human sympathy, it would suffice to describe a father, regardless of the affection of his tender child, in having already suffered one of the severest of the miseries which flesh is heir to, with tearless eye leading her forth a spectacle to the assembled multitude, who with barbarous cries demand the sacrifice, and unrelentingly delivering up the unconscious and unresisting victim to an untimely death, accompanied by the most cruel tortures. But this is not the place to make pictures, but to state facts. It will, I think, appear from what has been already stated, that it is in vain to enjoin upon the police officers the prevention of certain acts, unless means are found to obtain for them that information without which they must remain ignorant of their occurrence. From the barbarous inhabitants of this district, no voluntary co-operation for any purpose of police is to be expected. The public feeling is not opposed to the shedding of human blood generally; still less in instances which appear to them, however erroneously, to be derived from the superstition they profess. I am therefore of opinion, that nothing but a penal sanction can bring the orders of the government, on the subject of suttees, into activity and effect; and I request the instructions of the superior court, whether the provisions in the general Regulation, declaring the responsibility of the zemindars and village police, in regard to giving information of murders, can be considered applicable to the case of unlawful suttees; or generally, what means are to be adopted for enabling the police to obtain timely information of the probable occurrence of a suttee.

Ghazeepore, Magistrate's Office,
31st July 1817.

I have, &c. (signed) *R. M. Bird*,
magistrate.

The following Rules have been prepared by the secretary.

Nº 10.—General Rules and Circular Instructions to the Magistrates and Police Officers, regarding Suttees, issued with the sanction of Government, and promulgated by the Court of Nizamut Adawlut, in pursuance of orders from the honourable the Vice President in Council, under date the 9th September 1817.

Preface.—It is an invariable principle of the British government to protect the whole of its subjects in the free exercise of their religion, and in the performance of their religious ceremonies; as well as to show a just regard of established customs and usages, even in matters not directly connected with religious worship and duties. In pursuance of this fundamental principle, which has uniformly influenced the administration of the British governments in India, the Hindoo inhabitants of Bengal, and the other provinces subject to this Presidency, have experienced a complete toleration in the performance of the rites of *sahamarana* and *anoomarana*; by which, under certain restrictions prescribed in the Shaster, a faithful widow, unwilling to survive her husband, and desirous of becoming a *suttee* on his death, is permitted (though not enjoined) to burn on his funeral pile, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent, on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile with the turban, sandals, or some other relic of the deceased. The suicide, in *these* cases, is not indeed a *religious* act; nor has it the sanction of *Menu*, and other ancient legislators revered by the Hindoos. On the contrary, *Menu* declares, that "a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity."

The[*] texts of *Yama* and *Catyaynana*, quoted in the Vivada *Bhangarnava*, (or Digest of Hindoo Law), "on the duties of widows choosing to survive their husbands," are also to the same effect[†]; and Vrihaspati adds[‡], "whether she ascend the pile or survive for the benefit of her husband, she is a faithful wife." It is, moreover, the evident duty of a mother to nourish her children, who may require her maternal care; and accordingly it is further declared by *Vrihaspati* [||], that "the mother of an infant child may not relinquish the care of her infant to ascend the pile." It appears also, that some authors have condemned the suicide of widows altogether, as coming within a general prohibition against the wilful abridgment of human life; and proceeding from a desire of future sensual enjoyment, in preference to the more pure and perfect state of beatitude, promised for a life of virtue and piety.

The practice thus condemned however, though relinquished in Tirhoot and some other districts, having continued to prevail in a greater or less degree in different parts of the country, especially in the province of Bengal, the government actuated by its general principle of toleration, however anxious for the voluntary discontinuance of a custom so repugnant to the feelings of humanity, deemed it proper, after ascertaining from the pundits of the sudder dewanny adawlut the rules and restrictions prescribed by the Shaster on the subject, to authorize the interference of the public officers, so far only as appeared absolutely necessary under experience of gross abuses and irregularities, for maintaining a more strict observance of the ordinances of the Hindoo law. These ordinances require that the sacrifice be, in all instances, perfectly voluntary; that the widow be of a competent age to judge and choose in a matter of so much consequence to herself and children; that no drugs be administered to stupify or intoxicate her; and that no means of restraint be used to prevent her quitting the pile, if her resolution should fail after having ascended it; but on the contrary, that she ought to be lifted off the pile in such cases, and allowed to return to her family, who are forbidden to maltreat her, or to refuse to associate with her on this account; a penance only being enjoined, when she may retract her intention after pronouncing the sunkulp, and performing other ceremonies. It is further expressly declared in the Shaster, that women in a state of pregnancy or impurity, as well as those having infant children, shall not be permitted to burn; though a single commentator on the text of *Vrihaspati*, before cited, has expressed his opinion that "if the infant can be nursed by any other person, in that case the mother is entitled to follow her deceased husband." Further, the wife of a brahmin is prohibited by the Shaster from burning on any funeral pile (chite) except that of her husband; and if the widow of a person of any other tribe, who may be absent from her husband at the time of his death, omit to perform the rite of *anoomarana* on receiving information of his decease, she is not permitted to do it at any subsequent period. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules and restrictions; some in a state of pregnancy, or of so tender an age that they could not exercise a sound discretion; others stupified or intoxicated so that they knew not what they were doing; and many were prevented from retracting a hasty resolution by being tied down with cords or pressed with bamboos to the pile, so that they could not avail themselves of the liberty expressly allowed by the Shaster. These and other abuses which had no legal sanction, and violated every principle of justice and humanity, compelled the government to adopt measures for guarding as far as possible against a recurrence of them; by directing the police officers, on receiving intelligence of an intended *suttee*, to repair to the spot and make such inquiry as might be requisite to ascertain the competency of the widow, under the provisions of the Shaster, to devote herself; as well as to use all practicable means for preventing any compulsion or other irregularity in the performance of the act. Circular orders to the magistrates and police officers were accordingly issued for this purpose by the court of nizamut adawlut, with the sanction of the Governor General in Council, in the months of April 1813, and January 1815; and Sanscrit copies, with translations in the vernacular languages, of the bewastas of the pundits of the sudder dewanny adawlut, were at the same time transmitted for full and general information of the grounds on which the instructions to the police officers were founded. The object of these instructions has, however, been partly frustrated by the families of persons, about to perform the rite of *sahamarana* or *anoomarana*, omitting to give timely notice to the police darogah, or other police officer of the jurisdiction; which has in many instances prevented his attendance, and the possibility of ascertaining whether the ordinances of the Shaster have been duly observed or otherwise. It is therefore indispensably necessary to require, that previous notice be given to the local police officer in every instance of an intended suttee; and the Vice President in Council has judged it proper to promulgate, by a new circular order, the substance of the principal restrictions contained in the Shaster, as expounded by the pundits of the sudder dewanny adawlut and others of equal authority, as well as the rules by which the magistrates and police officers are to be guided in maintaining a strict observance of the provisions of the Shaster relative to the burning of a Hindoo widow with or without the body of her deceased husband. The following Rules are accordingly issued for the guidance of the magistrates, police officers, and others whom they may concern, throughout all the provinces immediately subject to the Presidency of Fort William, and are intended to supersede all former rules and orders which have been issued upon the subjects therein mentioned.

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[*] Text CXLI, cited in the Digest of Hindoo Law, book 4. chap. iii. section ii.

[†] Texts CXLIV, and CXLV.

[‡] Text CXXXII.

[||] Text CXXVIII.

First Head or Section.—The circumstances under which Hindoo widows are restricted from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are as follow:—

1. If the widow at the time of her husband's death have not completed her 15th year and entered upon her 16th year, which is the age of maturity prescribed by the Shaster for legal competency in all civil transactions, and is therefore the lowest age at which a young woman can be supposed capable of judging and acting for herself in a matter of so much importance as that of sacrificing her life.

2. If the widow at the time of her husband's decease be pregnant, or her pregnancy be presumable.

3. If at the time of performing the husband's obsequies, the widow be in a state of bodily impurity, whether after child-birth or from a periodical cause.

4. If the widow have an infant at the breast or in the first stage of infancy (during which he is termed *koomara*,) viz. to the end of the fourth year.

5. If she have a child or children in the second stage of infancy, (when they are distinguished by the name of *sisoo* or *shisoo*), viz. from the commencement of the fifth to the end of the seventh year, and no person of sufficient responsibility be found to engage for the adequate maintenance of such children under specific and expressed particulars of obligation.

6. If the widow be a brahminee (the wife of a brahmin) she cannot perform the rite of anoomarana, it being expressly declared in the Shaster that the wife of a brahmin must ascend no other pile than that of her husband.

7. If the widow of a person of any other tribe, who may be absent from her husband at the time of his death, do not perform the rite of anoomarana immediately on becoming acquainted with his decease, she is not considered a *patibrata*, (or devoted to her lord); and is not at liberty to burn at any subsequent period.

8. In like manner, a widow present with her husband at the time of his death, and not then performing the rite of saharamana, whether from a legal impediment, or otherwise, is not allowed to burn at a future period.

9. In all cases wherein a Hindoo widow is authorized by the Shaster to become a suttee, the wife legally married, and faithful to her husband, is alone intended. The authority does not extend to any woman not lawfully married; or though married, unfaithful to her husband.

Second Head or Section.—The following Rules are adopted to secure the conveyance to the police officers of timely information of an intended suttee:—

1. Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile, by the rite of *sahamarana*; or if absent from him, and she be not the wife of a brahmin (who is forbidden to ascend a separate pile), may on receiving information of his death desire to perform the rite of *anoomarana*, in the manner prescribed by the ordinances of the Shaster, and her situation may be such as to admit of her becoming a suttee under the restrictions contained in the Shaster, and detailed in the foregoing rules, the principal persons of her own family, or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice not enjoined as a religious or conjugal duty, but permitted only under certain circumstances as a voluntary and optional act, shall cause notice of her intention to be conveyed, as speedily as possible, to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarana* or *anoomarana*; and such rite shall not, on any occasion, be performed or commenced without the previous knowledge and attendance of the police darogah, or other local police officer, or the attendance of the thannah mohurrir or jemadar, or without allowing full and sufficient time for such attendance after notice given.

2. If it appear in any instance after the promulgation of these rules, that a widow has been burnt without previous notice to the local police officer, as required by the foregoing rule, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case; and all persons convicted of having taken any active part therein, will be punishable for the misdemeanor by fine and imprisonment, under the general powers of the magistrate; or if it appears that the widow had not completed her 15th and entered upon her 16th year, or was not qualified to become a *suttee* under the provisions of the Shaster, as described in these orders, the offenders will be liable to be committed for trial before the court of circuit.

3. The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officer, as above required, will also be liable to fine and imprisonment, on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

4. The police darogahs, and all other officers of the police, are required to use every means in their power to obtain the earliest information of any intention on the part of a Hindoo widow to burn on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information, which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding section, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of sahamarana or anoomarana, until the police darogah, or other principal police officer, have been duly apprised, and allowed sufficient time for his attendance, or that of the thannah mohurrir or jemadar.

Third Head or Section.—The following Rules are adopted for the guidance of the police officers and others, on receiving information of an intended suttee:—

1. Whenever a police darogah, or other principal officer of a police jurisdiction, may receive information of an intended suttee, he shall, with the least possible delay, proceed himself to the spot; or, if unable to go in person, shall depute the thannah mohurrir or jemadar, accompanied by a burkundauze of the Hindoo religion, to ascertain from the widow herself, and by every other practicable and proper means of inquiry, whether she have completed the 15th and entered upon the 16th year of her age; and be in all other respects competent, under the restrictive ordinances of the Shaster, as declared in these rules, to perform the intended rite of sahamarana or anoomarana, as well as whether she have given her free and full consent thereto, and be still desirous of the performance of it.

2. The police officers, who may proceed to make the local inquiry directed in the preceding section, shall take with them a copy of these rules, and shall communicate the contents of them, as far as may be necessary in each case, to the widow, and to any persons of her own family, or that of her husband, who may be with her. They shall especially be careful that the widow is fully apprised of the liberty allowed here by the Shaster, and of the encouragement given to a life of virtue and piety, as declared by the authorities cited in the preamble to these orders.

3. The result of the prescribed inquiry shall be taken down in writing in the presence of three or more creditable persons, unconnected with the family of the widow or her husband; and shall be attested by their signatures. The particular points to which the attention of the police officers should be directed, will be suggested by the circumstances of each case, considered with the several restrictions under which the rites of sahamarana and anoomarana are allowed or forbidden, as stated in these rules. They shall however, in all cases, ascertain and specify in their reports for the information of the magistrate, the name, age and cast of the widow; the name, cast and profession of her husband, and the date and place of his death; whether the widow, as far as known, be in a state of pregnancy, or in any situation which, under the ordinances of the Shaster, disqualifies her from becoming a suttee; whether she have any young children, and their respective names and ages; and lastly, whether she appear to be in a sound state of mind, and on being questioned, have deliberately and freely, without any apparent influence of others, expressed her full consent and desire to perform the awful act of self-devotion according to the established rites.

4. It has been already declared, that if the widow have a child at the breast, or in the first stage of infancy, viz. under four years of age, she is restricted from burning on the funeral pile of her husband, or on a separate pile. If she have no infant of so tender an age, but have a child or children in the second stage of infancy, which extends to the end of the seventh year, she is also restricted from leaving her children to become a suttee, unless some responsible person or persons will engage to provide a suitable maintenance for them; in which case, previous to the rites being performed, an engagement is to be executed in duplicate, on stampt paper, according to the form N° 1. annexed to these rules, one counterpart of which shall be delivered to the nearest of kin of the child or children therein referred to, or to some other proper person on the spot; and the other shall be transmitted, with the police officer's report of the case, to the magistrate.

5. The police officers who may be employed to make the inquiry directed, in the case of an intended suttee, are required to give particular attention to the circumstances specified in the preceding rules; and in the event of its clearly appearing from the result of their investigation, that the widow is not competent under any of the restrictions stated in these orders to perform the proposed rites of sahamarana or anoomarana; or, though competent, is not perfectly willing and desirous to perform the sacrifice, (in which case, to proceed with it would be unlawful and criminal); they shall declare the illegality of proceeding therewith to the family of the widow and of her husband, as well as to all other persons assembled on the occasion; and shall publicly forbid the ceremony, with a notification that if persisted in after such prohibition, they will be liable to a criminal prosecution and punishment. The police officers shall, at the same time, be careful to explain the specific grounds on which the performance of the rite is forbidden; and that, whilst it is the uniform principle of the British government to allow the most complete toleration to every class of its native subjects in all matters connected with their religion, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be permitted beyond the extent of the rules and restrictions prescribed by the Shaster.

6. If, notwithstanding a public prohibition as directed in the foregoing rule, the persons assembled should proceed to aid in or abet in the burning of a woman with or without the body of her husband, in opposition to these orders, the police officers present shall adopt all practicable measures for preventing the illegal act; and shall, as soon as possible, transmit for the information and orders of the zillah or city magistrate a full report of the case, and of their proceedings, with the names of all persons actively concerned, who may not desist on the requisition of the police darogah, or other principal officer of the police on the spot. The magistrate, on receipt of such report, shall institute a full inquiry into the circumstances of the case; and all persons who may appear to have been guilty of any wilful act of criminality,

done in opposition to these orders, will, according to the nature and degree of the offence, be liable to punishment on conviction by the magistrate, or to be committed for trial by the court of circuit under the general Regulations in force for the administration of criminal justice.

7. If it appear from the prescribed inquiry of the police officers, that the widow proposing to devote herself on the funeral pile of her husband, or on a separate pile, be above 15 years of age, and in every other respect competent to become a suttee under the restrictions specified in these orders, and the widow, without any undue influence, and in full possession of her faculties, continue to declare herself willing and desirous to become a suttee, the police officers shall not interfere to prevent the performance of the rite, whether of sahamarana or anoomarana, in the mode prescribed by the Shaster; and any persons authorized to take part in it, provided it be regularly conducted according to the Shaster, will not in such case be liable to a criminal prosecution.

8. It is not the intention of government that the public officers should interfere in requiring any particular mode of performing the rite of sahamarana or anoomarana, but that every class of Hindoos in the whole of the Company's territories, should, in the manner of performing these rites, be left to follow the established authority and usage of the province in which they reside. The pundits have declared, however, that "no authority permits any restraint to be used," on the person and liberty of the widow, by fastening her with cords to the pile, or pressing her down with bamboos, or in any manner preventing her at any stage of the transaction from retracting her intention to burn, if she be desirous of so doing, as expressly authorized by the Shaster. The police officers therefore, who may attend the rite of a suttee, shall remain on the spot till it is completed, and shall be vigilant to prevent any compulsory process not sanctioned by the Shaster, as well as to afford the widow the fullest protection and facility if she should be disposed to return to her house and family.

9. In every instance of a suttee which may take place with the knowledge of the police officers, the police darogah, or other officer present, shall be careful to record a full statement of all the circumstances of the case for the magistrate's information; and a report in each case shall be transmitted as soon as possible to the magistrate, accompanied with the engagement, executed according to the form N° 1. in the Appendix, when any such engagement may have been taken. The police darogahs shall also send, with their monthly reports to the magistrates, a monthly statement of the suttees that have taken place within their jurisdictions, or which may have been prevented from taking place by the interposition of the police officers, to be prepared according to the form N° 2. annexed to these orders.

Fourth Head or Section.—The following Rules, prohibiting widows of the jogee tribe from burying themselves alive with the bodies of their husbands, are published for general information:—

1. It having been ascertained that the Shaster contains no authority for a practice which has prevailed among the jogee tribe in some parts of the country, especially in the district of Tipperah, of burying alive the widows of persons of that tribe who may desire to be interred with the bodies of their husbands, such practice must necessarily be regarded as a criminal offence under the general laws and regulations of government.

2. The magistrates and police officers in every district, where the practice abovementioned has been known to exist, shall be careful to make the present prohibition as publicly known as possible; and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive in opposition thereto, he shall be apprehended and brought to trial for the offence before the court of circuit.

3. The magistrates and police officers are further directed to use all practicable means for preventing any such illegal act, and an attempt to commit the same, after the promulgation of these rules, though not carried completely into effect, will, on conviction, be punishable by the zillah or city magistrate, or by the court of circuit, according to the degree of criminality, and circumstances of the case.

Fifth Head or Section.—The following Rules are adopted regarding the promulgation of the foregoing orders:

1. A translation of these rules shall be made and printed in the Persian and Bengalee languages, and in the Hindoostanee language, and Nagree character.

2. A sufficient number of copies in the Persian and Bengalee languages shall be transmitted to the magistrates of the provinces of Bengal and Orissa; and in the Persian and Hindoostanee languages to the magistrates of Behar, Benares, and the Western Provinces.

3. On receipt of these versions, the magistrates shall cause them to be published at their respective cutcherries, and at the cutcherries of the several police officers and moonsiffs within their respective jurisdictions, for general information.

Appendix, N° 1.—Form of Engagement to be executed on the stampt paper prescribed by section XI. Regulation I. 1814, viz. on paper bearing a stamp of 8 or 16 rupees, according as the sum specified in the engagement may be for 5,000 or 10,000 rupees.

Whereas Mussumut ———, the widow of ———, is prohibited from devoting herself as a suttee, unless some person or persons shall engage to provide a suitable maintenance for her child (or children) named ———, and aged ———, I (or we) do hereby engage and bind myself (or ourselves) and my (or our) heirs, in the sum of 5,000 (or 10,000) sicca rupees, to maintain and educate the said child (or children), in a manner suitable to his (her or their) rank and condition in life, and to act in every respect towards the said child (or children) as a guardian and father.

In the event of any failure or neglect on my (or our) part, in fulfilling the engagement thus voluntarily undertaken, on proof thereof before the zillah (or city) magistrate, the sum above specified will be demandable from me (or us), and my (or our) heirs; and, if not paid on demand, will be recoverable by order of the magistrate, from any property belonging to us; and shall be at the disposal of government for the benefit of the child (or children) above-named; or to be appropriated in such manner as the Governor General in Council, on a report of the circumstances of the case, may judge it proper to direct.

Note.—This engagement is to be executed in the presence of the principal police officer who may attend the proposed suttee, to be signed by the party or parties executing the same, and to be attested by two or more creditable witnesses, as well as by the police officer. If there be only one child to be provided for, the sum of 5,000 rupees is to be inserted in the engagement; or 10,000 rupees if there be two or more children.

Appendix, N° 2.—Statement of Suttees ascertained to have taken place within the Police Jurisdiction of ———, during the month of ———.

Name and Cast of the Widow.	Her Age.	Name and Cast of her Husband.	Date of Husband's Death.	Date of Suttee.	REMARKS.

N. B.—Any particular circumstances which may appear to deserve notice, should be inserted in the column of remarks.

Any instances of women having been prevented by the police officers from becoming suttees in pursuance of these orders, should also be stated at the foot of the report, or on a separate paper, with a recital of the circumstances of each case, and the grounds on which the suttee was prohibited.

Note.—On the 9th September 1817, the secretary was directed to write the following letter to the register of the nizamut adawlut.

N° 11.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the honourable the Vice President in Council, to acknowledge the receipt of a letter from you, dated the 25th of June last, together with the under-mentioned documents.

N°s 1 & 2.—Abstract and detailed reports of suttees, or Hindoo widows who were burnt or buried alive with their deceased husbands, in the several zillahs and cities, during the years 1815 and 1816, compiled from the reports submitted by the magistrates in pursuance of the circular orders of the 4th January 1815.

N° 3 to 8.—Copies of such letters, with enclosures from the courts of circuit and magistrates, as contain any information or remarks not copied in the above reports.

N° 9.—Extract from the proceedings of the nizamut adawlut of the present date, containing their remarks and resolutions on consideration of the above reports; also copies of the several papers referred to in those resolutions, marked (A.) to (I.) inclusive.

N° 10.—Draught of regulation prepared by the court, intituled, " A Regulation for maintaining an observance of restrictions prescribed by the Shaster in the burning of Hindoo widows on the funeral piles of their husbands, or otherwise."

2. I am also directed to acknowledge the receipt of your further letters in continuation of the same subject, dated respectively the 16th July and the 14th August last.

3. The total number of Hindoo widows reported to have sacrificed themselves as suttees, during the two years 1815 and 1816, appears from the statements submitted by the magistrates of the several districts under this Presidency, to have amounted to 820, of which number 542 took place in the districts comprised within the juridisction of the court of circuit for the division of Calcutta.

4. The Vice President in Council entirely approves the orders issued by the court of nizamut adawlut to the several magistrates, as noticed in the 8th, 9th, 12th, and 27th paragraphs of the court's resolutions; and he is happy to perceive that the powers exercised by the magistrates and their police officers, under the circular orders formerly issued under the sanction of government, have, in some instances, enabled those officers to prevent the illegal sacrifice of Hindoo widows, and to save the lives of several human beings.

5. It appearing from the circumstances stated in paragraph 27 to 31 of the court's resolutions, and from the tenor of the bewastas alluded to in those paragraphs, that the Hindoo law does not sanction the practice which prevails amongst the jogee tribe of burying the widow alive with the body of her deceased husband, the Vice President in Council entirely concurs with the nizamut adawlut, in thinking that the practice in question should be positively and entirely interdicted.

6. The circumstances under which Hindoo widows are restricted by the Hindoo law, from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are specified in the seventh section of the draught of the proposed regulation which accompanied your letter of the 25th June. Adverting to the care with which those circumstances appear to have been ascertained by the nizamut adawlut, and to the principles by which government has been influenced, in the orders already issued for preventing the ceremony of suttee in unauthorized cases, the Vice President in Council has no hesitation in expressing his opinion, that the magistrates and police officers should be authorized and directed to prevent the performance of the ceremony of suttee, in all instances in which any of the circumstances specified in the section above adverted to may occur; and that the public should be duly apprised, that all persons aiding in and abetting the performance of such unauthorized ceremony, will render themselves liable to a criminal prosecution and punishment.

7. The Vice President in Council is also of opinion, that timely notice should be given to the police officers in every instance of an intended suttee; and that the rules proposed by the nizamut adawlut to enforce the regular communication of such notice, are generally proper and expedient.

8. But although the Vice President in Council concurs with the nizamut adawlut, in the expediency of carrying into effect the measures above adverted to, as well as of adopting several other rules connected with this subject, and included in the draught of the proposed regulation, he is of opinion that it is not advisable to introduce or promulgate those measures in the formal shape of a legislative enactment.

9. The papers recently submitted to government by the nizamut adawlut contain abundant proof that the information possessed by government regarding the rules of the Hindoo law, and the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee, has hitherto been extremely imperfect.

10. Much light has been thrown on the subject by the able and judicious inquiries recently prosecuted by the nizamut adawlut, and by the circumstances which have been brought to the notice of the court and of government, in the reports

report from the magistrates, since the circular orders of the 29th April 1813, were first issued.

11. But although the abuses practised in the performance of the sacrifice of suttee, and the most appropriate means of preventing them, have been by degrees more accurately ascertained, the Vice President in Council is disposed to think that further experience will suggest many other points for consideration, and a further modification or extension of the rules which at present appear well suited to the objects contemplated by government; and that it would be premature to legislate at present on a subject in which it is so extremely desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

12. The Vice President in Council conceives that the object of carefully restricting the sacrifice of Hindoo widows to those cases in which it is specifically sanctioned by the Hindoo law, as well as of preventing abuses and irregularities in its performance when so sanctioned, will be most conveniently attained by promulgating, in the form of circular orders, for the guidance of the magistrates and police officers, and for general information, such rules and explanations as may be deemed proper.

13. I am accordingly directed to request that you will lay before the court of nizamut adawlut the accompanying paper, which has been prepared from the draught of the Regulation submitted by the court, with such modifications as have appeared to the Vice President in Council to be expedient.

14. The 12th and 16th sections of the original draught have been omitted; the former, under the impression that it would not be practicable by any penal enactments to compel individuals to associate with others whom they (however erroneously) might consider to be degraded; and the latter, because persons who may aid in, and abet the performance of an illegal sacrifice, will be subject to punishment under the existing Regulations; and because the motive of government, in confiscating property in the manner proposed, might be liable to misconception. The motive by which government has been influenced, in omitting in the accompanying document some of the other provisions contained in the original draught, do not require any detailed explanation.

15. The Vice President in Council, however, will be glad to receive any suggestions which the court may be desirous of offering, as connected with the modifications above alluded to, or with any of the provisions and rules, as they are now expressed in the accompanying document, previously to their translation and circulation in the form of circular orders. With reference to the 2d and 3d rules, contained under the second head, the court will consider whether those provisions will legally authorize the magistrates to inflict punishment on persons neglecting to give the prescribed information.

16. It will be desirable that the circular orders, in the English language, should be printed; and that exclusively of the number of copies to be furnished to the nizamut adawlut, the courts of circuit, magistrates and joint magistrates, 100 spare copies should be printed for the use of government, and for transmission to the honourable the Court of Directors, and the government of Fort St. George and Bombay.

17. The translations in the native languages should also be printed, and a sufficient number struck off to supply one copy at least to every police darogah and moonsiff throughout the provinces. I am, &c.

(signed) *W. B. Bayley*, secʸ to the govᵗ.

Council Chamber, 9th Sept. 1817.

N° 12.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

1.—Sir,—I am directed by the court of nizamut adawlut to acknowledge the receipt of your letter, dated 9th instant, with the circular instructions regarding suttees which accompanied it.

2. The court have derived great satisfaction from knowing that the provisions contained in the Regulation submitted by them on the 25 June last, are in substance approved by government, with two exceptions only, viz. sections XII. and XV.

3. The former of those sections had in view the protection of widows who may relinquish their intention of burning on the funeral pile of their husbands, from the ill-treatment to which it is understood they have frequently been exposed on such

occasions, and the dread of which must operate to prevent a widow from receding after she has once declared her intention, though otherwise inclined to do so.

4. The object of the rule proposed in the 15th section, was to obviate and provide against a motive of personal interest, which is believed in some instances to have suggested the instigation of a widow to suicide, for the purpose of obtaining the property that had devolved to her on the death of her husband, as well as to enforce a strict observance of the general rules re-established for preventing the illegal sacrifice of women.

5. But it may be hoped, that the rules which the honourable the Vice President in Council has sanctioned and ordered to be promulgated, will sufficiently provide for the subjects above stated; and under the objections which exist against an immediate legislative enactment, the court trust that every substantial benefit to be expected from the proposed regulation, may be equally obtained by rules and instructions promulgated in the languages of the country, in the form and manner which government have been pleased to direct.

6. With reference however to the penalties attached to the non-observance of some of the intended rules; and to the provision in Regulation XLI, 1793, and I, 1803, "that the civil and criminal courts of justice shall be guided in their proceedings and decisions by the regulations framed and transmitted to them, as therein directed, and by no other;" the court beg leave to suggest the expediency of introducing into the regulation proposed by the superintendent of police in the Western Provinces, and reported upon by the nizamut adawlut on the 28th May last, a section under the head of "suttees," referring to the rules and instructions sanctioned by government on the 9th instant, and requiring an observance thereof on the part of the police officers, magistrates and criminal courts, as well as by all other persons.

7. The court observe that this expedient has already been adopted in section II, Regulation XIV, 1816, with respect to the gaol rules, and it appears unobjectionable with regard to any rules that cannot be conveniently promulgated in the form of a regulation, provided they are duly published in the current languages of the country for general information.

8. The court have only further to suggest a very few verbal additions which have been inserted in the circular instructions received from you, and are herewith submitted for the approval of the honourable the Vice President in Council before they are translated and printed. I am, &c.

Fort William, 18th Sept. 1817. (signed) *M. H. Turnbull*, register.

Note.—On the 23rd September 1817, the secretary was directed to write the following letters to the register of the nizamut adawlut and to the secretary to the Governor General.

N° 13.—To the Register of the Nizamut Adawlut.

1.—Sir,—I am directed by the honourable the Vice President in Council to acknowledge the receipt of your letter of the 18th instant, and to return to you the draught of the proposed circular instructions which were forwarded in my letter of the 9th instant.

2. The verbal additions which have been inserted in that draught, appearing to the Vice President in Council to be unobjectionable, the court are requested to cause the circular instructions to be carefully translated in the manner stated in the last section of the orders. The Vice President in Council, however, desires, that neither the circular instructions, nor the translations, may be sent to the press, until the court shall be apprised of the sentiments of the most noble the Governor General, to whom a copy of the correspondence and of the proposed circular instructions has been transmitted, in conformity with the wish expressed by his lordship previously to his leaving the Presidency.

3. In the meantime the Vice President in Council will be glad to receive from the court, the draught of such provisions as they may deem sufficient for the legal attainment of the objects adverted to in the 6th and 7th paragraphs of your letter, in order that the provisions in question may eventually be incorporated in the regulation submitted by the superintendent of police, and reported upon by the nizamut adawlut on 28th May last. I am, &c.

Council Chamber, 23d Sept. 1817. (signed) *W. B. Bayley*, sec^{y} to the gov^{t}.

N° 14.—To John Adam, esq. Secretary to the Governor General.

Sir,—Previously to the departure of his excellency the most noble the Governor General from the Presidency, his lordship expressed a wish to be informed of the result of the deliberations of the local government regarding the enactment of a regulation, which had been submitted by the court of nizamut adawlut on the subject of "suttees," and which had been perused by his lordship.

2. I am now directed, by the honourable the Vice President in Council, to request that you will lay before His Excellency the under-mentioned documents, connected with that subject:—

Copy of a letter addressed to the register of the nizamut adawlut on 9th instant, together with a copy of the paper alluded to in the 13th paragraph of that letter.

Copy of a letter from the register of the nizamut adawlut, dated 18th instant.

Copy of a letter of this date addressed to the register of the nizamut adawlut.

3. His lordship will observe, that for the reasons stated in my letter of the 9th instant, the Vice President in Council was of opinion that the objects contemplated by the court of nizamut adawlut, would be more conveniently attained by promulgating the measures recommended by them, in the form of circular orders, than by a formal legislative enactment.

4. A draught of the proposed circular instructions was in consequence drawn up, under the orders of government, and having been forwarded to the nizamut adawlut for their consideration, the court have expressed an opinion, "that every substantial benefit to be expected from the proposed regulation, may be equally obtained by rules and instructions promulgated in the languages of the country, in the form and manner which government have been pleased to direct.

5. Under this view of the case, the Vice President in Council has desired the nizamut adawlut to cause translations to be prepared of the proposed circular orders; but they will not be printed or circulated until the local government shall be apprised of the sentiments which his lordship may entertain on this highly important and interesting subject. I have, &c.

Council Chamber, 23d Sept. 1817. (signed) *W. B. Bayley*, secy to the govt.

N° 15.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—I am directed by the court of nizamut adawlut to acknowledge the receipt of a letter from you, dated 23d ultimo, returning the draught of circular instructions regarding suttees, with information that the verbal alteration suggested by the court, had been approved by government.

2. The necessary directions have been given to the translator, in conformity with the second paragraph of your letter; and due attention will be paid to the desire of government, expressed in the same paragraph, for suspending the printing of the circular instructions, till the receipt of a further communication on the subject.

3. In the meantime I am directed to submit the enclosed draught of a section, which has been prepared by the court, in conformity with the desire expressed in the concluding paragraph of your letter, to be included under the head of "suttee," in the police regulation therein referred to. I am, &c.

Fort William, 2d Oct. 1817. (signed) *M. H. Turnbull*, register.

Proposed Section to be included in the Police Regulation, reported upon by the Nizamut Adawlut, on 28th May 1817, under the head of *Suttees*.

First.—It has been deemed advisable to revise the circular orders issued at different times by the court of nizamut adawlut, with the sanction of government, for the guidance of the magistrates and police officers relative to the practice of Hindoo widows burning themselves on the funeral piles of their deceased husbands, or, in certain cases, on a separate pile; and to promulgate, by a new circular order from the nizamut adawlut, bearing date the   1817, with translations in the current languages of the country, certain rules and instructions regarding suttees, which were approved by government on 9th September 1817; having in view to make known and maintain a strict observance of the restrictions prescribed in the Shaster, under which a faithful Hindoo widow, unwilling to survive her husband,

band, and desirous of becoming a suttee on his death, is permitted, though not enjoined, to burn on his funeral pile, by the rite of *sahamarana*, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile by the rite of *anoomarana*, with the turban, sandals, or other relics of her deceased husband.

Second.—The police officers, magistrates, criminal courts, and all persons whatever, are hereby required to observe the rules and instructions above referred to, in like manner as if the same had been promulgated in the form of a regulation.

(signed) *M. H. Turnbull*, register.

N° 16.—Secretary to the Governor General to W. B. Bayley, Esq. Secretary to the Government in the Judicial Department, Fort William.

Sir,—I have had the honour to receive and to lay before his excellency the most noble the Governor General, your letter, N° 476, dated 23d ultimo, together with its several enclosures, on the subject of the measures which have for some time been in contemplation, to guard more effectually against the possibility of abuse in the performance of the suttee by Hindoo widows.

2. In reply, I am directed to acquaint you, that His Excellency entirely concurs in the opinion expressed by the honourable the Vice President in Council, in your letter to the register of the nizamut adawlut, dated 9th ultimo; the purport of which appears to have been, that however necessary it might be to guard more effectually against abuse in the performance of the suttee, the more judicious mode of obtaining this object was, for the nizamut adawlut to issue, under the authority of government, circular instructions to the several magistrates and police officers, pointing out to them, as precisely as possible, the mode in which their influence and authority should be exerted on every occasion; and the circumstances under which suttee might be legally performed, or the contrary. This course is obviously preferable to issuing a legislative enactment in the form of a regulation of the government, as recommended in the first instance by the nizamut adawlut.

3. His Excellency approves the rules and instructions prepared in conformity with the views of the honourable the Vice President in Council, for the purpose of being generally circulated; and trusts they will have a very beneficial influence in checking the frequency of the instance of voluntary suttee amongst Hindoo women, by lessening the sense of obligation under which there is reason to believe many are induced to make this sacrifice of their lives, and showing that the practice is far from being inculcated as such by the most approved authorities of the Hindoo law. It is superfluous to add, that His Excellency has little doubt that the rules, if properly executed, will be an effectual bar to any irregular performance of the suttee, and thus completely answer the end more immediately in view in their formation.

Camp, Bilahra Mow, I am, &c.
19th Oct. 1817. (signed) *J. Adam*, secʸ to the governor genˡ.

N° 17.—Acting Register of the Nizamut Adawlut to W. B. Bayley, esq. Acting Chief Secretary to Government.

Sir,—I am directed by the court of nizamut adawlut, to request that you will lay before the honourable the Vice President in Council, the following papers:—

N° 1.—A detail statement of suttees, or of Hindoo widows who were burnt or buried alive in the several zillahs and cities during the year 1817, compiled from the reports of the magistrates.

N° 2.—An abstract statement of ditto.

N° 3.—Copies of letters from the Calcutta court of circuit, and magistrate of zillah Jessore, which accompanied the reports of the Calcutta division, and are the only letters received with the reports, which contain any general information or remarks, not included in the statement, (N° 1.)

N° 4.—An extract from the proceedings of the nizamut adawlut on this date, containing the court's observations and orders upon the statements above-mentioned.

I am, &c.
Fort William, 4th June 1818. (signed) *P. M. Wynch*, actᵍ regʳ.

(N° 1.)

N° 18.—DETAILED STATEMENT OF SUTTEES, OR OF HINDOO WIDOWS WHO WERE BURNT OR BURIED ALIVE,

In the several Zillahs and Cities, during the Year 1817:—Compiled from the Reports of the Magistrates.

CALCUTTA DIVISION: ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - - 97.	1. Gunga Dossee -	50	Buddee - - -	Sistydeer Kuburauz, bydeer -	1 Jan. 1817 -	Culna.	—
	2. Sunkuree Debee -	50	Tellee - - -	Ram Set, tellee - - -	8 — — -	Ditto.	—
	3. Soomittria - -	60	Bhaut - - -	Gocul Roy, bhaut - - -	16 — — -	Cotulpore.	—
	4. Roop Moony -	70	Aughoory - -	Bydeenauth Hozia, aughoory -	25 — — -	Balkishur.	—
	5. Raujessury - -	56	Brahmin - -	Mohuhur Bhuttacherjea - -	7 Feb. — -	Culna.	—
	6. Luckheeprea -	65	Ditto - - -	Ramsoonder Roy, brahmin -	8 — — -	Coochut.	—
	7. Ram Moony -	35	Ditto - - -	Collee Chutterjea - - -	20 — — -	Cutwa.	—
	8. Rassoo - -	60	Chundal - -	Bishnooram, chundal - -	5 Mar. — -	Culna.	—
	9. Apoona - -	100	Tamolee - -	Bhaugbut Kurr - - -	8 — — -	Ditto.	—
	10. Sreemutty - -	50	Brahmin - -	Gooroopershaul Banderjea - -	17 — — -	Cutwa.	—
	11. Pubutria - -	60	Soorie - - -	Buncharam Koond - - -	20 — — -	Culna.	—
	12. Bhugbutty - -	50	Kyeth - - -	Doorgachurn Sing - - -	21 — — -	Cutwa.	—
	13. Gunga - -	90	Bauree - - -	Huree Tanadar - - -	21 — — -	Dignagore.	—
	14. Hooroonamau -	85	Kyeth - - -	Saumsoonder Ayeh - - -	23 — — -	Cutwa.	—
	15. Comul Munny -	60	Ditto - - -	Kisbenchund Chowdry - -	30 — — -	Mungle Cote.	—
	16. Dossee - -	28	Brahmin - -	Ramchund Chuckerbutty - -	4 Apr. — -	Cotulpore.	—
	17. Jussodah - -	70	Sulgope - -	Nittye Mundle - - -	4 — — -	Culna.	—
	18. Mirgoomanee -	28	Brahmin - -	Rooplool - - - - -	6 — — -	Ditto.	—
	19. Gobind Munee -	42	Ditto - - -	Ubhye Chutterjea - - -	6 — — -	Cutwa.	—
	20. Gungo Munee -	50	Kyeth - - -	Mudden Paulit - - -	12 — — -	Bunpass.	—
	21. Suckhee Munee -	22	Dybuck - - -	Budunauth, dybuck - - -	14 — — -	Mungle Cote.	—
	22. Raujessurry -	85	Brahmin - -	Nilloo Chutterjea - - -	16 — — -	- Ditto - -	This woman was burnt before the police officers could get to the spot.
	23. Binda - - -	40	Ditto - - -	Bulram Chuckerbutty - -	17 — — -	Cotulpore.	—
	24. Gunga - -	48	Tellee - - -	Ramtunoo Paul - - -	26 — — -	Culna.	—
	25. Ram Mundee -	70	Dhoba - - -	Sheeboo - - - - -	30 — — -	Mungle Cote.	—
	26. Derpoo Maee -	24	Swornokur - -	Saut Coury - - - -	6 May — -	Culna.	—
	27. Khema - -	40	Kyeth - - -	Kishen Sircar - - - -	7 — — -	Sondah.	—
	28. Bhugbutty - -	30	Dyhuck - - -	Ramjoy Aucheryed - - -	9 — — -	Coity.	—
	29. Bhugbutty - -	52	Brahmin - -	Kishen Mohun Mokerjea - -	12 — — -	Coochut.	—
	30. Saudhoo - -	70	Bunia - - -	Joogul Daw - - - -	13 — — -	Khemd Ghose.	—
	31. Tarnee - -	80	Napit - - -	Rughoonaut Nye - - -	18 — — -	Coity.	—
	32. Koorany - -	72	Baugdy - - -	Bulye, baugdy - - -	25 — — -	Khund Ghose.	—
	33. Kunnuck - -	65	Myra - - -	Bundeeram - - - - -	1 June — -	Cotulpore.	—
	34. Digambury - -	30	Brahmin - -	Pertaubnarain Bhuttacherjea -	11 — — -	Poobthul.	—

36. Sutto Bhoma	50	Brahmin	Radhamohun Adhikarry	14 June 1817	Cotulpoor.	——
37. Khoodoe	55	Aughoory	Indernarain Sawunt	17 — —	Khund Ghose.	——
38. Khodee	50	Tanty	Gobind, tanty	21 — —	Burdwan.	——
39. Bhyroby	50	Aughoory	Chytonchurn Dan	21 — —	Bunpass.	——
40. Debrany	46	Tellee	Ramjoy Nimdy	3 July —	Sulemabad.	——
41. Jugdessurry	28	Brahmin	Hurchunder Chatoorjea	19 — —	Poobthul.	——
42. Andooree	21	Sutgope	Dhurmdoss Ghose	24 — —	Bursool.	——
43. Derpoodee	80	Dome	Rughoonaut Sirdar	1 Aug. —	Culna.	——
44. Sreemuttee	25	Kyeth	Gungaramdoss	1 — —	Ditto.	——
45. Cumlah	40	Chutam	Ramchund	5 — —	Poobthul.	——
46. Chaud Munee	80	Aughoory	Bhurul Roy	9 — —	Coochut.	——
47. Toolmunee	60	Ghund Bonick	Manick Holdar	10 — —	Cotulpore.	——
48. Calendery Dossee	60	Kyeth	Ruderam	13 — —	Culna.	——
49. Derpoo Maee	26	Gundbumick	Ramchund Bumick	17 — —	Poobthul.	——
50. Rooknee & Corosna Maee.	40	Kyeth	Takore Doss Ghose	20 — —	Culna.	——
51. Rauss Munee	40	Aughoory	Kurmauth	21 — —	Cutwa.	——
52. Bistropria	32	Ditto	Bhyrub Hozra	23 — —	Sondah.	——
53. Radhamunee	33	Tamolee	Nubbye Sing	29 — —	Suleenbad.	——
54. Soonderee	70	Myrah	Neemyechurn Mudduck	31 — —	Coity.	——
55. Ramonee	40	Naupit	Ramhurry Nye	11 Sept. —	Cotulpore.	——
56. Kishooree	45	Ditto	Kinnoo, naupit	17 — —	Ditto.	——
57. Sumprea	70	Kyeth	Narrain Ghose	18 — —	Culna.	——
58. Upoorb Munee	50	Brahmin	Ramsoonder Buttacharjea	19 — —	Cutwa.	——
59. Bhowany	60	Tanty	Chyton Sahoo	20 — —	Dignagore.	——
60. Umert Munee	25	Ditto	Hurchund Bunderjea	5 Oct. —	Bunpass.	——
61. - Ditto	25	Ditto	- - Ditto	7 — —	Cutwa	Leaving an infant child under the protection of her sister, who executed the prescribed agreement on stampt paper.
62. Lot Munee	60	Sonar	Guddadhur Doss	10 — —	Burdwan.	——
63. Comlah	49	Brahmin	Sumboo Ghosaul	14 — —	Cochut.	——
64. Purbutty	40	Ditto	Bindrabun Chutterjea	14 — —	Culna.	——
65. Goluck Munee	31	Bunia	Rubeelochun Mullick	15 — —	Cutwa	Leaving an infant child under the care of her sister's husband, who executed the usual agreement on stampt paper.
66. Derpodee	60	Tellee	Ramkonye	19 — —	Sulumabad.	——
67. Jugdessuree	70	Brahmin	Ramlochun Bhuttacherjia	20 — —	Poobhul.	——
68. Gunga	80	Ditto	Punchonum Mockerjea	22 — —	Kund Ghose.	——
69. Kishen Munee	60	Sooree	Luckhun Sahoo	24 — —	Culna.	——
70. Gobind Munee	70	Ditto	Fackeer Ghose	30 — —	Dignagore.	——
71. Taranee	60	Brahmin	Ramlochund Gungoolee	31 — —	Culna.	——
72. Indranee	80	Sutgope	Gungaram Roy	2 Nov. —	Cotulpore.	——
73. Paurbuttee	60	Kyburt	Koonjoo Santra	3 — —	Suleemabad.	——
74. Kerpa Moee	50	Brahmin	Ramsoonder Bunderjea	3 — —	Sumender Ghur.	——
75. Belassee	50	Kyeth	Ramchunder Juss	3 — —	Coity.	——
76. Sonah	60	Hauree	Hurree, hauree	6 — —	Suleemabad.	——
77. Gobind Munee	40	Kyeth	Bistonauth Sing	7 — —	Cutwa.	——
78. Sandhoonee	60	Tanty	Gudadhur Ruckheet	22 — —	Ditto.	——
79. Dokhuna	20	Brahmin	Huropershaud Buttacherjea	22 — —	Poolhul.	——
80. Onno Dibbeh	60	Ditto	Buncharam Mokerjea	14 — —	Culna.	——
81. Rutten Munee	50	Hyeth	Bhugbutty Churn Ghose	15 — —	Coochut.	——
82. Sheeboo Soondery	50	Brahmin	Kurree Mokerjea	20 — —	Ditto.	——

CALCUTTA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan *continued.*	83. Derpo	20	Baugdy	Ramjoy	21 Nov. 1817	Culna.	—
	84. Dossee	64	Tellee	Rampershaud Koend	21 — —	Ditto.	—
	85. Derpo Maee	25	Brahmin	Ramjoy Mokerjea	22 — —	Ditto.	—
	86. Kuroona Maee	70	Kyeth	Ramhurry Dutt	22 — —	Coity.	—
	87. Rutten Munee	40	Brahmin	Comlakunth Mokerjea	22 — —	Cutwa.	—
	88. Chinta Munee Debbeh	60	Ditto	Hurreenarain Mokerjea	24 — —	Culna.	—
	89. Anund Maee	33	Ditto	Huropershaud Bhuttacherjea	29 — —	Cutwa.	—
	90. Dyamaee	50	Baugdy	Huree Surdar	1 Dec. —	Bursool.	—
	91. Dossee	40	Aughoory	Manickram	4 — —	Mungle Cote.	—
	92. Degumburee	40	Brahmin	Radhakishen Chuckerbutty	3 — —	Poobthul.	—
	93. Sreemutty	40	Ditto	Tarakunth Ghuttuck	5 — —	Balkishen	Leaving an infant child under the care of the brother of the deceased, who executed the prescribed agreement on stampt paper.
	94. Onno Munee	34	Ditto	Kishen Roy, brahmin	8 — —	Cutwa.	—
	95. Urno	50	Tamoly	Ramcoor Sing	15 — —	Ditto.	—
	96. Kunnuck	40	Sutgope	Nilloo Ghose	18 — —	Cotulpore.	—
	97. Ram Munee	42	Kyeth	Berjmohun Sircar	24 — —	Khund Ghose.	—
			Prevented from Burning:				
	Derpodee	32	Aughoory	Kenaram Roy	28 Aug. —	Burdwan	This woman had a child under the age of 3 years, and was persuaded by the darogah, without difficulty, to relinquish her intention of burning.
Cuttack 14.	1. Muss^t Pudmah	- -	Brahmin	Gungadhur Misser, brahmin	23 Jan. —	Poorsottum Chutter.	—
	2. Ditto Mochee	55	Gowalla	Bhaggee Barrick	28 — —	Ditto.	—
	3. Ditto Chumpah	- -	Brahmin	Goppee Misser	1 Feb. —	Ditto.	—
	4. The wife of Bhugwan Aucharge.	30	Ditto	Bhugwan Aucharge	26 Mar. —	Pahrajepore.	—
	5. Ditto of Deenbundoo	50	Ditto	Deenbundoo Goursund	9 May —	Talmallkunha.	—
	6. Muss^t Runnoo Bye	60	Ditto	Monoo Pundit	30 Aug. —	Town of Cuttack.	—
	7. The wife of Bisno Mahpatler.	60	Mehtee	Bisno Mahpatler	5 Oct. —	Hurryhurpore.	—
	8. Muss^t Sittah Debhee	65	Brahmin	Soamuah Pundit	24 — —	Poorsottum Chutter.	—
	9. Ditto Koondooday	18	Mihtee	Nursing Putnaik	3 Nov. —	Ditto.	—
	10. Ditto Pudmah	- -	Ditto	Aurrut Mahinahe	9 — —	Ditto.	—
	11. Ditto Chondromah	52	Ditto	Karroon Sawhoo	19 — —	Ditto.	—
	12. The wife of Beeroo Misser.	- -	Brahman	Beeroo Misser	20 — —	Ditto.	—
	13. Muss^t Muchee	72	Ditto	Mahdob Sawhas	16 Dec. —	Ditto.	—
	14. Ditto Aumbeehah	32	Ditto	Mahdob Ruth	30 — —	Ditto.	—
Hooghly 112.	1. Joemona Dassee	50	Koloo	Golukkoloo	3 Jan. —	Jehanabad.	—
	2. Sunkeree Dassee	50	Tehlee	Ramconnye Sanwunt	7 — —	Baunsberia.	—
	3. Sooburna	60	Nye	Ramkaunt Doss	21 — —	Byedbutty.	—
	4. Tarree	70	Koomar	Churn Paul	22 — —	Hooghly.	—
	5. Pudmunee	27	Brahmin	Sheebchunder Bonarjee	24 — —	Paundooah.	—

6. Doorga Dossee	50	Sonar	Dorp Narain	10 Feb. 1817	Byedbutty.	—
7. Pubeetra	40	Koloo	Pauneh Courie	12 — —	Dhunneakallee.	—
8. Rampreeah Dibbah	65	Brahmin	Raintunnoo Biddalunker	12 — —	Hurpaul.	—
9. Rajissurree	19	Koomar	Mohunkoemar	13 — —	Ghattaul.	—
10. Tarra	68	Brahmin	Neelmonee Bannerzee	18 — —	Hooghly.	—
11. Khemma	50					—
12. Rammunee	40	Ditto	Bydenaut Atcharge	27 — —	Hurpaul.	—
13. Sooradhunee	50	Ditto	Joydeb Thakoor	28 — —	Deuvengunge.	—
14. Gosseyn Munnee	50	Ditto	Bhurrut Chathurjea	1 Mar. —	Chondercona.	—
15. Kurroonna	32	Chootar	Joogub, chootar	1 — —	Ditto.	—
16. Hurree Preeah Dibbah	30	Brahmin	Maunick Mookerdjee	3 — —	Dhunniakallee.	—
17. Lukkhee	40	Kyber	Moorallee Doss	11 — —	Baunsberria.	—
18. Hurree Munnee	18	Sonar	Ramdhun, sonar	14 — —	Hooghly.	—
19. Sabittra	70	Tammoolee	Sahibram Kund	19 — —	Dewangunge.	—
20. Sonnah	55	Baugdy	Ram Kaunt, baugdy	19 — —	Rajapore.	—
21. Koussullee	45	Kaurah	Luscurree Sirdar	2 Apr. —	Byedbutty.	—
22. Sukkee	60	Lohar	Bholonaut, lohar	2 — —	Chondercona.	—
23. Bhowanny Dibbeh	45	Brahmin	Jugbundoo Roy	12 — —	Hooghly.	—
24. Birjessurree	51	Ditto	Gooroopersaud Chuckerbutty	14 — —	Jehanabad.	—
25. Chumpah Dabee	67	Kait	Chundipersaud Dutt	15 — —	Byedbutty.	—
26. Sussulleah	70	Brahmin	Ramkishore Chukerbutty	17 — —	Omptah.	—
27. Unnoo Poorna Dibbeh	50	Ditto	Shumbooram Biddalunker	19 — —	Baunsberiah.	—
28. Unjeenah	80	Koemar	Lukkeekaunt, koeman	24 — —	Ditto.	—
29. Ram Munnee	72	Nye	Boncharam Paramanick	24 — —	Byedbutty.	—
30. Ram Preeah	50	Brahmin	Goratchund Chutterjee	26 — —	Chondercona.	—
31. Kurroonah	60	Sonnar	Kannye, sonar	1 May —	Baunsberiah.	—
32. Ram Munnee	50	Ditto	Beeperdoss, ditto	1 — —	Ditto.	—
33. Unnoo Poornah	50	Brahmin	Benod	3 — —	Rajbulhaut.	—
34. Surjee Munnee	45	Ditto	Bunnurjeea			—
35. Surressuttee	55	Kait	Neetye Dutt	3 — —	Jehanabad.	—
36. Koussullah	80	Sutgope	Rogoonauth Doss	13 — —	Rajapore.	—
37. Kurpoorah	70	Kyburt	Kerparam Gurrajee	14 — —	Ditto.	—
38. Parjant	60	Baudy	Bhurrut, baugdy	30 — —	Hurpaul.	—
39. Purruss	65	Brahmin	Suffulram Augurdanee	30 — —	Rajapore.	—
40. Sooree	60	Sutgope	Ramneedy Soor	4 June —	Baunsberiah.	—
41. Radha	32	Yoogee	Mochtaran	9 — —	Byedbutty.	—
42. Joy Munnee	40	Kait	Rampersaud Dut	19 — —	Hooghly.	—
43. Goluck Munnee	45	Ditto	Sunker Mozemdar	6 July —	Jehanabad.	—
44. Unnoo Poornah	55	Brahmin	Punchanund Mokerdgee	24 — —	Hooghly.	—
45. Annundo	30	Baugdy	Ramtunnoo, baugdy	24 — —	Dewangunge.	—
46. Ram Munnee	42	Brahmin	Hurreh Kishen Pulsey	31 — —	Byedbutty.	—
47. Bhuggsbuttee	50	Ditto	Monohor	4 Aug. —	Baunsberiah.	—
48. Sheebboo Soondreree	50	Ditto	Mockerdjee			—
49. Kurroonah Mohi	75	Tomolee	Doolaulkur	6 — —	Rajbulhaut.	—
50. Uppurnah	60	Brahmin	Fukkeer Mockerdjee	7 — —	Jehanabad.	—
51. Ummlah	50	Sutgope	Mookunder Roy	12 — —	Ditto.	—
52. Sooboodrah Dabaee	90	Brahmin	Lukkhun Chutturgee	14 — —	Rajapore.	—
53. Durputtee	60	Ditto	Hullodhur Chuckerbutty	15 — —	Jehanabad.	—
54. Parbutty Bewah	60	Tantee	Choonee Seal	8 Sept. —	Ghattaul.	—
55. Puddah	50	Kybert	Perritram Punjah	10 — —	Baugnau.	—

CALCUTTA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly - - *continued.*	56. Soobudrah - -	80	Jogee - - -	Suffulram, jogee - - -	13 Sept. 1817 -	Dewangunge.	—
	57. Russoo Dossee -	62	Sutgope - -	Ramshunker Newgy - -	21 — — -	Baunsberiah.	—
	58. Rajee Dossee -	60	Tehlee - - -	Paunchoo Paul - - -	23 — — -	Hooghly.	—
	59. Gosseyn Munnee -	50	Brahmin - -	Rammanund Surna - - -	25 — — -	Jehanabad.	—
	60. Joy Munnee -	52	Kait - - -	Doorgapersaud Mitter - -	27 — — -	Byedbutty.	—
	61. Russoo Mohi -	45	Chundal - -	Rammohun, chundal - -	29 — — -	Ditto.	—
	62. Dossee - -	22	Jelleeah - -	Kalleepersaud Doss - -	4 Oct. — -	Ditto.	—
	63. Narrainee - -	60	Brahmin - -	Juggurnaut Gungolee - -	8 — — -	Ditto.	—
	64. Ram Munnee -	64	Sutgope - -	Kalloo, sutgope - - -	12 — — -	Hooghly.	—
	65. Tannah Munnee -	20	Brahmin - -	Kishen Narain Mookerjee -	16 — — -	Baunsberiah.	—
	66. Radha Munnee -	50	Jelleeah - -	Tunnoo Doss - - - -	19 — — -	Byedbutty.	—
	67. Jugg Munnee -	52	Poda - - -	Saugur, poda - - - -	21 — — -	Baunsberiah.	—
	68. Ram Munnee -	50	Brahmin - -	Sisteedhur Mockerjee - -	21 — — -	Dewangunge.	—
	69. Bissisur - -	30	Rajpoot - -	Annuntram Sing - - -	27 — — -	Ghattaul.	—
	70. Puddma Buttee -	65	Brahmin - -	Rampersaud Gungolee - -	28 — — -	Chondercona.	—
	71. Uppurnah - -	61	Ditto - - -	Cosseenaut Chutterjee - -	29 — — -	Jehanabad.	—
	72. Ohilleeah - -	28	Nye - - -	Dusserut, neye - - -	30 — — -	Chonderconah.	—
	73. Shreemmottee -	25	Sutgope - -	Cossenaut Ghose - - -	31 — — -	Ditto - -	Left an infant under 3 years in charge of its uncle Gooroopersaud Ghose, under the prescribed engagement.
	74. Rajessurree -	36	Kait - - -	Gour Mohun Dutt - - -	1 Nov. — -	Jehanabad.	—
	75. Ryeetoo - -	50	Kybert - - -	Kaunt Kulleah - - -	1 — — -	Rajeepoor.	—
	76. Ramlutta Dabee -	50	Brahmin - -	Rammohun Bonerjee - -	4 — — -	Ditto.	—
	77. Umlah - -	60	Sutgope - -	Daibee Roy - - - -	7 — — -	Chundercona.	—
	78. Kumliah - -	50	Brahmin - -	Punchanund Mokerjee - -	7 — — -	Baunsberiah.	—
	79. Sukkhee - -	70	Senkaree - -	Radachurn, senkaree - -	13 — — -	Chondercona.	—
	80. Annoo - -	50	Kait - - -	Doorgaram Ghose - - -	18 — — -	Byedbutty.	—
	81. Tirpoorah - -	28	Brahmin - -	Bhyrubchunder Chukerbuttee -	21 — — -	Ditto.	—
	82. Hooranee - -	48	Sutgope - -	Gourhurree Ghose - - -	23 — — -	Ditto.	—
	83. Hurroo Soondoree	35	Kait - - -	Tarneepersaud - - -	25 — — -	Benipore.	—
	84. Kishen Preeah Dibbeh	70	Brahmin - -	Cossinauth Moockurgee - -	25 — — -	Rapapore.	—
	85. Janneekee - -	60	Teeor - - -	Kossoy, teeor - - -	25 — — -	Bagedbutty.	—
	86. Moochtah - -	50	Brahmin - -	Rajchender Mockerjee - -	26 — — -	Benypore.	—
	87. Ollakah - -	34	Kait - - -	Punchanund Mitter - -	27 — — -	Hurpaul.	—
	88. Kunjoo - -	70	Bennian - -	Tuggar Sirdar - - -	27 — — -	Rajapoor.	—
	89. Soobuddrah -	50	Tehlee - - -	Gokul Kund - - - -	28 — — -	Rajbulhaut.	—
	90. Doorga - -	70	Baugdy - -	Ramhurry, baudy - - -	29 — — -	Hooghly.	—
	91. Soobuddrah -	25	Tehlee - - -	Gooroopersaud Doh - -	30 — — -	Ditto.	—
	92. Obbhyah Dibbeh	65	Brahmin - -	Bindabun Chukerbutty - -	30 — — -	Raugbulhaut.	—
	93. Kumlah Dibbeh -	75	Ditto - - -	Gokul Gungolee - - -	12 — — -	Dhunniakallee.	—
	94. Khunjunnee -	85	Kybert - - -	Doelaul Dharroe - - -	1 Dec. — -	Hooghly.	—
	95. Purmassurree -	82	Brahmin - -	Bishenram Shundeal - -	2 — — -	Byedbutty.	—
	96. Hunnuck - -	50	- - -	Ramhurry Paul - - -	3 — — -	Benipore.	—
	97. Doorga Dibbeh -	45	Brahmin - -	Cosseenaut Mozemdar - -	4 — — -	Baunsberiah.	—
	98. Durpodie - -	60	Chootar - -	Neeloo, chootar - - -	7 — — -	Chondercona.	—

749.

							his widow immediately on receiving the intelligence, resolved to perform the ceremony of anoomarana with an article of wearing-apparel belonging to the deceased.
	100. Nobbee Jogun	19	Yogee	Kishen Mohun, joogee	11 – —	Benipore	This woman buried alive with her deceased husband, which practice is declared legal. Vide s. 11, of letter N° 1, printed circular orders, page 25.
	101. Sewa	60	Kybert	Dyaram Khan	11 – —	Bauguan.	—
	102. Goluck Munnee	50	Brahmin	Rajeblochun Mokerdjee	13 – —	Binipore.	—
	103. Digumbrie	22	Ditto	Chundechern Meailunkar	13 – —	Ditto.	—
	104. Sustok	60	Chootar	Fukeerchend Mistree	13 – —	Hooghly.	—
	105. Sabeetrah	50	Nye	Kinnon, nye	15 – —	Rajbulhaut.	—
	106. Benodinee	68	Barrooe	Ramconny Biswas	19 – —	Benipore.	—
	107. Kummul Munnee	35	Kait	Doorgah Doss Bose	20 – —	Byedbutty.	—
	108. Umbeekah Dabee	60	Brahmin	Neelmoney Mockerjee	21 – —	Paundeah.	—
	109. Bowanny Dibbah	60	Ditto	Bhuttacharj	24 – —	Hooghly.	—
	110. Keera Munnee	65	Kait	Bancharam Ghose	24 – —	Byedbutty.	—
	111. Ollokah	70	Tumoolee	Doolaul Sah	27 – —	Jehanabad.	—
	112. Thakoor Munnee	28	Sutgope	Guddadhur Ghose	27 – —	Chonderconah.	—
Jessore	1. Kauttuannee	60	Kait	Sohussoram Dutt, kait	9 Feb. —	Singah	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having no young children.
	2. Sunkoree	30	Brahmin	Kinker Aucharjea, brahmin	3 Mar. —	Coleahaudpore	Burnt without giving any notice to the thannah; the darogah afterwards proceeded to the spot and made the subsequent inquiries, from which it appears, that there was no objection according to the Shaster, the widow having left 3 sons grown up. In consequence of the friends of the widow having allowed her to be burnt prior to the arrival of the police, they were summoned to attend at the office of the magistrate, when Ramdhone and Haddan were sentenced to pay a fine to government of 10 rupees each, or in default of their payment to be detained in confinement, without labour and fetters, for the period of 15 days.
	3. Decowry	40	Buydy	Cossynautshen, buydy	6 Aug. —	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	4. Ramranney	65	Kait	Ramjunnardun, kait	18 Sept. —	Salkea	Ditto - - ditto - the widow had no young children.
	5. Issurry Debea	60	Brahmin	Manickchunder, brahmin	18 – —	Cawlopole	Ditto - - ditto - the widow had no children.
	6. Parbutty	48	Kait	Kebulram Ghose, kait	27 – —	Tallow	Ditto - - ditto - - ditto.
	7. Surbojuya	39	Buydy	Tarneepersaud Sein, buydy	16 – —	Nayabad	From the report of the darogah, it appears that the husband of the widow died at Chally Ghaut, near Calcutta, on the 17th Bhader 1224, B. S.; which information she received on the second night of Assin last, and burnt "anoomarana" on the following morning. From the inquiry made by the darogah, no objection existed, according to the Shaster, to her burning, as she had no young children.
	8. Teerporah	50	Gund bunnick	Radakissore, bunnick	23 – —	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had no children.
	9. Chundun Malla	55	Brahmin	Hurreynarain Buttachargeo, brahmin	21 Oct. —	Mohomedpore	Ditto - - ditto - having no children.
	10. Koroonamohey Debea	45	Ditto	Meertunjoy Turkolunkar, brahmin	13 – —	Jinidoh	Ditto - - ditto - having no infant children.
	11. Muynah	60	Benia	Samram Roodder, benia	19 – —	Nayabad	Ditto - - ditto - - ditto.

CALCUTTA DIVISION—*continued.*							
ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore - - - *continued.*	12. Mohawmayah -	35	Buydy - - -	Sreedhun Sein, buydy - -	25 Oct. 1817 -	Nayabad - -	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had 2 daughters, 1 of the age of 8 years, and the other 8 months. In conformity to the Hindoo law, Kerpanauth Sein, buydy, entered into an engagement to provide a nurse and suitable maintenance for the children.
	13. Teerpoorah -	80	Kammar - -	Rampersaud, kammar - -	26 – — -	Nayabad - -	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband.
	14. Rampreeah -	54	Buydy - - -	Kessenchunder Sein, buydy -	28 – — -	Ditto - -	Ditto - - ditto - having 3 sons grown up.
	15. Rajessurrey Dossea	60	Kait - - -	Rampersaud Ghose, kait - -	30 – — -	Ditto - -	Ditto - - ditto - the widow had no young children.
	16. Obhoah - -	65	Banea - - -	Ujodearam Puldar - - -	21 Nov. — -	Ditto - -	Ditto - - ditto - the widow had no children.
	17. Kurroenah Mohey Debea.	68	Brahmin - -	Ujoodearam Chowkerbutty, brahmin.	7 – — -	Ditto - -	Burnt previous to giving the usual notice to the police thannah; afterwards, the darogah proceeded to the spot and made the subsequent inquiries; from which it appears, that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. In consequence of the friends of the widow allowing her to be burnt previous to their giving any notice to the police thannah, the darogah was ordered to forward them to the sudder station; accordingly the darogah apprehended and forwarded Oodychund, Tilluckchund and Issanchund, who were ordered to pay a fine to government of 10 rupees each, or in default of payment to be detained in confinement, without labour and fetters, for the period of 15 days.
	18. Soobhodhurra -	60	Kait - - -	Ruggonauth Nundee, kait -	7 – — -	Nayabad - -	Burnt previous to giving the usual notice to the police thannahs; afterwards, the darogah proceeded to the spot and made the subsequent inquiries; from which it appears, that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. In consequence of the friends of the widow allowing her to be burnt previous to their giving any notice to the police thannah, the darogah was ordered to forward them to the sudder station; accordingly the darogah apprehended and forwarded to Rammohun Nundy, Gopeenauth Ghose, Punchanund Ghose, Ramkanny and Ramdhun Doss, who were ordered to pay a fine to government of 5 rupees each, or in default of payment to be detained in confinement, without labour and fetters, for the period of 15 days.
	19. Wooma - -	42	Brahmin - -	Kissen Koomar Sircar - -	14 Dec. — -	Salkea - -	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had no children.
	20. Ramsonah Dassea	30	Kait - - -	Suddamund Mozmoodar, kait -	30 Nov. — -	Sejeally - -	Burnt previous to the arrival of the police officers; from subsequent inquiry made by the jemadar, it appears that there was no objection, according to the Shaster. The jemadar not having made the inquiry, as directed by the circular orders of the sudder on this subject, to the several police officers, was dismissed from his situation.
	21. Moonjoorah -	60	Ditto - - -	Ramram Bose, kait - -	11 – — -	Nayabad - -	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.

43.	2. Phoolmonee	[illegible]	Lohaur	Neetye, lohaur	21 – —	Ditto	…ceived from the Mofussil until January 1817, therefore they were
	3. Issoree	65	Bunick	Bansdebchund, bunick	30 – —	Ditto	not included in the statement for 1816.
	4. Ruttenkowery	30	Dhul	Radhanoth, dhul	1 Jan. 1817	Thannah Roypore.	—
	5. Gungamonee	80	Mul	Buklaur Sing, mul	2 – —	Ditto - Bissenpore.	—
	6. Ulluck	52	Bowrie	Doolaul, bowrie	13 – —	Ditto - ditto.	—
	7. Pudmaputtee	52	Kamaur	Neemye, kamaur	24 Feb. —	Ditto - ditto.	—
	8. Soorjeemonee	70	Brahmin	Juggernauth Banerjea, brahmin	12 Mar. —	Ditto - Okerah.	—
	9. Auguree	50	Dome	Nursing, dome	14 – —	Ditto - Chatra.	—
	10. Chooah	60	Sawunt	Chulloor Roy, sawunt	20 – —	Ditto - ditto.	—
	11. Endoe	50	Tantee	Mohunrooder, tantee	29 – —	Ditto - Soonamokhee.	—
	12. Khoodea	70	Kaote	Govind, kaote	29 – —	Zemindarry Pachete.	—
	13. Chumpee	92	Augoree	Bhaugbutkesh, augoree	3 April —	Thannah Sampaharee.	—
	14. Mannick	65	Sawunt	Gocool Roy, sawunt	7 – —	Ditto - Chanta.	—
	15. Jussee	60	Bowrie	Bancharam, bowrie	9 – —	Zemindarry Seopore.	—
	16. Phoollen	90	Muduck	Maujeeram, muduck	27 – —	Thannah Gourandehee.	—
	17. Pautoo	65	Brahmin	Brinabun Misser, brahmin	25 May —	Zemindarry Pachote.	—
	18. Chunder Monee	60	Ditto	Khoodun Ghuttuck, brahmin	1 June —	Thannah Chas.	—
	19. Gour Monee	50	Ditto	Shautoo Bamerjee, brahmin	2 July —	Ditto - Bissenpore.	—
	20. Gunga Monee	40	Bustome	Narrain Doss, bustome	17 – —	Ditto - ditto.	—
	21. Puddoo	50	Culloo	Ram, culloo	17 – —	Zemindarry Paulcoom.	—
	22. Mohunkower	50	Brahmin	Behadoor Mahatoe, brahmin	6 Aug. —	Thannah Chas.	—
	23. Muggen Baubea	25	Raujpoot	Hikim Bannoorah Roy, raujpoot	17 – —	Zemindarry Amynagore.	—
	24. Khelloo	25	Brahmin	Loll Mokerjea, brahmin	22 – —	Thannah Bissenpore.	—
	25. Aunnoo	50	Saolaul	Behadoor, saolaul	22 – —	Ditto - Chas.	—
	26. Muggen	36	Raujpoot	Chaumanoo Sing, raujpoot	31 – —	Zemindarry Joypoor.	—
	27. Pearree	25	Augoree	Doorgachurn, augoree	8 Sept. —	Thannah Aondah.	
	28. Doobey	15	Brahmin	Kossee Mokerjea, brahmin	22 – —	Ditto - Ro-goonathpore.	These two suttees took place before the arrival on the spot of the police officers. The parties who were present, and assisted in the ceremony, were punished by the magistrate.
	29. Digemburree	16	Augoree	Narrain Dutt, augoree	5 Oct. —	Thannah Sam-paharee.	
	30. Phelanee	65	Lohaur	Roghoo, lohaur	7 – —	Thannah Chatna.	—
	31. Endoo	32	Raujpoot	Bissen Sing, raujpoot	7 – —	Ditto - Bissenpore.	—
	32. Ulluk Monee	37	Somree	Mocheeram Mundle, somree	25 – —	Zemindarry Amynagore.	—
	33. Poomemah	67	Dehobee	Haureeram, dehobee	30 – —	Ditto - Jheria.	—
	34. Karteanee	44	Tantee	Govind Purrial, tantee	13 Nov. —	Thannah Sittah.	—
	35. Benode Kowery	60	Dhut	Bausdeb Dul	17 – —	Ditto - Oondah.	—
	36. Mochun	60	Roannee	Moonjeeram, rowannee	25 – —	Zemindarry Jherria.	—
	37. Joyah	35	Kolaul	Ram Naik, kolaul	27 – —	Ditto - Maim Choom.	—
	38. Panchoo Monee	57	Raujpoot	Kinnoo Sing, raujpoot	5 Dec. —	Thannah Cotwally Bancoorah.	—
	39. Bendhoa Monee	62	Bourie	Saum, bowrie	10 – —	Zemindarry Amynagore.	—
	40. Joydoo	50	Dome	Juggernauth Pundit, dome	15 – —	Thannah Bissenpore.	—
	41. Phoolmonee	80	Tantee	Kurree, tantee	16 – —	Zemindarry Pachete.	—
	42. Puraismonee	32	Brahmin	Milmohun Gosain, brahmin	24 – —	Thannah Bissenpore.	—
	43. Pearee	30	Brahmin	Gopee Poorohit, brahmin	25 – —	Zemindarry Amynagore.	—
Midnapore 7.	1. Muss^t Kishwurree	40	Kastk	Sanful Mundul, kastk	13 May —	Thannah Musnuspore.	—
	2. Muss^t Nillee	37	Gauzur	Govind Sitt, gauzur	24 – —	Thannah Sibdah.	—
	3. Muss^t Sussee Kallah	16	Kyeth	Ramkauth Roy, kyeth	2 July —	Ditto - Kasheegunge.	—
	4. Muss^t Besree	22	Chuttree	Goman Sing, chuttree	29 – —	Ditto - Sirsah.	—

CALCUTTA DIVISION—*continued.*

ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore *continued.*	5. Musst Doorputtee	55	Brahminee	Bhoruth Pundah, brahmin	1 Nov. 1817	Thannah Numal.	—
	6. Musst Phoolmunnee	50	Gauzur	Koochul, gauzur	17 Dec. —	Thannah Sirsah.	—
	7. Musst Purmessurry	26	Brahminee	Lukkheechurn Bhuttacharjee, brahmin	29 — —	D° Digparooee.	—
Nuddeah 85.	1. Shidha Jessore	50	Kyeburtree	Chyetun Doss, a kyeburt	4 Jan. —	Hunah	No objections.
	2. Parbhuttee	30	Brahmin	Bhycrobe Mokerjeea, a brahmin	5 — —	Nuddeah	Ditto.
	3, A. Humolah and 3, B. Bermoo Mohee	40 18	Brahminee	Sunkur Chuckerbuthee, a brahmin	12 — —	Santipore	No children.
	4. Loozee	65	Rajpootnee	Russaul Sing, rajpoot	20 — —	Ugurdeep	Ditto.
	5. Soobiddhurah	18	Byedinee	Roopchund, a byedee	20 — —	Ditto	Ditto.
	6. Kurroonee Mochee	50	Brahminee	Calleepersaud Mookerjee, brahmin	21 — —	Santipore	No objection.
	7. Soorjee Monee	19	Kyeburtnee	Gungadhur Doss, a kyeburt	23 — —	Nuddeah	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	8. Teettee	40	Koomarnee	Bulram Paul, a koomar	25 — —	Lubash	No children.
	9. Birjo Issoree	30	Brahminee	Ramanund Bhuttacharjea, a brahmin	3 Feb. —	Nuddeah	No objection.
	10. Urnopoornah	35	Ditto	Bhyrobechunder Pautuch, brahmin	4 — —	Hunrah	Ditto.
	11. Sokee	32	Sudgopenee	Juggernauth, a sudgope	6 Mar. —	Sooksagur	Ditto.
	12. Pudho	70	Brahminee	Rugonauth Roy, a brahmin	7 — —	Dowlutgunge	Ditto.
	13. Sreemuthee	50	Ditto	Gunganarain Banneyrje, brahmin	28 — —	Sooksaugur	Ditto.
	14. Kuroona Moihee	40	Ditto	Bulram Bhuttacharjea, a brahmin	30 — —	Nuddeah	Ditto.
	15. Andooree Monee	55	Sooreen	Sartuh Sah, a sooree	27 Apr. —	Ditto	No children.
	16. Chunder Monee	25	Brahminee	Birjomohun Chuckerbuthee, a brahmin	28 — —	Gowlutgunge	No objections.
	17. Sunkuree	50	Ditto	Ramlochun Turfdar, a brahmin	29 — —	Santipore	Ditto.
	18. Doorgah	60	Ditto	Roopnarain Niabaugis, a brahmin	11 May —	Ditto	Ditto.
	19. Uhbhursee	60	Chundaleen	Fuqueer Chund Chung, a chundal	13 — —	Ugurdeep	Ditto.
	20. Oomah	45	Bharmeenee	Radhanath Mookerjea, a brahmin	17 — —	Santipore	Ditto.
	21. Bhaugbuthee	75	Brahminee	Gobind Chattarjea, a brahmin	25 — —	Ditto	Ditto.
	22. Maudun Monee	50	Koistnee	Safulram Buttacharjea, a brahmin	26 — —	Sooksaugur	Ditto.
	23. Kumolah	45	Brahminee	Ramchurn Buttacharjea, brahmin	7 June —	Santipore	Ditto.
	24. Ramsoonderee	40	Brahminee	Ruttum Gangoolee, a brahmin	9 — —	Nuddeah	Ditto.
	25. Parbuthee	50	Ditto	Casheenauth Mookerjea, brahmin	12 — —	Santipore	Ditto.
	26. Tareenee	70	Brahminee	Kurryram Mookerjea, a brahmin	15 — —	Santipore	Ditto.
	27. Rauj Isoree	70	Koistnee	Ramdoolaul Mullick, a koist	22 — —	Ditto	Ditto.
	28. Poornah	40	Brahmin	Ramgopaul Mokerjea, a brahmin	2 July —	Sooksaugur	This woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	29. Sooradhunsee	50	Brahminee	Callee Roy, a brahmin	13 — —	Nuddeah	No objections.
	30. Dassee	25	Teyleen	Ramdhun, a teylee	18 — —	Ugurdeep	Ditto.
	31. Rassoo	40	Koomaree	Luchun Paul, a koomar	8 Aug. —	Santipore	Ditto.
	32. Urnopoorah	70	Brahminee	Ramsoonder Seeromohnee, a brahmin	8 — —	Ugurdeep	Ditto.
	33. Sohna Monee	33	Ditto	Deybee Surberghee, a brahmin	28 — —	Hanscolly	Ditto.
	34. Urnopoorah	45	Moihranee	Juggernauth Kooree, a moirah	1 Sept. —	Nuddeah	Ditto.
	35. Moha Moiee	35	Brahmin	Ramanund Mookerjea, a brahmin	5 — —	Sooksaugur	This woman had children under 3 years of age; but previous to

36. Kooreanee - -	32	Brahminee - -	Ram Somadar, a brahmin - -	20 Sept. 1817 -	Santipore - -	the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
37. Rassoo Monee -	35	Kyeburt - -	Ramdhun Doss, a kyeburt -	23 — — -	Nuddeah - -	No objections.
38. Bughobuttee -	45	Koistnee - -	Radhakissen Bhose, a koist -	23 — — -	Sooksaugur - -	- Ditto.
39. A. Sunkuree -	50	Brahminee - -	Callee Sunkur Chatterjea, a brahmin	25 — — -	Santipore - -	Both barren.
39. B. Deegumberee -	32					
40. Dassee - -	64	Sackranee - -	Rampersaud Baug, a sackra -	30 — — -	- Ditto - - -	No objections.
41. Bemolah - -	20	Koistnee - -	Jyeram Chunder, a koist - -	30 — — -	Goburdanga -	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
42. Soonderee - -	55	Brahminee - -	Calleechurn Buttercharjea, a brahmin.	3 — — -	Hanscolly - -	No objections.
43. Kumolah - -	50	Brahminee - -	Pudho Lochun Buttercharjea, a brahmin.	1 Oct. — -	Nuddeah - -	- Ditto.
44. Tareenee - -	60	- Ditto - -	Tectooram Buttercharjea, a brahmin.	5 — — -	- Ditto - - -	- Ditto.
45. Ram Issoree -	45	- Ditto - -	Rammohun Buttacharjea, a brahmin.	7 — — -	Santipore - -	- Ditto.
46. Teelee - -	28	Moiranee - -	Lochun, a moirah - - -	9 — — -	- Ditto - - -	Barren.
47. Jye Monee - -	45	Brahminee - -	Radhabulub Mookerjea, a brahmin	10 — — -	Hunrah - - -	No objections.
48. Jaunubbee - -	65	- Ditto - -	Callachand Mookerjea, a brahmin	12 — — -	Santipore - -	- Ditto.
49. Derpo Mohee -	32	Brahminee -	Callee Bhutacharjea, a brahmin -	14 — — -	Ugurdeep - -	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
50. Hursoonderee -	25	Koistnee - -	Ramkanye Dutt, a koist - -	14 — — -	- Ditto - - -	No objections.
51. Seeboo Soonderee	60	Brahminee -	Pudholocun Ruttacharjea, a brahmin.	14 — — -	Dowlutgunge -	- Ditto.
52. Teerpoorah - -	40	Ditto - - -	Ramkinkur Bhuttacharjea, a brahmin.	14 — — -	Hascolly - -	- Ditto.
53. Umurth - -	40	Ditto - - -	Budholochun Chutterjbutty, a brahmin.	15 — — -	Santipore - -	- Ditto.
54. Sunkerree - -	70	Ditto - - -	Ramhurry Turkobhoossun, a brahmin.	24 — — -	Sooksagur - -	- Ditto.
55. Chitra - -	70	Brahmanee -	Gobindram Podar, a brahmin -	27 — — -	Nuddea - - -	- Ditto.
56. Pudho - -	40	Brahminee -	Bishenath Mookerjea, a brahmin	28 — — -	Santipore - -	- Ditto.
57. Parbuthee - -	65	Koistnee - -	Sunkerdat, a koist - - -	30 — — -	Dowlungunge -	- Ditto.
58. Kurroonah - -	45	Brahminee - -	Rajkishore Mookerjea, a brahmin	30 — — -	Sooksagur - -	- Ditto.
59. Deegumberee -	24	Nauptenee - -	Goluck Mye, a naupeeth - -	31 — — -	Santipore - -	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
60. Jaunokee - -	70	Ditto - - -	Hutto Mye, a napeeth - -	3 Nov. — -	Subsah - - -	No objections.
61. Deegumberee -	50	Tautenee - -	Indernarain, a tautee - -	4 — — -	Santipore - -	- Ditto.
62, A. ChunderMonee &	25	Koistnee - -	Cumolkshenkurra, koist - -	7 — — -	Ditto - - -	- Ditto.
62, B. Doorgadassa -	35					
63. Gouree - -	60	Brahminee - -	Cashee Issore Battercharjea, a brahmin.	8 — — -	Ugurdeep - -	- Ditto.
64. Deegumberee -	50	Ditto - - -	Byedinauth Mookerjea, a brahmin	13 — — -	Ditto - - -	- Ditto.
65. Kuroona - -	50	Kamarnee - -	Ramnauth, a camar - - - -	13 — — -	Dowlutgunge -	- Ditto.

CALCUTTA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah - *continued.*	66. Soobedrah	40	Brahminee	Radhanath Chukerbuttee, a brahmin.	14 Nov. 1817	Nuddeah	No objections.
	67. Gour Monee	32	Ditto	Casheenuth Ghossaul, a brahmin	16 — —	Santipore	In this case the woman had a child; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	68. Seereemothee	24	Barooyenee	Cumlah, a barooye	17 — —	Nuddeah	No objections.
	69. Teerpoora	50	Brahmunee	Bhowannee Churn Bhuttacharjea, a brahmin.	17 — —	Santipore	Ditto.
	70. Seetah	23	Ditto	Seetaruftien Bhuttacharjea, a brahmin.	18 — —	Sooksagur	Ditto.
	71. Dirpothee	41	Ditto	Kinkur Bhuttacharjea, a brahmin	21 — —	Nuddeah	Ditto.
	72. Doomnee Dibia	45	Ditto	Gunga Sunkur Sircar, a brahmin	27 — —	Ugeerdeep	Ditto.
	73. Bhaugutty	18	Sackra	Tincouree, a sackra	28 — —	Nuddeah	Ditto.
	74. Comolah	60	Brahmunee	Ramlochun Bomejiah, a brahmin	29 — —	Sooksaugur	Ditto.
	75. Soodha Monee	20	Banianee	Greedhur, a baria	1 Dec. —	Nuddea	Ditto.
	76. Radha Monee	32	Tautheen	Gobind Mistree, a tantee	4 — —	Santipore	Ditto.
	77. Comolah	32	Koistnee	Leebram Mujmooadur, a koist	5 — —	Ugurdeep	In this case the woman had a child; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	78. Pheyloo	70	Jullianee	Ramcant Manjee, a jullia	6 — —	Nuddeah	No objections.
	79. Surosuthee	26	Gwallin	Ramdhun Ghose, a gwalla	6 — —	Hauscolly	Ditto.
	80. Kooroona Mohee	40	Brahmunee	Kalipersauah Bunerjia, a brahmin	7 — —	Santipore	Ditto.
	81. Doya Mohee Dibia	26	Ditto	Sumbunauth Mookerjia, a brahmin	7 — —	Ditto	Barren.
	82. Bermo Moree Dibia	40	Ditto	Parbuthy Buxee, a brahmin	20 — —	Ditto	No objections.
	83. Taurah Soondure	55	Ditto	Chundichurn Mookerjea, a brahmin	21 — —	Ditto	Ditto.
	84. Nilmoney Dibia	60	Ditto	Seeboo Cheedur Chatterjea, a brahmin.	21 — —	Hunrah	Ditto.
	85. Shaummah	60	Banianee	Royoonath Huldar, a bania	22 — —	Ditto	Ditto.
Suburbs of Calcutta. 39.	1. Suckey	60	Joogy	Muddum, joogy	8 Jan. —	Tauzeeraut	Leaving 1 son aged 25 years.
	2. Not ascertained	20	Brahmin	Ram Chatterjea	8 — —	Ditto	Leaving 1 son 2 years and 6 months of age. This woman was burnt with her husband without giving information to the police darogah.
	3. Orooney	60	Malakur	Sunkerdoss, malakur	15 — —	Sulkeeah	Leaving 1 daughter 20 years of age.
	4. Joymony	65	Cayet	Rumdololl Ghose	22 — —	Ditto	Leaving 5 sons and 1 daughter, all above 25 years of age.
	5. Nuleettah	60	Ditto	Dattaram Ghose	7 Feb. —	Chitpore.	—
	6. Oomah	26	Brahmin	Collachand Mookerjee	9 — —	Tauzeeraut.	—
	7. Rajesurry	65	Joogy	Jugernauth, joogy	13 — —	Ditto	Leaving 1 son 20 years of age.
	8. Urno	50	Ditto	Ockoor, joogy	7 Mar. —	Ditto	Leaving 1 son and 2 daughters, all above 18 years of age.
	9. Mooktah Dossee	67	Coyberth	Manick Moondeh, coyburt	14 — —	Ditto	Leaving 3 sons and 4 daughters, all above 25 years of age.
	10. Kishen Money	75	Coyet	Ramram Sing, coyet	18 — —	Ditto.	—
	11. Connuck	27	Napith	Neelmoney, napith	27 — —	Ditto.	—
	12. Soorjemoney	16 or 17	Ditto	- - Ditto	27 — —	Ditto.	—

	13. Joymoney	40	Brahmin	Rammohun Gosin	29 April 1817	Sulkeean.	—
	14. Ruthen Money	35	Ditto	Ditto	29 – —	Ditto.	—
	15. Doyahmohee	50	Ditto	Hurchundur Roy	6 May —	Tauzeeraut	Leaving 1 son and 2 daughters, all above 20 years of age.
	16. Nund Raney	70	Gowallah	Nundram Khun	7 – —	Chitpoor	Leaving 2 sons and 2 daughters, all above 25 years of age.
	17. Hurrow	30	Coyet	Russickchund Ghose	16 June —	Ditto	Leaving 2 sons, one 6 years and the other 3 years of age; and 1 daughter, 10 years of age.
	18. Chaund Ranney	42	Ditto	Seworam Doss	22 – —	Ditto.	—
	19. Doyah Mohee	30	Brahmin	Punchanund Mokerjea	23 July —	Tauzeeraut.	—
	20. Hurryperah	45	AcherjeBrahmin	Punchanund, acherjee	11 Aug. —	Sulkeeah.	—
	21. Shaumperiah	70	Camar	Gourpaul, camar	16 – —	Chitpore	Leaving 1 son and 4 daughters, all above 20 years of age.
	22. Jaunky Debbiah	50	Brahmin	Rampersaud Bhuttacherjee	25 – —	Sulkeeah	Leaving 3 sons and 2 daughters, all above 12 years of age.
	23. Cooraney	50	Culloo	Manickram, culloo	25 – —	Ditto	Leaving 3 sons and 2 daughters, all above 10 years of age. This woman was burnt with her husband without giving information to the police darogah.
	24. Tarney	80	Baniah	Gourychurn, baniah	30 – —	Tauzeeraut	Leaving 2 sons and 6 daughters, all above 22 years of age.
	25. Kunokey	21	Caybert	Ramjee, coybert	30 – —	Sulkeah	Leaving 1 daughter 30 years of age.
	26. Cheetera	42	Brahmin	Rammohun Banerjea	6 Sept. —	Chitpore	Leaving 1 daughter 18 years of age.
	27. Dassee	65	Napith	Rambullub Rye	18 – —	Ditto	Leaving 1 son and 2 daughters, all above 28 years.
	28. Puddum	70	Gowallah	Goberdhun Ghose	10 Oct. —	Tauzeeraut	Leaving 4 sons, all above 12 years of age.
	29. Curroonah Mohee	95	Coyet	Ramlochun Mitter	10 – —	Chitpore.	—
	30. Khemah Debbia	80	Brahmin	Ramdhun Bhuttacharjea	7 Nov. —	Sulkeah	Leaving 2 sons and 1 daughter, all above 20 years.
	31. Rassmoney	45	Coyet	Raseeb Mitter	12 – —	Chitpore.	—
	32. Nundo	95	Chundall	Byragy, chundal	19 – —	Tauzeeraut	Leaving 2 sons and 2 daughters, all above 30 years of age.
	33. Byrubbee	60	Brahmin	Sheurukram Takoor	23 – —	Nohazuree	Leaving 1 son 30 years of age.
	34. Hurriperiah	45	Ditto	Doorgapersaud Chowdry	24 – —	Tauzeraut	Leaving 1 son and one daughter, all above 25 years.
	35. Suckey	70	Joogy	Ramkaunt, joogy	27 – —	Ditto	Leaving 2 sons and 2 daughters, all above 20 years of age.
	36. Cuppoorah	45	Tanty	Jugernath Seal	9 Dec. —	Chitpore	Leaving 1 son 32 years of age.
	37. Tarrah	85	Ditto	Gopenath, tanty	23 – —	Ditto	Leaving 4 daughters, all above 37 years of age.
	38. Rammoney	52	Brahmin	Cossenat Chatterjea	25 – —	Ditto	Leaving 4 daughters, all above 18 years of age.
	39. Jugodissury	50	Ditto	Jugernath Mookerjea	30 – —	Ditto	Leaving 2 sons and 1 daughter, all above 13 years.
24 Pergunnahs - 20.	1. Musst Radamoney	30	Kyest	Buhukutram Bose	9 Jan. —	Ramnagore.	—
	2. – Sangoree	35	Kowrar	Ramjoy, kowrar	20 – —	Wooloobarreah.	—
	3. Not inserted in the Police Darogah's Report	65	Koloo	Ramchurn, kolee	Not inserted in the Police Darogah's Report.	Ditto.	—
	4. Musst Gunger and	65	Brahmin	Rampersaud Banerja	7 Mar. —	Nyehauty.	—
	5. – Sursuttee	60					
	6. Not inserted in the Police Darogah's Report.	Not inserted in the Police Darogah's Reports.	Ditto	Rampersaud Banerja	17 – —	Arryadeah.	—
	7. Ditto	64	Kamaur	Ramnarain, kamaur	4 April —	Woolloobarreah.	—
	8. Musst Parbutty	80	Khyest	Gopee Ghose	6 Oct. —	Arryadeh.	—
	9. – Teetoo	80	Brahmin	Teelook Banerja	6 – —	Ditto.	—
	10. – Kellur Money	30	Ditto	Hurchunda Mokerja	19 – —	Ditto.	—
	11. – Hurrypria	50	Ditto	Nyan Chatterja	28 – —	Ditto.	—
	12. – Gobindee	55	Ditto	Rampersaud Gosaul	6 Nov. —	Ditto.	—
	13. – Nemee	45					

CALCUTTA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs - *continued.*	14. Musst Jussodah -	55	Brahmin - -	Brijoram Banerja - - -	16 Nov. 1817 -	Arryadeh.	——
	15. – Hurrypriah &	50					
	16. – Surbmungla	45					
	17. – Urnopoorah	60	Ditto - - -	Goluck Chunder Chuckerbutty -	18 – — -	Ditto.	——
	18. – Hursoondry	45	Ditto - - -	Tarneychurn Roy - - -	19 – — -	Ditto.	——
	19. – Tarramoney	30	Kyest - - -	Punchanund Hur - - -	29 – — -	Ditto.	——
	20. – Biddap - -	35	Brahmin - -	Ramjoy Chatterja - - -	17 Dec. — -	Ditto.	——
DACCA DIVISION:							
Backergunge - 9.	1. Musst Ombika -	60	Seal - - - -	Sreekissen, seal - - -	1 Jan. 1817 -	Boupbut - -	It appears from the thannahdar's report, the deceased has left no small children; and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	2. – Soomutra -	20	Hindoo - - -	Mussaee Summadar - -	24 – — -	Augareeah - -	It appears from the thannahdar's report, that the deceased was not with child, nor had she any children; she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	3. – Mohonee Mala	22	Brahmin - -	Bhowanny Sunkur Chukerbutty -	18 Feb. — -	Booreehut - -	- - - - - - Ditto.
	4. Wife of Suddenund Gopt.	47	Byde - - -	Suddenund Gopt - - -	4 May — -	Mendegunge -	It appears from the thannahdar's report, that the deceased had 2 sons, one 24 years the other 14 years old; and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	5. Musst Obyah -	50	Brahmin - -	Neelkunt Surmah - - -	9 June — -	Augareah - -	It appears from the thannahdar's report, that the deceased had no small children; and that she burnt herself of her own free accord, on the funeral pile of her husband, on the date specified.
	6. – Tarah Monee	22	Ditto - - -	Kannee Chuterjea - - -	4 Aug. — -	Booreehut - -	It appears from the thannahdar's report, that the deceased was not with child, and that she had not bore children for three years previous to her burning herself on the funeral pile of her husband, which she did with her free accord, on the date specified.
	7. – Rookunee -	40	Ditto - - -	Ramlochun Chuckerbutty - -	19 Sept. — -	Augareeah - -	It appears from the thannahdar's report, that she had a son 12 years old, and she was not with child when she burnt herself on the funeral pile of her husband, with her free accord, on the date specified.
	8. – Ruttun Mala	26	Sahoo - - -	Nurnarani, sahoo - - -	6 – — -	Ditto - - -	It appears from the thannahdar's report, that the deceased had no children; and that she burnt herself on the funeral pile of her husband, with her free accord, on the date specified.
	9. – Chunder -	30	Kahit - - -	Ramragah Goohoo - - -	3 Nov. — -	Booroohut - -	It appears from the thannahdar's report, that the deceased had bore no children within the period of three years; and that she burnt herself on the funeral pile of her husband, with her free accord, on the date specified.
Chittagonge -	1. – Gunga -	38	Barber - - -	Banessor, barber - - -	4 Jan. — -	Rawoojan.	——

						25 Jan. 1817 -	Satkoneah.	—
	3.	– Cumlee -	40	Ditto - - -	Doogaram, soodder - - -	4 Mar. — -	Zorauwargunge.	—
	4.	– Mohamya -	80	Ditto - - -	Bhorgooram, soodder - -	17 June — -	PhuttuckChurry.	—
	5.	– Bhaggotee -	40	Weaver - - -	Rampersaud, weaver - -	21 – — -	Zorauwargunge.	—
	6.	– Sootisna -	60	Soodder - - -	Harrychand, sooder - - -	24 Dec. — -	Hazaryhaut.	—
City of Dacca - 18.	1.	– Dyamoye -	40	Byde - - -	Ramdhun Sein - - -	7 Jan. — -	Rajabary.	—
	2.	– Tareenee -	25	Ditto - - -	Ramgutty Sein - - -	12 Feb. — -	Ditto.	—
	3.	– Bhugobutty	30	Ditto - - -	Neelmony Gopt - - -	12 – — -	Ditto.	—
	4.	– Aunundmoye	63	Ditto - - -	Ojudduaram - - - -	4 Mar. — -	Mulfulgunge -	It appears from a report of the darogah of Mulfulgunge, that Mussumut Aunundmoye was at her brother's house at Jepra, when she received intelligence on the 23d of Phalgoon, 1224, B. S. that her husband died on the 11th of that month; she immediately, on the same day, performed the rite of anoomurun, by burning herself to death. The darogah reports, that on investigation, it appeared that no legal impediment existed to prevent her performing the rite in question.
	5.	Musst Mundhury -	21	Soonder Cahet -	Gunga Narain Sing - - -	20 – — -	Mulfulgunge.	—
	6.	– Opeorba -	26	Ditto - - -	Ramkaunt Deo - - -	27 May — -	Ditto.	—
	7.	– Bhowanny -	40	Soodur - - -	Hurrykishen Dutt - - -	5 June — -	Ditto.	—
	8.	– Luckhee -	25	Byde - - -	Ramlochun Sein - - -	31 July — -	Rajabarry.	—
	9.	– Chunderbha	50	Ditto - - -	Modhoosoondun Doss - -	12 Aug. — -	Ditto.	—
	10.	– Munnee -	40	Burnsumee - -	Doorgara, burnsurma - -	14 – — -	Ditto.	—
	11.	– Obhyah -	55	Sooder Cahet -	Ramgovind Deo - - -	5 Sept. — -	Mulfutgunge.	—
	12.	– Luchheepera	40	Byde - - -	Bholanath Sein - - -	17 – — -	Rajaburry.	—
	13.	– Cowlee -	31	Sooder Cahet -	Bachoo Deo - - - -	23 Oct. — -	Ditto.	—
	14.	– Puddeenee -	45	Ditto - - -	Ramkishen Deo - - -	14 – — -	Mulfutgunge.	—
	15.	– Cally Gunga	40	Brahmin - -	Keritnarain Surma - - -	17 Nov. — -	Ditto.	—
	16.	– Luckha -	40	Soodur Cahet -	Ramkaunt Deo - - -	20 – — -	Ditto.	—
	17.	– Bejoyah -	60	Bye - - - -	Ramkishen Sein - - -	2 Dec. — -	Rajabarry.	—
	18.	– Oma - -	30	Ditto - - -	Surroopchunder - - -	4 – — -	Mulfutgunge.	—
Dacca Jelalpore 5.	1.	Pudo Mokey -	21	Bydee - - -	Comlacanth Sein, bydee - -	17 – — -	Butkea - - -	It appears from the darogah's report, that the woman was burnt subsequent to her husband's death at Moorshedabad; had no children. She burnt of her own free will and accord.
	2.	Soorjemung -	25	Kahest - - -	Ramruttun Bose, kahest - -	15 – — -	Shibehur - -	It appears from the darogah's report, that the woman who was burned subsequent to her husband's death at Comittah, had no children. She burnt of her own free will and accord.
	3.	Seedasurry - -	65	Brahmin - -	Ramsunker Chuckerbutty, brahmin.	5 – — -	Munsodpore -	It appears from the darogah's report, that Seedasurry had 3 sons and a daughter, from 25 to 40 years of age. She burnt of her own free will and accord.
	4.	Sooberna - -	60	Soonree or sahoo	Dyaram, podarhonree or sahoo -	19 – — -	Ditto - - -	It appears from the darogah's report, that Sooberna had 2 sons and 2 daughters from 20 to 40 years of age. She burnt of her own free will and accord.
	5.	Jusoda - -	42	Kahest - -	Ramgovind Roy, kahest - -	30 – — -	Jaffergunge -	It appears from the darogah's report, that Jusoda had no children. She burnt of her own free will and accord.
Mymensing - 1.	1.	KoranamoyeDassee	35	Koist - - -	Ramkaunt Bose, kait - -	10 – — -	Pucullah - -	From the report of the darogah, it appears that Koranamoye Dassee left an infant of 3 months; Dyamaye Choudrain, zemindar, executed an ekrar to nourish the infant, and other children of the said Koranamoye Dassee; and who of her own free will burnt herself with her husband.

DACCA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Sylhet - - -	- - - - -	- -	- - -	—— None. ——	—	—	——
Tipperah - - 13.	1. Parbutty - -	35	Soodur - - -	Ramhurry, sooder - - -	23 Dec. 1816	Thurlah.	——
	2. Sheebee - -	30	Jogee - - -	Bulloram, jogee - - -	5 Jan. 1817 -	Begumgunge -	Buried alive with her deceased husband, he being a jogee (weaver cast).
	3. Comolie - -	25	Jogee - - -	Ramdoss, ditto - - -	7 Apr. — -	Soodaram - -	- - - - - Ditto.
	4. Sooburnah - -	30	Ditto - - -	Maahram, ditto - - -	27 – — -	Begumgunge -	- - - - - Ditto.
	5. Dyonee - -	22	Ditto - - -	Rammohun, ditto - - -	7 June — -	Ditto - - -	- - - - - Ditto.
	6. Collie - -	60	Ditto - - -	Soobaram, ditto - - -	16 July — -	Ditto - - -	- - - - - Ditto.
	7. Narraonee - -	35	Koist - - -	Ramgungah Soor - - -	30 – — -	Ditto.	——
	8. Urropoonah -	25	Ditto - - -	Collychurn Soor - - -	17 Aug. — -	Cutwallie.	——
	9. Dybuckee - -	30	Jogee - - -	Ramhurry, jogee - - -	22 – — -	Begumgunge -	- - - - - Ditto.
	10. Slebobutty - -	60	Ditto - - -	Lollchund, ditto - - -	8 Oct. — -	Ditto - - -	- - - - - Ditto.
	11. Soobuddrah -	25	Chung - - -	Rammohun, chung - - -	9 – — -	Luckipore.	——
	12. Pubbittree - -	35	Jogee - - -	Raje Doolub, jogee - -	17 – — -	Begumgunge -	- - - - - Ditto.
	13. Monohurrab -	54	Kaest - - -	Ramsurreen Dutt - - -	26 Nov. — -	Noornagur.	——
	MOORSHEDABAD DIVISION:						
Beerbhoom - - 9.	1. Radamonee -	70	Sunkaree - -	Pursad, sunkaree - - -	6 Mar. 1817 -	Keogong - -	The darogah reports, that on the 6th of March, the chokedar of Mouzah Chutah, Bhagbut, informed him of the death of Pursad sunkaree, and that his widow intended to burn herself; he in consequence dispatched 2 burkundauzes to the spot, from whose inquiries it appeared that she had only 2 children, both grown up, and is of her own free will desirous of becoming a suttee; and there appeared none of the prohibitory reasons against her becoming a suttee.
	2. Norainer - -	60	Naee - - -	Kishee, naee - - - -	11 Apr. — -	Keogunge - -	The darogah reports, that Nufur, chokedar, of Mouzah Ankoorah, on the 10th of April, informed him of the death of Kisheen naee, and that his wife was desirous of burning herself; he in consequence dispatched a brahmin, from whose inquiries it appeared, that she had 6 sons, and 2 daughters, grown up, and no young children; and that she had become a suttee, on the body of her deceased husband, of her own free will; and there existed no reasons to prevent her becoming a suttee.
	3. Soomuttee - -	19	Labourer - -	Thakoordoss Komar, labourer -	9 Sept. — -	Kusbah - -	The darogah reports, that, on the 6th September, Komulakunt, gomashta of Mouzah Kulanee, sent word of the death of Thakoordoss Komar, and that his wife was desirous of becoming a suttee; he in consequence sent the mohurrir of the thannah to the spot, who ascertained that she had no children, nor was she pregnant, and there appeared no prohibitory reasons for her becoming a suttee. He acquainted her with the orders of the magistrate, but she insisted upon becoming a suttee.
	4. Pulutra - -	60	Sutgoob ditto -	Dhurmdoss, labourer - -	23 – — -	Keogong - -	The darogah reports, that she was the wife of Dhurmdoss, has no young children, but 1 son and 3 grown-up daughters, and there were no reasons prohibitory of her becoming a suttee; she of her own free will burnt herself with the body of her deceased husband.

	5. Modhee	18	Byd	Samachurn Kubraj	29 Sept. 1817	Keogong	The darogah reports, that on the 28th September, Kubraj wrote him word, that the widow of Samachurn Kubraj was desirous of becoming a suttee; he in consequence dispatched the mohurrir to the spot, who ascertained that she had no children, nor was she pregnant; and there appeared no reasons to prevent her becoming a suttee, which she voluntarily did on the body of her deceased husband, notwithstanding she was advised to the contrary.
	6. Akhul Isseere	32	Brahminee	Kaleechurn Mokerjea	22 Nov. —	Sabpoor	The darogah reports, that on the 22d November, the chokedars informed him of the death of Kaleechurn, and that his widow was desirous of becoming a suttee; he in consequence deputed 2 burkundauzes to the spot, who ascertained that she had only 1 grown-up daughter, and that there existed no prohibitory reasons for her becoming a suttee, which she voluntarily did on the body of her deceased husband.
	7. Dia Mohee	30	Labourer	Seeram, labourer	1 Dec. —	Keogong	The darogah reports, that the chokedar of Mouzah Oudunpoor informed him of the death of Seeram, and that his widow was desirous of becoming a suttee. The mohurrir went to investigate, and ascertained that she had 3 sons and 1 daughter, one of the boys being only 19 months old; her brother, Gour Ghose, had agreed to take charge of him, and had entered into a written engagement to that effect, which being on unstamped paper, the mohurrir had been called upon for an explanation. The widow voluntarily became a suttee on the body of her deceased husband.
	8. Dumonee	80	Kacet	Bejoy Sing, koiet	13 —	Keogong	The darogah reports, that previous to the arrival of the police, she had become a suttee of her own free will, leaving a grown-up son; the persons who thus, contrary to orders, assisted in burning her, have been sent into the magistrate, and the case is under investigation.
	9. Gourmunee	35	Dibuk	Huree, dibuk	25 —	Ditto	The darogah reports, that on account of the death of her husband, the widow was desirous of becoming a suttee. The jemadar therefore went to investigate, and ascertained that she had 1 son and 1 daughter, both grown up, and there existed no prohibitory reasons. She became a suttee on the body of her deceased husband voluntarily.

N. B.—In this year there were no other suttees; nor has any instance occurred of any woman having been prevented burning herself by the interposition of the magistrate or police officers.

Bhaugulpore 2.	1. Chundee	25	Brahmin	Sonauth Panree	25 Sept. 1817	Pealapoore.	—
	2. Hoolasee	80	Rajpoot	Kheedoo Sing	30 Apr. —	Ditto.	—
Joint Magistrate at Moongyr. 1.	1. Narrainee	80	Goldsmith	Bul Bhudor, goldsmith	17 Nov. —	Thannah of Moongyr.	—
Dinagepore 6.	1. Surreen	40	Pully	Bhootea, pully	2 May —	Thakoorgaon.	—
	2. Nehur	20	Ditto	Nundooa, ditto	9 —	Ranneesunkole.	—
	3. Bhuggessurry	45	Ditto	Gendoora, ditto	24 July —	Ditto.	—
	4. Kustoora	50	Ditto	Chytun, ditto	7 Aug. —	Kalleagunj.	—
	5. Hoolass	16	Rajpoot	Kishen Persaud Sing, rajpoot	19 Sept. —	Bholahaut.	—

MOORSHEDABAD DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Dinagepore - - *continued.*	6. Surressutty - -	50	Brahmin - -	Rajchunder, brahmin - - -	26 Oct. 1817 -	Gungarampore -	The relatives of the deceased had disposed of this victim before the thannahdar could interfere: those concerned in the sacrifice were summoned before the magistrate, and may in future, under similar circumstances, be induced to pause a little before action.

On the 30th March 1817, a woman, named Surroop, came before the magistrate, exceedingly anxious to be permitted to destroy herself upon the funeral pile of her deceased husband. Excess of grief may have caused this female to look much older than she really was. Being questioned by the magistrate, she disclosed the circumstance of her being less than 16 years of age; she was therefore not permitted to pursue her own pleasure on the occasion.

Moosummut Mohissury, widow of Andharoo Napit, not being disqualified for the purpose, was, dissuasions being ineffectual, permitted by the darogah of thannah Peergunge to commit herself to the funeral pile of her husband, who died 28th Assarh, 1224, B. S. Being reached by the flames, she cried out to be rescued, as the darogah and other by-standers understood the purpose; and she was rescued accordingly; but not before being severely burnt. The darogah was summoned, that it might be ascertained whether or not due exertion had been made by him to dissuade her from the suicide. Mohissury also was desirous to come in, for the purpose chiefly of her receiving the care and remedy she stood in need of. When before the magistrate she charged the darogah with having forced her from the pile against her will, she having merely been exclaiming "Hurree bol, Ram bol," and having caused her thereby to lose cast. Under these circumstances a question was referred to the pundit of the court, by whom it was adjudged that she be re-admitted to privilege of cast. Her cast-fellows at first demurred, in question, perhaps, of the soundness of the pundits exposition of the Shaster upon the case, but afterwards consented to admit her. The sequel is, that she has turned byragnee, and is now doing well.

ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Malda - - - - 1.	1. Hoolass, alias Menhee.	17 years and 4 months	Chuttree - -	Kishen Pershaud Sing, chuttree -	19 Sept. 1817 -	Bholahaut - -	In consequence of the negligence of the mohurrir of the thannah no police officer was present; but it has been ascertained by subsequent inquiry that no compulsion nor improper treatment was employed, nor did any legal impediment exist.
City Moorshedabad 7.	1. Ramdha Munnee -	80	Brahmin - -	Oodye Sercar, brahmin - -	24 Jan. — -	Gobindpore.	—
	2. Roopmunnee -	40	Ditto - - -	Neelah Gobind Chutranj, brahmin	29 — — -	Bhurtpoor.	—
	3. Audur Munnee -	35	Caneth - - -	Rammohun Dutt, caneth - -	6 May — -	Burrooah.	—
	4. Kenoo Munnee -	16	Bunyea - - -	Birjhnath, bunyea - - -	12 July — -	Ditto.	—
	5. Peeaurey - -	30	Cauth - - -	Bejye Hishen, caweth - -	23 Sept. — -	Soojah Gunge.	—
	6. Soorujh Mannee -	60	Brahmin - -	Rausbehaury, brahmin - -	3 Oct. — -	Ditto.	—
	7. Gooreeah - -	35	Tantee - - -	Birj Mohun, tantee - - -	8 Dec. — -	Khumrah.	—
Purneah - - 4.	1. Maydun - -	35	Gungoye - -	Hedlah, gungoy - - - -	19 — — -	Kulleagunge -	It appears from the darogah's report, that, on hearing of the suttee, he sent the jemadar and mohurrir, and according to the orders of the magistrate, they made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband. After dispatching the annual report for 1816, this report was received, therefore it was not sent that year.
	2. Buttobee - -	24	Koach - - -	Buxoo, koach - - - - -	16 Jan. — -	Kulleagunge -	It appears from the darogah's report, that, on hearing of the suttee, he sent his jemadar and mohurrir, and according to the orders of the magistrate, they made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband. She had no children.

							It appears from the darogah's report, that on hearing of the suttee, he immediately went there, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband. She left 2 children; of which her father-in-law, and her husband's brother, took charge.
	4. Punchum	20	Soorin	Jhubboo, soree	5 June —	Kissengunge	It appears from the darogah's report, that on hearing of the suttee, he sent his jemadar to the spot, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband.
Rajshahy 1.	1. Ruckoonah	19 or 20	Augurwaul bunnea, which is comprehended in the soodur cast, consequently admitted to be sacrificed on the ground of devotion to her lord, &c. &c.	Mohun Sing, bunneah augurwaul cast.	28 Oct. —	Nattore.	—
Rungpore 11.	1. Gourimunee	20	Brahmin	Roopkaunt Surmah, brahmin	9 Jan. —	Peergunge	From the reports of the darogah, it appears that this woman was burnt with her husband, at her own desire, leaving 1 daughter aged 3 years, to the care of its relation.
	2. Kanchun	40	Rajbunsee	Kauan, rajbunsee	24 — —	Durwanee	This woman left no children, and was burnt at her own request.
	3. Bhagee	43	Kyburt	Pattaroo, kyburt	30 — —	Dhaup	From the report of the darogah, that this woman also was burnt with her husband, at her own request.
	4. Kameekha	30	Gowa	Nekat Gowal	7 Mar. —	Peergunge	This woman was burnt at her own request, leaving one married daughter, and a young child to its father's mother.
	5. Surbaee	80	Rajbunsee	Deepchund, rajbunsee	5 Apr. —	Dhaup	This woman also was burnt at her own request, leaving no children.
	6. Rampooree	30	Kyburt	Cutteea, kyburt	17 — —	Ditto	This woman also left no children, and was burnt at her own request.
	7. Tarnee	40	Kyburut	Amindeerham, kyburut	23 — —	Ditto	This woman also was burnt at her own request, having no children, male or female.
	8. -	40	Brahmin	Ramjoy Surmah, brahmin	13 May —	Mollung	This woman also burnt at her request, leaving her youngest children to the care of their eldest brother, aged 20 years.
	9. Cokeela	50	Kahit	Gopeenath Surcar, kahit	13 — —	Shadoollapore	This woman also was burnt at her own request, leaving no children.
	10. Pooree	60	Rajbunsee	Muneeram Doss, rajbunsee	21 Asar, 1224, B.S.	Burabaree	This woman also was burnt at her own request, leaving no children.
	11. Beesudee	25	Ditto	Modeen Pyke - - ditto	27 ditto - ditto.	Cheetmaree	This woman left no children, and was burnt at her own request.
PATNA DIVISION:							
Behar	-	-	-	—— None. ——	—	—	—
City Patna 5.	1. Roomin	22	Caweth	Ununthram, caweth	31 Jan. 1817	Sheerpoor.	—
	2. Phoolkoonwur	24	Brahmin	Chew Cowry Misser, brahmin	1 Feb. —	Bickram.	—
	3. Suldehee	75	Tutterah	Fukur Chund, tutterah	26 July —	Sooltangunge.	—
	4. Suhodurah	20	Brahminee	Madho Misser, brahmin	18 Oct. —	Futtooah.	—
	5. Sohankulee	50	Ditto	Asman Sing, ditto	9 Dec. —	Bickram.	—

PATNA DIVISION—*continued.*

ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Ramghur 2.	1. Tuncoonar	25	Keath	Seonath Sing, keath	4 May 1817	Arungabad	This woman appears to have voluntarily burnt herself, after her husband had been dead about a year, with his brother's turban.
	2. Neulassy	50	Ditto	Jynrungul Sing, ditto	12 Oct. —	Ditto	This woman appears to have burnt herself, after her husband had been dead 2 months.
Sarun 25.	1. Oodisia	60	Koerin	Poorunder, koerun	21 Feb. —	Sewaun	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	2. Suggun	90	Babhin	Dhoutaul Raee, babhin	5 Mar. —	Hoosapoor	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	3. Bilesia	70	Kulwarin	Dindial, kulwar	15 — —	Derouly	Voluntarily burnt herself on the funeral pile of her husband.
	4. Nuggea	40	Rajepootin	Bhugwan Raee, rajepoot	20 — —	Chuprah	Voluntarily burnt herself on the funeral pile of her husband.
	5. Kaolee	47	Bindin	Purshaud, bind	14 Apr. —	Bettia	Three days after the death of her husband, voluntarily burnt herself at Satteeara.
	6. Ghoona	25	Brahmin	Nareinee Pandaree, brahmin	3 May —	Chuprah	Mussumut Ghoona's husband died at Nourung; on receiving the information of his death, voluntarily burnt herself with the turban of her husband; she had no children.
	7. Purbuteea	16	Koerin	Bhunjun, keoree	14 — —	Futtehpore	Violently burnt herself on the funeral pile of her husband; she had no children.
	8. Ajnasi	17	Ekarni	Suddasee Raee, ekseria	1 July —	Tajepoor	Suddasee Raee died at Bettiah. Muss^t Ajnasi was at her father's house; on receiving the information of the death of her husband, she returned to her own house and voluntarily burnt herself; she had no children.
	9. Wife of Ramtuwuckul Rae.	90	Ragepootin	Ramtuwuckul Rae, rajepoot	8 — —	Chuprah	Voluntarily burnt herself on the funeral pile of her husband.
	10. Hurbunsi	50	Ditto	Hitcha Raee, ditto	16 — —	Bunjeriah	Voluntarily burnt herself on the funeral pile of her husband, and had no children,
	11. Titeru	80	Brahminee	Perrem Tewa Tewarre, brahmin	13 Aug. —	Thosapoor	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	12. Nema	60	Ditto	Gondour Panadee, ditto	20 — —	Sewaun	Violently burnt herself on the funeral pile of her husband; she had no young children.
	13. Kubly	80	Molleen	Gujrage, mollee	20 — —	Ditto	Violently burnt herself on the funeral pile of her husband.
	14. Jeeria	50	Koormin	Dilkoorme	25 — —	Bunjeriah	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	15. Gungajul	70	Dhanookin	Khadoo, dhanook	7 Sep. —	Govindee Gunjee	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	16. Deela	80	Dosadeen	Adhar, dosain	10 — —	Tajepore	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	17. Ugree	40	Kajamin	Soomrun Hajam	25 — —	Golding Gungee	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	18. Lugnee	90	Soharin	Nowal, sohar	5 Oct. —	Derouly	Twenty-five years after the death of her husband, voluntarily burnt herself.
	19. Champee	50	Koerin	Sunnauth, koeree	10 — —	Ditto	Voluntarily burnt herself on the funeral pile of her husband; she had no children.

	20. Belase	70	Mullain	Soopun, mulla	10 Oct. 1817	Derouly	Five days after the death of her husband, voluntarily burnt herself; she had no children.
	21. Mangree	70	Tellin	Nayin, tellee	14 — —	Ditto	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	22. Luchun Mani	80	Kaetin	Jinenaram Sing, kaet	19 — —	Manjy	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	23. Bechni	20	Kandin	Gobind, kandoo	24 — —	Sewaun	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	24. Bhog Munia	23	Brahminee	Rughoolieur, brahmin	27 Nov. —	Jagepore	Voluntarily burnt herself on the funeral pile of her husband; she had no children, nor was pregnant.
	25. Ramkoowur	115	Rajepooter	Phakoo Ree, raje	10 Dec. —	Futtehpoor	Voluntarily burnt herself on the funeral pile of her husband.

Besides the 25 cases mentioned, a list is also annexed of women who have attempted to burn themselves with the bodies of their deceased husbands, but were saved from burning by the interference of the people of the village, or by the arrival of the police officers.

1st. From a report of the jemadar of the Manjee thannah, it appears, that on the 10th of April 1817, Mooseehy Gopal, pasbaun, died; and that Muss^t Kunooee his wife, who has a daughter and a young child, attempted to burn herself, but was prevented by the jemadar of the thannah.

2d. A report of the darogah of thannah Durouly states, that on the 19th of May 1817, Musuhy Gouree, pasban, gave intelligence at the thannah of the death of Bhya Kownear, and of Muss^t Hurbunsy his wife intending to burn herself, and that she was persuaded by the jemadar of the thannah to desist from her intention.

3d. From a report of the darogah of thannah Kuleanpoor, it appears, that on the 6th of August 1817, Musuby Dirjaram, of the kayuth cast, died, and that his wife was about to burn herself with the corpse of her husband, but was dissuaded by the jemadar of the thannah from so doing.

4th. It appears from a report of the mohurrir of thannah Manjhee, that on the 22d of September 1817, Musuhy Ram Tehul Sing died, and his wife, being about to burn herself, was dissuaded by the people of the village from becoming a suttee.

5th. From a report and statement of the darogah of the Sewaun thannah, it appears, that on the 22d of September 1817, Museehy Uchumbhit Raee died, and Muss^t Kunya, his wife, having expressed an intention of burning herself, was prevented by the people of the village; and that on the night of the 26th September of the same year, being alone in her house, the said Muss^t Kunya fastened a rope round her own neck, and hanged herself.

Shahabad 14.	1. Hereea	50	Taleen	Birtum, talee	8 Mar. 1817	Mohuneea	In this case, on the intimation of the pasban, the police officer proceeded to the village, and it was found that the wife of the deceased had sacrificed herself on her husband's funeral pile, on the preceding night, leaving a grown-up family.
	2. Wife of Praaugojah, name unknown.	70	Brahminee	Pregh Ojah, brahmin	17 — —	Doomrown	It appeared from the report of the police officer, that in this instance the wife burnt on her husband's funeral pile, without waiting the attendance of the police officers, to render the necessary inquiry.
	3. Soburnee	20	Loharin	Ramsuhaee, lohar	22 — —	Mohuneea	In this case the husband having died about 7 years ago, his widow offered up herself a sacrifice to his manes; her father-in-law, not having previously made known this her intention to the police officers, having been required to attend to answer for his conduct, and disobedience to the orders issued on the subject of women becoming suttees, after the necessary inquiry into the circumstances, he was discharged in consequence of extreme infirmity.
	4. Rumoonee	30	Rajpooteen	Runjeit Rae, rajpoot	24 Apr. —	Sahusram	In this case, on the intimation of the pasban, the jemadar of the thannah proceeded to the village, and it was found that the wife had sacrificed herself on her husband's funeral pile, and that she had left an infant; her father-in-law, with other persons present at the ceremony of her sacrificing herself, were sent into the court by the police officers; after an inquiry into the circumstances, an order of confinement for the period of one and a half month, was passed on the father-in-law; and he was further required to enter into an engagement for the provision and maintenance of the infant left by the deceased.

PATNA DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad - - *continued.*	5. Wife of Kunhya Lal, name unknown.	60	Kaetheen - -	Kunhya Lal, kaeth - - -	17 June 1817 -	Mohunee - -	In this case no intimation was given to the police officers of the wife's intention, and it was only casually learnt one month after the occurrence, by the acting darogah of the thannah.
	6. Roudee - -	40	Goalin - - -	Judoo, goala - - - -	22 Aug. — -	ShahusramChoukee Tilothoo.	In this case, the husband having died about 7 years ago, his widow offered herself a sacrifice to his manes; her brother-in-law having been required to attend to answer for his conduct, died in gaol during the necessary inquiries into the circumstances.
	7. Ubeelakee - -	39	Rajpooteen -	Girdharee Sing, rajpoot - -	20 Sep. — -	Burrown - -	In this case, on the 6th day after the death of Girdharee Sing, intimation was brought to the thannah of the widow's burning herself on her husband's funeral pile; the brother of the deceased, and the proprietor of the village, being called on to answer for their neglect and disobedience to the orders on this subject, the brother of the deceased was confined for 3 months, and the proprietor fined in the sum of 30 rupees.
	8. Ramkullee - -	20	Brahmin - -	Agoodhia Tewaree, brahmin -	3 Nov. — -	Narrah - - -	In this case the widow having been allowed to burn on her husband's funeral pile, without previous intimation of this her intention being given to the police officers, her mother-in-law, and two other persons who were present at the ceremony of her cremation, were required to attend to answer for their conduct; after an inquiry into the circumstances, an order of imprisonment for the period of one month passed on them.
	9. Wife of Sunker, name unknown.	80	Lohareen - -	Sunker, lohar - - - -	4 - — -	Burrow - - -	In this case, on the day following the death of Sunker, lohar, intimation was brought to the thannah of the widow burning herself on her husbands's funeral pile; the farmer of the village, and the pasban, being called on to answer for their neglect and disobedience to the orders issued on the subject of women becoming suttees, the farmer was fined in the sum of 30 rupees, and the pasban punished with 25 rattans.
	10. Talumundea -	30	Rajpooteen - -	Bharosa Sing, rajpoot - -	13 - — -	Doomrown - -	In this case, the husband dying whilst absent from his home, his widow, on receiving information of this event, offered up herself a sacrifice to his manes; her relations not having made known this her intention to the police officers, having been required to attend to answer on this subject, was ordered to be confined 3 months.
	11. Wife of Ruchiachund, name unknown.	25	Brahmin - -	Ruchiachund, brahmin - -	15 - — -	Ditto - - -	In this case, the husband having died about 9 months ago, his widow sacrificed herself to his manes, leaving 2 infants; the father-in-law of the deceased, with other persons present at the ceremony of her sacrificing herself, being called on to answer for their conduct, after an inquiry into the circumstances, the father-in-law was required to enter into an engagement for the provision and maintenance of the infant left by the deceased.
	12. Wife of Horil, ditto	60	Culwarin - -	Horil, culwar - - - -	15 - — -	Doomrown - -	In this case the widow having been allowed to burn on her husband's funeral pile, without previous intimation of this her intention being given to the police officers, the relation of the deceased, the farmer of the village, and the pasban, having been required to attend to answer for their neglect and disobedience of the orders issued on this subject, the farmer was fined in the sum of 40 rupees, or in failure thereof to be confined 2 months; the pasban punished with 10 rattans, and imprisonment for 1 month; and ishtuharnama issued for the attendance of the relation of the deceased, who has absconded.

	13. Namau	80	Rajpooteen	Khodoo Raee, rajpoot	21 Nov. 1817	Sahusram	In this case the husband had been absent from his home during the space of 15 years, and his wife becoming assured of his non-existence, intended to become a suttee to his manes; intimation thereof was brought by one of her relations to the thannah. The acting darogah, in the first instance, sent a burkundauze; and, on the evening, of the 2d day, himself proceeded to the spot; from his report it would appear, he took the necessary step to prevent the suttee taking place, but from the depositions of the witnesses in the case, some neglect became evident; in consequence of which the acting darogah having in the meantime been discharged from his situation, was called on to answer for the said neglect, and on the 28th February further evidence was sent for.
	14. Sahee	30	Ditto	Jysree Rae, rajpoot	23 Dec. —	Burrawun	In this case, on the 4th day after the death of Jysree Rae, intention was brought to the thannah of the widow burning herself on her husband's funeral pile; the relation of the deceased, with other persons present at the time of her becoming a suttee, having been required to attend to answer; after an inquiry into the circumstances, the pasban of the village was punished with 15 rattans for his neglect and disobedience, in not having conformed to the orders issued on the subject of women becoming suttees.
Tirhoot 3.	1. Sonah	- - -	Soonarie	Ramdial	19 Oct. —	Thannah Kurnowl.	—
	2. Oodah	70	Brahminee	Gopaul Misser	17 — —	Lollgunge.	—
	3. Upeha	30	Kaettin	Munnoo Loll	10 Katick 1225	Reega.	—
Joint Magistrate at Monghyr	- - -	- -	- - -	—— None. ——	—	—	—
Bareilly Division:							
Agrah 2.	1. Beka Ball	50	Brahmin	Ramchund, brahmin	13 Apr. 1817	Muttra	Suttees are not frequent occurrences in this district, the inhabitants of which are for the most part jauts and rajpoots, among whom the practice does not obtain.
	2. Bukteea	22	Kait	Chooramun, kait	13 May —	Bah	The two persons who are now reported were not of a description which, under the explanation of the pundit of the sudder adawlut, render it necessary for the police to prohibit the sacrifice.
Alligurh 2.	1. Kurye	25	Kulal	Bal Kishen, kulal	21 — —	Thannah Saidabad.	—
	2. Takooranee	30	Khetre	Radhakishen, khetre	23 Nov. —	Hatras.	—
Bareilly	1. Bhuguah	30	Kuhar	Suntoke, kuhar	22 — —	Meergunge	In this case, the widow burnt herself 7 or 8 years after the decease of her husband. Information was laid at the thannah, but instead of proceeding to the spot, as he ought to have done, and putting a stop to the ceremony, the thannahdar delayed till the third day. In the meantime the suttee took place; the thannahdar was discharged from his office in consequence.
Cawnpore 3.	1. Gopika	60	Brahmin	Gopaul Pundit, brahmin	26 June —	Bithoor	Mussamut Gopika has burnt herself with the body of her late husband, and left a son about 17 years of age, and a daughter of age 35 years.

BAREILLY DIVISION—*continued.* ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Cawnpore - - *continued.*	2. Doolaree - -	21	Brahmin - -	Radheh Tewary, brahmin - -	15 Aug. 1817 -	Russoolabad -	Doolaree has burnt herself with the body of her late husband, and left a daughter aged 18 months. Previously to her burning, she delivered her infant daughter to one Makhun Tewary, the uncle of her late husband, to undertake the charge of bringing her up, and the said Makhun has given in an engagement to the grandfather of the infant to undertake to provide suitable maintenance.
	3. The wife of Bany Pursaud.	46	Brahmin - -	Bany Pursaud, brahmin rajpie -	10 Sept. — -	Cawnpore - -	Burnt herself with the body of her late husband, and left a son aged 18 years.
Etawah - - - 3.	1. Bhugwuntee -	50	Dhanook - -	Choonnah, dhannook - -	4 Mar. — -	Etawah - - -	This case does not appear to require any remark.
	2. Suroop - -	42	Brahmin - -	Sumer Sing, brahmin - -	19 Aug. — -	Ditto - - -	- - - - - - Ditto.
	3. Chunder Koonwur	18	Ditto - - -	Purmsookh, brahmin - -	21 Sept. — -	Luckna - - -	It appears from the report sent in by the police officer of Luckna, in whose jurisdiction this case of suttee occurred, that the widow of the deceased happened to be at her father's house when the body of her late husband was burnt, and that on her return home, about 12 hours after, and on being informed of the death of her husband, she was burnt before the police officer had time to interfere.
Furruckabad -	Unknown - -	50	Brahmin - -	Pundooruk Pundit Dukhunee, brahmin.	29 — — -	Singeerampoor on the Ganges, thannah Komalgunge.	A petition from the thannahdar of Komalgunge; no particular circumstances attended this suttee.
Moradabad - -	- - - - -	- -	- - -	—— None. ——	- - -	- - -	Mussumaut Kishnee, of the weaver cast, and residing at Vizier Gunge, pergunnah Bessawlee, was prevented sacrificing herself by the joint magistrate in the southern division of zillah Moradabad, (Mr. Baldero,) her husband at that time being alive.
Northern Division of Seharunpore. 6.	1. Bojoo - -	50	Brahmin - -	Moys Doss, brahmin - -	22 May — -	Rampore - -	The suttee took place immediately after the death of the husband, in the presence of the police mohurrir and jemadar, and with her own consent. The woman had 1 infant child, 1 year old, whose eldest brother (25 years of age) undertook to provide for him.
	2. Sail Conar - -	28	Ditto - - -	Dewan Sing, brahmin - -	22 July — -	Munglore - -	The police officer present when the suttee took place, soon after the death, and the woman burnt with her assent on the funeral pile of her deceased husband. She has left 3 children, under the protection of their grand parents: the eldest son is aged 11 years, the second 7 years, and the younger daughter 4 years.
	3. Dillow - -	70	Ditto - - -	Namuck, brahmin - - -	18 Oct. — -	Jewlapore - -	This suttee was performed in the presence of the police officer, immediately after the death of the husband. They have left no children.
	4. Moharanie - -	20	Baniah - - -	Sittah, baniah - - -	19 Nov. — -	Ditto - - -	This woman was absent at her father's house, at Jewlapore, at the time of the death of her husband, which took place at Seharunpore, and the corpse was burnt. But she voluntarily entered the fire 2 days after his death, with his relics at Jewlapore, in the presence of the police officer, leaving an infant child 2 ¼ years old, under the protection of her brother.

	5. Serree Comar	21	Baniah	Luchmun, baniah	25 Nov. 1817	Jewlapore	This suttee was performed voluntarily in the presence of the police officer, immediately after the death of the husband. They have left no children.
	6. Biblahoo	30	Rajepoot	Goordoyah, rajepoot	17 Dec. —	Syneepore	This suttee was performed voluntarily in the presence of the police officer, immediately after the death of the husband. They have left no children.
Southern Division of Seharunpore.	1. Luchmi	18	Jogee	Roopa, jogee	18 July —	Seeanut.	—
Benares Division:							
Allahabad	1. Deonee	80	Buneea	Hoolas, buneea	10 Jan. 1818	Bharntgunge	She had 4 sons, adults, and burnt herself voluntarily on the funeral pile of her husband.
	2. Jejnee	20	Cole	Bohoree, cole	10 Apr. 1817	Bara	She had no children, and burnt herself voluntarily on the funeral pile of her husband.
	3. Badameea	28	Brahmin	Ramlall, brahmin	27 Aug. —	Sooram	She had a daughter of 8 years, and a son 5 years of age, and burnt herself voluntarily on the funeral pile of her husband, making over her children to the father of her deceased husband.
	4. Jeena	70	Ditto	Ahlad, brahmin	27 Sept. —	Jhoossee	She had no child, and burnt herself voluntarily on the funeral pile of her husband.
	5. Budna	50	Rajpoot	Chole Sing, rajpoot	2 Oct. —	Handya	She had 4 sons, adults, and burnt herself voluntarily on the funeral pile of her husband.
Futtehpore	1 Neebia	60	Kaot	Ghurroo	3 Feb. —	Kessunpore.	—
Bundlecund	1. Moongryah	26	Brahmin	Purrum, brahmin	13 Jan. —	Sronda	This suttee took place 4 months after the husband's death, the woman burning herself on the duthe of the deceased; of which circumstance no notice was given at the thannah. The zemindars of the village were in consequence summoned to answer for this neglect, and were made to enter into penalty bonds, 50 rupees each, for their future conduct in this respect.
	2. Lallee	45	Ditto	Lallee, brahmin	15 — —	Mokokur	This case was not reported to the thannahdar till after the suttee. The watchman of the village, in which the occurrence took place, was in consequence punished for neglect by the magistrate.
	3. Rummooneah	50	Rajpoot	Khoomaun, rajpoot	19 — —	Tenduary.	—
	4. Cherunjeeah	40	Brahmin	Girdarry, brahmin	2 June —	Seconda.	—
	5. Rookeah	47	Ditto	Sewgolaum, brahmin	5 Aug. —	Chuboo.	—
Joint Magistrate, Calpee.	1. Doolarey	38	Kait	Pudum Sing, died 9 Jan. 1817	9 Jan. —	Amond	Pudum Sing died at the village of Bhownoly, 6 miles distant from the thannah of Amond. The police officers, on receiving notice, attended at the place, but could not interfere, as she voluntarily committed herself to the funeral pile, and did not infringe any injunction of the Shaster. She had 2 daughters, 1 of 8 years old, and, the other of 3 years, but she left them to the care of her grandfather.
	2 Bouray Bechoo	40	Buneyah	Guness, died 28 March 1817	28 Mar. —	Cosseepore	Guness died at the village of Anoorah, 7 miles distant from the thannah. The police officers attended the place, but their interference proved in vain: she voluntarily committed herself to the funeral pile. She left no children, and was not in a state of pregnancy at the time of the sacrifice.

Benares Division—*continued.*		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAH.	NAMES.						
Joint Magistrate, Calpee—*cont*^d^.	3. Goomaun Koor	26	Boondylah	Mokund Sing, died 18 May 1817	19 May 1817	Soopah	At the village of Mirzah, being 2 miles distant from the thannah, Mokund Sing died. The police officers, on receiving notice, attended at the place, but could not interfere, as she voluntarily committed herself to the funeral pile. She left no children, and was not in a state of pregnancy at the time of the sacrifice.
	4. Woodeeteah	80	Brahmin	Sawoly, died 7 June 1817	7 June —	Ditto	Sawoly died at the village of Kurhorah, 10 miles from the thannah of Soopah. The police officers, on receiving notice, attended at the place, but could not interfere, as she willingly committed herself to the flames with the body of her deceased husband. She left no children.
	5. Goondoo	40	Bauroy or Capenter.	Jooney, died 7 June 1817	7 — —	Punwary	Jooney died at the village of Kolayah, 2 miles from the thannah of Punwary. The police officers attended, but their interference proved in vain: she, of her own accord, committed herself to the funeral pile. She left no children, and was not in a state of pregnancy at the time of sacrifice.
	6. Soobunt Koor	28	Chundulay	Inderjeet, died 25 July 1817	25 July —	Cosseepore	Inderjeet died at the village of Mohaytah, 14 miles from the thannah of Punwary. The police officers attended at the place, but could not interfere, as she voluntarily burnt herself with the body of her deceased husband. She left no children, nor was pregnant at the time of sacrifice.
	7. Gurey	40	Kait	Gurey, died 31st October 1817	31 Oct. —	Ditto	Gurey died at the village of Bendah, 4 miles from the thannah of Cosseepore. The police officers, on receiving notice, attended the police, but could not interfere, as she willingly committed herself to the funeral pile. She had no children, nor was pregnant at the time of sacrifice.
	8. Purum Koor	50	Brahmin	Moharaj, died 16 November 1817	16 Nov. —	Bhaut	Moharaj died at the village of Raroo, 5 miles from the thannah of Rhaut. The police officers attended the police, but could not interfere, as she voluntarily committed herself to the funeral pile. She left no children.
	9. Sooneyah	60	Ditto	Nannye, died 9th Dec. 1817	9 Dec. —	Gurrowlee	Nannye died at the village of Dhuroo, 10 miles from the thannah of Gurrowlee. The police officers attended the police, but could not interfere, as she willingly committed herself to the funeral pile. She left no children.
City of Benares 16.	1. Tarnee Thakooranie	40	Brahmin	Ramcaunt Chuckerbutty, brahmin	7 Feb. —	City.	—
	2. Dhunea	50	Coonlia	Futteh Sing, coonliee	15 — —	Ditto.	—
	3. Parbutty Baye	50	Brahmin	Ramcaunt Buttacharj, brahmin	11 Mar. —	Ditto.	—
	4. Ootim Baye	65	Ditto	Umbaram, brahmin	22 — —	Ditto.	—
	5. Oordema Baye	70	Bunea	Casheeput, bunea	8 July —	Ditto.	—
	6. Bishnee Baye	70	Brahmin	Cumlaput Bhut, brahmin	1 Aug. —	Ditto.	—
	7. Neraine Baye	30	Ditto	Bunkut Bhut, brahmin	3 — —	Ditto.	—
	8. Jumma Baye	50	Ditto	Sukharam, brahmin	18 — —	Ditto.	—
	9. Ooma Baye	50	Ditto	Luchmeedur, brahmin	7 Sept. —	Ditto.	—
	10. Roochnee	60	Ditto	Bishnooram Chukerbutty, brahmin	18 — —	Ditto.	—

	11. Sheokoonra	45	Halwye	Madho, halwaye	1 Oct. 1817	City.	—
	12. Soonea	30	Brahmin	Isree Dyal, brahmin	7 — —	Surrye Mogul	The widow, Mossᵗ Soonea, burnt herself in opposition to the bewasta, (N° 5.) transmitted with the circular orders of the 4th June 1815, inasmuch as the body of her deceased husband, Isree Dyal, a brahmin, was cast into the Ganges on the following day. Mussᵗ Soonea became a suttee before measures could be taken to prevent her.
	13. Rajessury	80	Ditto	Hurreeram Bhuttacharj, brahmin	22 — —	City.	—
	14. Luchmee Baye	50	Ditto	Sheobhut, brahmin	18 Nov. —	Ditto.	—
	15. Ainee	40	Gungapootun	Beychur, gungapootun	20 — —	Ditto.	—
	16. Sulbhama	60	Brahmin	Govind Bhut Josee, brahmin	5 Dec. —	Ditto.	—

During the year 1817, five suttees have been prevented: two under the bewasta of the pundits, (N° 5.) which accompanied the circular orders of the 4th January 1815; one under the bewasta, (N° 4.) that accompanied the same orders; one under bewasta, (N° 3.) subjoined to the circular orders of the 25th June 1817; and one for not being the lawful wife, but the sooryah, of the deceased; one woman was also prevented drowning under the last-mentioned circumstance. The names of these women are Cublasse Bhoomharin, Raujkoour Brahiny Jumnee, Mullahin, Nunkee Khetranny, Soomuttee Khussea and Heera Goshaine.

Goruckpore 24.	1. Tallamundee	40	Brahmin	Doobree Tewary, brahmin	5 Jan. 1817	Chowkee Cosseeah.	—
	2. Deneeah	80	Koornee	Cullen, koormee	12 — —	Ditto - Belwah.	—
	3. Bhugwannee	45	min	Mulloo Debbek, brahmin	15 — —	Thannah Gopaulpore.	—
	4. Sheorannee	unknown	Ditto	Sirdha Tewary, brahmin	19 Feb. —	Ditto - Mujhole.	—
	5. Bagboteea	25	Mochee	Pullun, moochee	25 — —	Chowkee Buckherah.	—
	6. Bogun	90	Barie	Jhaum, barie	16 Mar. —	Thannah Purownah.	—
	7. Panah	60	Brahmin	Inchun, brahmin	25 Apr. —	Ditto - Bansee.	—
	8. Bhoolee	20	Koormee	Persaud, koormee	9 May —	Ditto - Munsoorgunge.	—
	9. Munturnee	20	Kyree	Doolaur, kyree	18 — —	Ditto - Purrownah.	—
	10. Kudmee	24	Aheer	Sheonauth, aheer	16 June —	Chokee Bhagulpore.	—
	11. Jugmotee	16	Brahmin	Joberauj, brahmin	2 July —	Ditto - Cosseeah.	—
	12. Bodomo	22	Kyeth	Gungapersaud, kyeth	7 — —	Cutwally, Town of Goruckpore.	—
	13. Soorjah	25	Brahmin	Pursun, brahmin	27 — —	Thannah Bansee.	—
	14. Soorjee	10	Unknown	Bitchook	17 Aug. —	Chokee Bhagulpore.	—
	15. Beerwah	28	Brahmin	Rajaram, brahmin	29 — —	Ditto Burhulgunge.	—
	16. Koboolorec	16	Barie	Koor, barie	7 Sept. —	Thannah Silimpore.	—
	17. Muhoola	65	Kyeth	Goanddoss, kyeth	12 — —	Ditto - ditto.	—
	18. Budun Coowur	60	Rajpoot	Hurhurdhooj Sing, rajpoot	25 — —	Ditto - Guzpore.	—
	19. Hurcoowur	18	Brahmin	Hurpersaud, brahmin	29 — —	Ditto - Bansee.	—
	20. Bosuntee	51	Kyeth	Juggernauth, kyeth	16 Oct. —	Chokee Bhagulpore.	—
	21. Aubheela Khee	20	Brahmin	Ramnewuz, brahmin	24 — —	Ditto - Casseeah.	—
	22. Joduee	22	Koorme	Keerpate, koorme	28 — —	Thannah Munsoorgunge.	—
	23. Belaseeah	20	Barie	Beehoo, barie	10 Nov. —	Ditto - Purrowna.	—
	24. Indranee	16	Kyeth	Lutchmee Dull, kyeth	18 — —	Cutwally, Town of Goruckpore.	—
Azimghur 9.	1. Paroondah	19	Kyat	Ujaib Doss, kyat	2 Jan. —	Muhundabad.	—
	2. Lochuney	55	Donwar	Peersun Roy	5 — —	- Ditto.	—
	3. Boodheeawa	80	Candoo	Hotee, candoo	1 Mar. —	Mudhoobun.	—
	4. Muzuhurry	26	Brahmin	Boojhawun Misser	6 — —	Gumchurpee.	—
	5. Bucktee	70	Mallet	Pemeh, malleh	18 Apr. —	Ghoosee.	—
	6. Tezua	23	Bennah	Lowloo, beneeah	13 May —	Azmutgur.	—
	7. Allychey	23	Bhyhor	Bhowaney Pershaud	1 July —	Mudhoobun.	—
	8. Tool Bassee	50	Sona	Babooram, sonar	27 Oct. —	Maharajgunge.	—
	9. Khemny	25	- -	Coormjewun Mull	2 Dec. —	Mudhoobun.	—

BENARES DIVISION—*continued.*

ZILLAH.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Juanpore - -	1. Luttoo - -	20	Bhat - - -	Bojhoo, bhat - - - -	18 July 1817 -	Tejgurh.	——
2.	2. Motee - -	35	Rajpoot - -	Lowtun Sing, rajpoot - -	14 Oct. — -	Pidrah.	——
Ghazeepore - -	1. Soobdhee - -	40	Thaleem - -	Reekhye, talee - - -	3 Mar. — -	Thannah Baleah	This person, before the arrival of the thannah people, burnt with the corpse of her husband, and left no children.
	2. Nunnee - -	70	Razepootan -	Adinroy, rajpoot - - -	19 — — -	Thannah Nugra	This person, before the arrival of the thannah people, burnt with the corpse of her husband. She has left a son of adult age.
	3. Cargee - -	44	Casruanee - -	Raday, cusruanee - - -	13 Apr. — -	Ditto - Baliah	This person, 10 months after his death, burnt with a turban belonging to her husband. She has left no child.
	4. Nowlassee - -	20	Calwarine - -	Mohaise, culwar - - -	18 — — -	Ditto - Rewtee	This person, on the news of her husband's death, burnt with a cloth belonging to the deceased, there being no legal objection thereto.
	5. Leeleeah - -	12	Gurrareen - -	Mothoy, gurrareen - - -	19 May — -	Ditto - Basdee	This person burnt with the corpse of her husband, and no legal objection was found thereto.
	6. Thazeekoor -	60	Gowlkum - -	Ramdeal Sing Suckeraur - -	8 June — -	Ditto - Sariza	This person burnt with the corpse of her husband. She has left no child.
	7. Indree - -	20	Maline - - -	Towuchel, malee - - -	15 — — -	Ditto - Rutsur	This person burnt with the corpse of her husband, and no legal objection was found thereto.
	8. Khateeah - -	10	Brahmeenee -	Docka Misr, brahmin - -	17 — — -	Ditto - Mahomedabad.	This person burnt with a turban belonging to her husband, who died at a distance from home.
	9. Dulwee - -	40	Goren - - -	Phakoo, gore - - - -	16 July — -	Ditto - Nugra	This person was prohibited by the thannah people, but without effect; she burnt with the corpse of her husband. She has left 2 children of adult age.
	10. Sewnee - -	20	Ahrine - - -	Sunsaree, ahir - - -	20 — — -	Ditto - Sewnderpore.	This person burnt with the corpse of her husband, whose age was 100 years.
	11. Tullasee - -	55	Toorha - - -	Aunsmem, toorha - - -	29 — — -	Ditto - Baleah	This person burnt with the corpse of her husband. She left no children.
	12. Nundoo - -	70	Brahmin - -	Heeramun Tewary, brahmin -	3 Aug. — -	Ditto - Rusra	This person burnt with the corpse of her husband, and no legal objection was found thereto.
	13. Woochetee - -	25	Rajpooteen -	Geenahooroy, rajpoot - -	4 — — -	Ditto - Sadiabad	- - - - - - Ditto.
	14. Ugra - - -	80	Brahmin - -	Chadam Doobay, brahmin -	26 — — -	Ditto - Baliah	This person, 5 years after her husband's death, burnt herself, leaving no heirs.
	15. Maneah - -	60	Kandoo - -	Ropun, kandoo - - -	5 Sept. — -	Ditto - Ghazeepore.	This person, 7 years after her husband's death, mounted the pile to be burnt; but on the flames reaching her, she fled half burnt; she was brought to the hospital, but died the next day.
	16. Zeerah - -	30	Kaith - - -	Daseraze, kaith - - -	10 — — -	Ditto - ditto -	This person, before the arrival of the kotwallee, people, burnt with the corpse of her husband.
	17. Nowlee - -	17	Sonarine - -	Gerdharee, sonar - - -	17 — — -	Ditto - ditto -	This person burnt with the corpse of her husband, and no legal objection was found thereto.
	18. Pana - - -	60	Baree - - -	Soosit, baree - - -	18 — — -	Ditto - Basdie	This person burnt with the corpse of her husband. She has left no child of tender age, and no legal objection was found thereto.
	19. Sookranee - -	55	Brahmin - -	Kawul Sookul, brahmin - -	28 — — -	Ditto - Patna	This person before the arrival of the thannah people, one day after her husband's death, burnt with a turban belonging to the deceased.

	21. Lalee	17	Ditto	Sooder Pundit, ditto	17 Oct. —	Ditto - Patna	This person mounted the pile to be burnt with the corpse of her husband; she was prohibited by the police officers, and the matter remained in suspense from evening of the 17th to noon of the 18th; at the latter hour the roof of the pile suddenly took fire, either by accident or design, and the victim was consumed, leaving the spectators impressed with the belief of a miracle.
	22. Narruzzoona	60	Rajpoot	Doorgopal, rajpoot	20 — —	Thannah Rutsur	This person burnt with the corpse of her husband, before the goryte could reach the thannah. No legal objection was found thereto.
	23. Gungajully	45	Totaha Rajpooteen.	Bhora Roy Sokurnar, rajpoot	11 Nov. —	Ditto - Saraga	This person burnt with the corpse of her husband, and no legal objection was found thereto.
	24. Hasaranee	70	Razpooteen	Munnear Kooer, razpoot	11 Dec. —	Ditto - Baleah	- - - - - Ditto.
	25. Bedah	55	Pawar Razpooteen	Jora Roy, razpoot	12 — —	Ditto - Basdie	This person burnt 1 month 8 days after her husband's death.
	26. Sahazee	30	Byse	Gugraze, byse	20 — —	Ditto - Bhawrowlee.	This person, before the arrival of the thannah people, burnt with the corpse of her husband. She left no child.
	27. Nugnee	25	Razpoolee Kurchaliah.	Beekare Roy Kowsiek	30 — —	Ditto - ditto	This person burnt without the corpse of her husband; but no legal objection was found thereto.
Mirzapore 5.	1. Chundnee	60	Brahmin	Oodye Raj, brahmin	3 Apr. —	Ditto - Gopeegunge.	——
	2. Buktee	60	Ditto	Molup, brahmin	9 — —	Ditto - Banabaspre.	——
	3. Mongea	22	Ditto	Oodwunt, brahmin	25 Aug. —	Ditto - Shahpore.	——
	4. Moortee	40	Koormee	Munsa, koormee	27 Oct. —	Ditto - Lolgunge.	——
	5. Kowarree	27	Bunnea	Bhoodoo, bunnea	22 Nov. —	Ditto - ditto.	——

(signed) *P. M. Wynch*, register.

(N° 2.)

N° 19.—ABSTRACT. - ABSTRACT.—N° 19.

Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillah and Cities.	N° of Suttees.	Zillah and Cities.	N° of Suttees.	Zillah and Cities.	N° of Suttees.
CALCUTTA DIVISION:		DACCA DIVISION:		MOORSHEDABAD DIVISION:		PATNA DIVISION:		BAREILLY DIVISION:		BENARES DIVISION:	
Burdwan	98	Backergunge	9	Beerbhoom	9	Behar	—	Agrah	2	Allahabad	5
Cuttack	14	Chittagong	6	Bhaugulpore	2	Patna City	5	Allighur	2	Ditto, Joint at Futtehpore	1
Hooghly	112	Dacca City	18	Ditto, Joint at Monghyr	1	Ramghur	2	Bareilly	1	Bundlecund	5
Jessore	21	Dacca Jelalpore	5	Dinagepore	6	Sarun	25	Cawnpore	3	Ditto, Joint at Calpee	9
Jungle Mehals	43	Momensingh	1	Ditto, Joint at Malda	1	Shahabad	14	Etawah	3	Benares City	16
Midnapore	7	Sylhet	—	Moorshedabad City	7	Tirhoot	3	Furruckabad	1	Goruckpore	24
Nuddea	88	Tipperah	13	Ditto, Joint	—	Ditto, Joint at Moonghy	—	Moradabad	—	Ditto, Joint at Azeemghur	9
Suburbs of Calcutta	39			Purneah	4			S. D. Seharunpore	1	Jaunpore	2
24 Pergunnahs	20			Rajshahye	1			N. D. Seharunpore	6	Joint, Ditto at Ghazeepore	27
				Rungpore	11					Mirzapore	5
				Ditto, Joint	—						
Total	442	Total	52	Total	42	Total	49	Total	19	Total	103

TOTAL SIX DIVISIONS - - - - - 707.

(signed) *P. M. Wynch*, actᵍ regr.

(N° 3.)

N° 20.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

1.—Sir,—We have the honour to submit to the consideration of the nizamut adawlut, the reports of suttees, ascertained, by the magistrates of this division, to have taken place in their several jurisdictions during the past year.

2. The under-mentioned abstract statement of the comparative number of suttees, ascertained by the magistrates to have taken place in this division, since the adoption of the precautionary interference directed by the circular orders of the nizamut adawlut, dated the 4th January 1818, and the 25th June 1817,—

ZILLAHS.	In 1815.	In 1816.	In 1817.
Burdwan	50	67	97
Jungle Mehals	34	39	43
Midnapore	4	11	7
Cuttack	9	9	14
Jessore	7	13	21
Nuddea	50	56	85
Hooghly	72	51	112
24 Pergunnahs	2	3	20
Suburbs of Calcutta	25	40	39
Total	253	289	438

Exhibits so very material an increase in the number of these human sacrifices, that it appears to us to confirm an apprehension, before expressed by this to the superior court, that any interference, save that of a total prohibition under the severest penalties, will only be productive of a mistaken jealousy and opposition, which hopes, by increasing the prevalence of this superstitious practice, to induce us to discontinue all interference.

3. It may be supposed that the mortality occasioned by the epidemic disease which has prevailed, has in some important degree occasioned an addition to the number of suttees during the past year. But this reason is unsatisfactory; for the epidemic disease has been, in this division, almost entirely confined to the districts of Cuttack, Jessore, 24 Pergunnahs, and suburbs; and the increase in the number of suttees, in the three first of these districts, is inconsiderable; and in the suburbs, and in Midnapore, the suttees have been fewer in the last, than in the year preceding.

4. As long as the Hindoo population persist in the present bigotry, and are generally so uncivilized and ignorant, we cannot hope that they will be otherwise than exceedingly dissatisfied at every interference on our part, which has any cognizance of their religious ceremonies; and however plain may be the proof, we adduce to them, that the interference we proposed is only in cases not countenanced by the tenets of their religion, and therefore justly liable to prohibition, we shall not by this, nor by any other means, gain their voluntary acquiescence in the propriety of such proceedings; nor shall we get them, for an instant, to be satisfied with a less degree of toleration than that which shall commit unconditionally to the discretion of their priests, and of themselves, the entire discretion and regulation of all matters connected with their religion and its customs.

We respectfully submit the foregoing observations; and we refrain from grounding on them any recommendation; as the superior wisdom, and more perfect, of the superior court, and of the government, will be best able to determine on so delicate and so difficult a subject. We are, &c.

(signed) *J. Pattle*, offg 1st judge.
J. M. Rees, offg judge.
Allypore, the 4th April 1818. *A. B. Tod.* offg judge.

The officiating judge, Mr. J. M. Rees, signs this letter as a matter of form. He is not prepared to join in the opinion expressed by the officiating senior judge, Mr. Pattle. (signed) *J. M. Rees*, officiating judge.

The officiating judge, Mr. A. B. Tod, being present in court, signs the letter; but does not wish to have it thereby understood that his sentiments are therein expressed. (signed) *A. B. Tod*, officiating judge.

To R. W. Maxwell, esq. Register of the Calcutta Court of Circuit, Allypore.

Sir,—In obedience to the 4th paragraph of the circular orders of the nizamut adawlut, under date the 4th January 1815, I beg leave to transmit an English and Persian annual report of the Hindoo women who have burnt themselves on the funeral piles of their husbands in zillah Jessore, from the 1st January to the end of December 1817.

I am sorry to submit a statement containing such a number of human sacrifices, so repugnant to our feelings and to humanity; and I still more regret to remark that the observance of this horrid custom is becoming more prevalent. I am not prepared to assign any cause for the increase. The inquiries instituted on the spot by the police officers, prove that the sacrifices have been made in conformity to the rules circulated, and no single instance has occurred wherein the interference of the police has prevented the proceeding of the sacrifice. I am, &c.

Zillah Jessore, the 27th March 1818. (signed) *C. Chapman*, magistrate.
(A true copy.) (signed) *G. Mainwaring*, reg^r.
(True copies.) (signed) *P. M. Wynch*, act^g mag^te.

(N° 4.)

N° 21.—Extract from the Proceedings of the Nizamut Adawlut, under date the 4th June 1818.

1. The court of nizamut adawlut, having taken into consideration the reports of suttees, received through the courts of circuit, from the several zillah and city magistrates, for the year 1817, together with detailed and abstract statements prepared from those reports, record the following observations and orders:—

2. The court observe with concern, that the total number of Hindoo widows, ascertained to have been burnt or buried alive in 1817, considerably exceeds the number in each of the two preceding years; viz.

In 1815 - - - - - -	378.
1816 - - - - - -	442.
1817 - - - - - -	707.

3. The court think it probable, however, that the above increase may be ascribed, not so much to an actual augmentation of suttees in the past year, as to greater activity and attention on the part of the police officers, in ascertaining and reporting to the magistrates the instances of suttees which took place within their respective jurisdictions, under the instructions issued to them for that purpose.

4. The court observe that the reports now before them, specify above 30 cases in which the suttees took place without previous notice to the local police officers; and cannot therefore but regret that the circular orders, which were proposed by the honourable the Vice President in Council, on the 9th September 1817, and reported upon by this court under dates the 18th September and 2d October last, have not received the final sanction of government for promulgation. The court respectfully submit the expediency of promulgating, as soon as possible, the rules which may be ultimately approved for the guidance of the magistrates, who have in some instances inflicted punishment for neglect to inform the police officers of the intended suttees, though not strictly warranted in so doing by the rules in force.

5. The court are further concerned to observe, in the reports of 1817, the following irregular suttees, which appear to have taken place in opposition to the restrictions prescribed by the Hindoo law:—

1st. Mussummut Soorjee, burnt on the 17th August 1817, in the district of Goruckpore, and stated to be 10 years of age only.

2d & 3d. Mussummaut Leeleah, burnt on the 19th May, and Mussummaut Khateeah, burnt on the 17th June 1817, within the jurisdiction of the joint magistrate stationed at Ghazeepore; the former stated to be 12 years of age, and the latter 10 only. Mussummaut Khateeah, though a brahminee, and consequently prohibited by the Shaster from burning, except with the body of her husband, is stated, in the joint magistrate's report, to have been "burnt with a turban belonging to her husband, who died at a distance from home." The following additional information relative to this case, was given in a letter from the joint magistrate, dated 31st July 1817, and submitted to government on the 14th August following. The goryte of Rajapore, pergunnah Mohammadabad, distant two coss from the thannah, gave information that Khuteeah, widow of Doirka Misr, of the brahmin tribe, aged 10 years, had left her house with the intention of burning with the turban of her deceased husband, which the village barber had brought from a neighbouring village, where her husband had died. The thannahdar immediately dispatched his mohurrir and some burkundauzes, to make the prescribed inquiries; but before they could arrive the victim was consumed.

4th. The report of the joint magistrate stationed at Ghazeepore, also specifies the following melancholy circumstances, attending the case of Mussumut Mooneah, aged 60; viz. that contrary to an exposition of the Shaster, communicated through the courts of circuit, for the information and guidance of the magistrates, under date the 25th June 1817, she, (on the 5th September following,) seven years after her husband's death, mounted the pile, to be burnt; but on the flames reaching her, she fled, half burnt. She was brought to the hospital at Ghazeepore, but died the next day.

6. The report of the acting magistrate of Shahabad, also states three instances of widows irregularly burnt, several years after the death of their husbands; and one, of a brahminee burnt nine months after her husband's death; viz. 1st, Mussummut Sobunnee, aged 20, a loharin, burnt on the 22d March 1817. The acting magistrate remarks, " In this case, the husband having died about seven years ago, his widow offered up herself a sacrifice to his manes; her father-in-law not having previously made known this her intention to the police officers, and having been required to attend to answer for his conduct and disobedience to the orders issued on the subject of women becoming suttees, after the necessary inquiries into the circumstances, he was discharged, in consequence of extreme infirmity."

2d. Mussummut Roudee, aged 40, a goalun, burnt on the 22d August 1817. " In this case, the husband having died about seven years ago, his widow offered herself a sacrifice to his manes; her brother-in-law having been required to attend to answer for his conduct, died in jail, during the necessary inquiries into the circumstances."

3d. Mussummaut Ramooa, aged 80, a rajpootin, burnt on the 21st November 1817. In this case, the acting magistrate remarks, " The husband had been absent from his home during the space of 15 years, and his wife becoming assured of his non-existence, intended to become a suttee to his manes. Intimation thereof was brought, by one of her relations, to the thannah. The acting darogah, in the first instance, sent a burkundauze; and on the evening of the second day, himself proceeded to the spot. From his report, it would appear he took the necessary steps to prevent the suttee taking place; but from the deposition of the witnesses in the case, some neglect became evident; in consequence of which, the acting darogah, having in the meantime been discharged from his situation, was called on to answer for the neglect; and on the 28th February further evidence was sent for."

4th. The widow (name unknown) of Ruchia Chund, brahmin, aged 25, burnt on the 15th November 1817. The acting magistrate remarks, " In this case, the husband having died about nine months ago, his widow sacrifices herself to his manes, leaving two infants. The father-in-law of the deceased, with other persons present at the ceremony of her sacrificing herself, being called on to answer for their conduct, after an inquiry into the circumstances, the father-in-law was required to enter into an engagement for the provision and maintenance of the infants left by the deceased."

7. Mussummut Bhageeah, of the kahar cast, and aged 30, appears likewise to have been irregularly burnt, on the 22d November 1817, several years after the death of her husband, in the district of Bareilly. The magistrate of that district reports, that " in this case the widow burnt herself seven or eight years after the decease of her husband. Information was laid at the thannah; but instead of proceeding to the spot, as he ought to have done, and putting a stop to the ceremony, the thannahdar delayed till the third day. In the meantime the suttee took place. The thannahdar was discharged from his office in consequence."

8. The magistrate of the city of Benares reports, also, the following irregular suttees; of Mussummut Sooneea, aged 30, a brahminee, burnt on the 7th October 1817, without the body of her husband. The widow, Mussummut Sooneea, burnt herself in opposition to the bewasta, N° 5, transmitted with the circular orders of the 4th January 1815, inasmuch as the body of her deceased husband, Isreedyal, a brahmin, was cast into the Ganges; and on the following day Mussummut Sooneea became a suttee, before measures could be taken to prevent her."

9. Besides the above 10 instances of unlawful suttees, which have taken place in the past year, the reports specify nine cases of women buried alive with the bodies of their husbands, (viz. eight in zillah Tipperah, and one in zillah Hoogly,) under a practice of the jogee tribe, which, not having the sanction of any direct authority in the Shaster, was proposed to be forbidden and prevented in future, in the draught of a regulation submitted by this court to government on the 25th June 1817, as wel as in the circular orders subsequently approved by the honourable the Vice President in Council.

10. In the fifth paragraph of Mr. Secretary Bayley's letter, under date the 9th September 1817, the court were informed that, as the Hindoo law does not sanction the practice which prevails amongst the jogee tribe of burying the widow alive with the body of her deceased husband, the Vice President in Council entirely concurs with the nizamut adawlut in thinking that the practice in question should be positively and entirely interdicted. But it being expected that the circular instructions to the magistrates, which accompanied the letter above-mentioned, would be issued at an early period after receiving the final approval of government, the court did not think it necessary to issue any immediate and special orders relative to the unauthorized practice above-mentioned. It appears, however, to be highly objectionable that so inhuman a practice, without legal sanction, should be continued. The court take the present occasion of soliciting the permission of the honourable the Vice President in Council to furnish the magistrates with separate and immediate instructions for promulgating the irregularity of interring women alive with the bodies of their husbands, in conformity with the proposed circular instructions which accompanied Mr. Bayley's letter of the 9th September 1817, if any further delay should be likely to occur in publishing the whole of those instructions; or of such of them as may be ultimately approved by government, either in the form of a circular order, or of a separate regulation.

11. In addition to the three instances first-mentioned, of the sacrifice of minors, during the past year, the court observe, in the report of the magistrate of the Jungle Mehals, the case of Mussummut Doobie, burnt on the 22d September 1817, who had barely attained the age of majority fixed by the prevailing authorities of Hindoo law, viz. 15 years, and of 16 years, specified in the directions to the police officers, transmitted to the magistrates by the nizamut adawlut on the 29th April 1813[*]. The zillah magistrate remarks on this case, and on that of Mussummut Degumberee, aged 16, as follows: "These two suttees took place before the arrival on the spot of the police officers. The parties who were present, and assisted in the ceremony, were punished by the magistrate."

12. The court further notice with concern, that the reports now before them specify eight other instances of young women, only 16 years of age, who were allowed to devote themselves on the funeral piles of their husbands during the past year, besides six whose age was not ascertained.

13. It must likewise be considered a cause of regret, that among the widows permitted by their relatives to burn themselves in the elapsed year, 24 are stated to have left young children under three years of age; though it is expressly declared by an indisputable authority of Hindoo law[†], "The mother of an infant child may not relinquish the care of her infant to ascend the pile;" and a single commentator only[‡] has inferred, "that if the infant is maintained by any other person, in that case the mother is entitled to follow her deceased husband."

14. The court have only further to remark, on the reports of suttees transmitted by the magistrates for the year 1817, that they specify the following cases of women being dissuaded or prevented from burning themselves:—

Zillah Burdwan.

Mussummut Derpodee, aged 32. "This woman had a child under the age of three years, and was persuaded by the darogah, without difficulty, to relinquish her intention of burning."

Zillah Dinagepore.

1st. "On the 30th March 1817, a woman named Surroofe came before the magistrate, exceedingly anxious to be permitted to destroy herself upon the funeral pile of her deceased husband. Excess of grief may have caused this female to look much older than she really was. Being questioned by the magistrate, she disclosed the circumstance of her being less than 16 years old; she was therefore not permitted to pursue her own pleasure on the occasion."

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[*] See directions referred to, in page 78 of printed circular orders of the nizamut adawlut.

[†] See text of Vrihaspati cxxviii. in the translated Digest of Hindoo Law, book 4. ch. iii. section ii.

[‡] Raghunandana, whose comment is authorative in Bengal only.

2d. "Mussummut Mohissurry, widow of Andharoo Napit, not being disqualified for the purpose, was, dissuasions being ineffectual, permitted by the darogah of thannah Peergunge to commit herself to the funeral pile of her husband, who died 28th Asarh 1224, B. S. Being reached by the flames, she cried out to be rescued, as the darogah and other by-standers understood the purpose; and she was rescued accordingly; but not before being severely burnt. The darogah was summoned, that it might be ascertained whether or not due exertion had been made by him to dissuade her from the suicide. Mohissurry also was desired to come in, for the purpose chiefly of her receiving the care and remedy she stood in need of. When before the magistrate, she charged the darogah with having forced her from the pile against her will, she having merely been exclaiming, 'Hurree bol, ram bol,' and having caused her thereby to lose cast. Under these circumstances, a question was referred to the pundit of the court, by whom it was adjudged that she be re-admitted to privilege of cast. Her cast-fellows at first demurred, in question perhaps of the soundness of the pundit's exposition of the Shaster upon the case; but afterwards consented to admit her. The sequel is, that she has turned byragnee, and is now doing well."

Zillah Sarun.

1st. "From a report of the jemadar of the Manjhee thannah, it appears that on the 10th of April 1817, Museehy Gopal, pasbaun, died; and that Mussummut Ranooee, his wife, who has a daughter and a young child, attempted to burn herself, but was prevented by the jemadar of the thannah."

2d. "A report of the darogah of thannah Durouly, states, that on the 19th of May 1817, Museehy Gouree, pasbaun, gave intelligence at the thannah of the death of Bhyro Rownear, and of Mussummut Hurbuney, his wife, intending to burn herself, and that she was persuaded, by the jemadar of the thannah, to desist from her intention."

3d. "From a report of the darogah of thannah Kuleanpore, it appears that on the 6th of August 1817, Museehy Dhirjaram, of the kayuth cast, died; and that his wife was about to burn herself with the corpse of her husband, but was dissuaded, by the jemadar of the thannah, from so doing."

4th. "It appears from a report of the mohurrir of thannah Manjhee, that on the 22d of September 1817, Museehy Ram Jehul Sing died; and his wife, being about to burn herself, was dissuaded by the people of the village from becoming a suttee."

5th. "From a report and statement of the darogah of the Sewaun thannah, it appears that on the 22d of September 1817, Museehy Uchumbhit Raee died; and Mussummut Kunya, his wife, having expressed an intention of burning herself, was prevented by the people of the village; and that on the night of the 26th of September of the same year, being alone in her house, the said Mussummut Kunya fastened a rope round her own neck, and hanged herself."

City of Benares.

"During the year 1817, five suttees have been prevented: two under the bewasta of the pundits (N° 5.) which accompanied the circular orders of the 4th of January 1815; one under the bewasta (N° 4.) that accompanied the same orders; one under bewasta (N° 3.) subjoined to the circular orders of the 25th June 1817; and one for not being the lawful wife, but the sooryah, of the deceased. One woman was also prevented drowning, under the last-mentioned circumstances. The names of these women are Cublassee Bhooinharin, Raujhoour Brahming Jumnee, Mullahin, Nunkee Khetranny Soomutta Khussea, and Heera Goshaine."

Zillah Moradabad.

"Mussummut Kishoree, of the weaver's cast, and residing at Vizier Gunge, pergunnah Bissowlee, was prevented sacrificing herself by the joint magistrate in the southern division of zillah Moradabad, (Mr. Boldero); her husband, at that time, being alive."

15. Resolved, That a copy of the foregoing remarks, with copies of the detailed and abstract statements prepared from the reports of the magistrates, and copies of such letters accompanying the reports, as contain any general information or observations, be transmitted, with a letter from the register, to the acting chief secretary of government.

16. Ordered, at the same time, that the magistrate of zillah Goruckpore, the joint magistrate stationed at Ghazeepore, and the acting magistrate of zillah Shahabad, be called upon, through the Benares and Patna courts of circuit, for explanations on the following points:—

17. The magistrate of Goruckpore to explain under what circumstances Mussummut Soorjee, though stated to be only 10 years of age, was allowed to be burnt on the 17th August 1817, in opposition to the circular orders of the nizamut adawlut, communicated through the court of circuit under date the 25th June 1817, and to the former circular instructions referred to, dated the 29th April 1813. The court desire that the magistrate will report specifically whether any and what inquiry took place, at the time of this occurrence being reported to him by the local police officer; and if an inquiry was made, why the result of it was not mentioned in the magistrate's report, which contains no explanation whatever on the subject.

18. The joint magistrate stationed at Ghazeepore, to be called upon for a similar explanation, respecting Mussummut Seeleeah, burnt on the 19th May, although stated to have been only 12 years of age.

19. Mr. R. M. Bird is further required to explain under what circumstances Mussummut Moonea was allowed to burn, seven years after the death of her husband, on the 5th September 1817, in opposition to the bewasta transmitted with the court's circular instructions of the 25th June 1817. An explanation of this case was, the court observe, particularly incumbent upon the joint magistrate, from the melancholy circumstances which attended it, and from the transaction's having taken place at or near Ghazeepore, where the joint magistrate resides.

20. With reference to the remarks of the acting magistrate of zillah Shahabad, on the case of Mussummut Roudee, burnt on the 22d August 1817, viz. "In this case, the husband having died about seven years ago, his widow offered herself a sacrifice to his manes. Her brother-in-law having been required to attend to answer for his conduct, died in jail during the necessary inquiries into the circumstances." The court think it necessary to call upon the acting magistrate for an explanation of the brother-in-law of Mussummut Roudee having been confined in gaol, instead of being admitted to bail during an inquiry into the circumstances of the case.

(True Extract.) (signed) *P. M. Wynch*, actg magistrate.

(N° 22.)—Acting Register of Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Para. 1.—Sir,—In continuation of the papers and proceedings respecting irregular suttees, during the year 1817, submitted to government on the 4th of June last, I am directed by the court of nizamut adawlut to submit the accompanying copy of a letter from the Benares court of circuit, with its enclosure, from the joint magistrate of Ghazeepore (Mr. R. M. Bird,) containing explanations respecting two irregular suttees, (viz. the cases of Mussummut Seeleeah and Mussummut Moneeah,) which occurred in the district under his charge in the above-mentioned year.

2. The court desire me to observe, that Mr. Bird's letter of the 31st of July 1817 (to which he refers in the 2d paragraph of his letter now enclosed,) was submitted to government on the 14th of August following.

3. Copies of Persian and Hindoo versions of the bewasta, referred to in the last paragraph of Mr. Bird's present letter, were sent to the magistrate of Juanpore on the 11th September 1817; but through some inadvertence, do not appear to have been sent to the joint magistrate at Ghazeepore. The court have now furnished the joint magistrate with copies, and required his strict attention to the orders in force relative to suttees, until such time as he shall be furnished with further instructions by government, or a regulation shall be passed on the subject.

4. Until such regulation is passed, the court have informed Mr. Bird that they cannot invest him with the powers desired by him, to enforce transmission to the police officers of previous notice of intended suttees.

I am, &c.

Fort William, 13th August 1818. (signed) *W. Dorin*, actg regr.

N° 23.—(Copies.)—To M. H. Turnbull, esq. Register of the Nizamut Adawlut, Fort William.

Sir,—We subjoin a copy of the joint magistrate of Ghazeepore's explanation, under date the 23d instant, respecting irregular suttees, furnished in obedience to the orders of the nizamut adawlut, dated the 4th ultimo.

We are, &c.
(signed) *W. A. Brooke*, sen^r judge.
Benares, 27th July 1818. *W^m Cowell*, 2d judge.
C. Smith, off^g judge.

To W. A. Brooke, esq. 1st Judge, and the other Judges of the Court of Circuit, for the Division of Benares.

Gentlemen,—I have the honour to acknowledge the receipt of your letter under date the 18th current, covering an extract from an address of the register to the nizamut adawlut, to your court, and calling upon me for explanations respecting two cases of illegal suttee, which occurred during the last year.

Case of Peeleah.

Vide 4th para. of magistrate's letter to nizamut adawlut, dated 31 July 1817.

Case of Mussummaut Khuteh.

The first of those cases having occurred cotemporaneously with, or rather precedent to, a still stronger case of illegal suttees, the circumstances of which are detailed in my address to the sudder dated 31st July 1817, forwarded through your court by a letter dated 2d August, and the chief points of each being the same, especially the circumstance of the police not being informed of the fact until after the victim had been consumed, I did not suppose it to be requisite that I should furnish any separate explanation. In my letter above referred to, as well as in that accompanying my yearly statement for 1817, dated 14th March 1818, I mentioned the impossibility of a stop being put to the practice of illegal suttees in this district, unless I were authorized to punish the zemindars and village police, for neglect in furnishing timely information, under the provisions of Regulation VIII. 1814; and I beg leave to repeat, that it is obviously impossible the police can prevent unlawful suttees, unless they are previously informed of the probability of their occurrence; and that such information will not be given, unless the zemindars and village watchmen are held responsible for furnishing it. For a fuller exposition of my opinion on this head, I beg leave to refer you to my letter of the 31st July 1817, above-mentioned; and I respectfully request the superior court will also be pleased to advert to that address, and to furnish me with such instructions as may appear to them best calculated to meet the difficulty complained of.

Case of Muss^t Mooneah.

With respect to the second case, if you will do me the favour to inspect the records of your office, you will observe that on the 30th July 1817, the same day in which it was received, I returned the translate of a bewasta, conveyed to your court under cover of a letter from the register to the nizamut adawlut, dated 25th June 1817, and forwarded to me through your court, on the ground of its being in the Bengallee language, and consequently not intelligible to the natives of this quarter. In reply to that letter, I received one from your court, under date 25th August 1817, covering a copy of a letter from the register to the nizamut adawlut, dated 14th August 1817, declaring the intention of the nizamut adawlut to furnish you with Persian and Hindoo translates, for the use of the magistrates in this province. No subsequent communication having been received, the proclamation has not of course been issued in this district.

Ghazeepore, Mag^tes Office, I have, &c.
23d July 1818. (signed) *R. M. Bird*, magistrate.

N° 24.—Acting Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—In continuation of the acting register's letter to your address, under date the 4th June last, submitting to government an extract from the court's proceedings, containing the suttee statements and reports of 1817, I am directed by the nizamut adawlut to request that you will submit, for the information of his excellency the Governor General in Council, the accompanying copy of a letter from the Patna court of circuit, under date the 22d ultimo, enclosing an explanation from the acting magistrate of Shahabad, connected with the case of Mussummaut Rawdee, called for by the court in pursuance of the 20th paragraph of the observations and orders above alluded to.

I am, &c.
Fort William, 10 Sept. 1818. (signed) *W. Dorin*, act^g register.

To P. M. Wynch, esq. Acting Register to the Nizamut Adawlut, Fort William.

Sir,—We have to acknowledge the receipt of your letter of the 4th June last, and to transmit to you, for the information of the court, the accompanying copies of a letter from the acting magistrate of zillah Shahabad, of the 18th instant, and its enclosure.

We are, &c.
(signed) *H. Douglas*, senior judge.
J. R. Elphinstone, 2d judge.
J. Sanford, 3d judge.

Patna Court of Circuit,
22d August 1818.

To G. Collins, esq. Register to the Court of Circuit for the Division of Patna.

Sir,—In reply to your letter of the 18th ultimo, with its enclosure, I beg leave to state, for the information of the court, that the brother-in-law of Mussamut Raudee, therein alluded to, was not confined in gaol, but immediately on his attending the court became very sick, was sent to the gaol hospital, and died shortly afterwards, as will appear by the accompanying report of the gaoler.

Zillah Shahabad,
18th August 1818.

I am, &c.
(signed) *C. W. Smith*, actg magistrate.

(True Copy.) (signed) *H. Douglas*, senr judge.
(True Copies.) (signed) *W. Dorin*, actg regr.

N° 25.—Register of the Nizamut Adawlut to W. B. Bayley, esq.
Chief Secretary to Government, Fort William.

Sir,—I am directed by the nizamut adawlut to transmit to you, for the purpose of being laid before the most noble the Governor General in Council, the accompanying detailed and abstract statements, prepared in this office, from the reports of the several magistrates, of suttees which took place in their respective jurisdictions during the year 1818, together with the remarks and orders of the court thereon; and copies of sundry papers to which these remarks refer.

I am, &c.
Fort William, 21st May 1819. (signed) *W. Dorin*, register.

N° 26.—DETAILED STATEMENT OF SUTTEES, OR HINDOO WIDOWS WHO WERE BURNT OR BURIED ALIVE WITH THEIR DECEASED HUSBANDS,

In the several Zillahs or Cities, during the Year 1818:—Compiled from Reports of the Magistrates.

CALCUTTA DIVISION: ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
	Nos.						
Burdwan	1. Surossuttee	60	Mallee	Ramkunth, mallee	1 Jan. 1818	Coittee.	—
	2. Beshenmunee	60	Koomar	Augur Punit	3 — —	Suleemabad.	—
	3. Soorjee	47	Aughooree	Suroopshaum	5 — —	Khund Ghose.	—
	4. Rassoomai	70	Dooleea	Nubby, dooleea	7 — —	Suleemabad.	—
	5. Gungamuna	40	Brahmin	Shecbanund Bunderjea	9 — —	Cutwa.	—
	6. Sheebannee	75	Mudduck	Jaudub Doss	10 — —	Khund Ghose.	—
	7. Bhugbattee	50	Brahmin	Durpenarrain Chutterjea	20 — —	Culna.	—
	8. Sunkurree	65	Ditto	Ramkunth Bhuttacherja	24 — —	Kunda Ghose.	—
	9. Rassoo	50	Aughooree	Narrain, aughooru	26 — —	Coochat.	—
	10. Shaum Soonderree	25	Brahmin	Neemye Chooramuny	30 — —	Balkishin	Leaving a daughter of 7 years of age under the care of her brother, who executed the prescribed agreement on stampt paper.
	11. Raussoo	50	Ditto	Bydenauth	1 Feb. —	Culna.	—
	12. Jewmunnee	60	Koith	Bhowannychurn Dutt	3 — —	Ditto.	—
	13. Comlah	20	Sutgope	Ramchund Ghose	5 — —	Coochut.	—
	14. Durssunmannee	33	Brahmin	Hursunk Mokerjea	11 — —	Poobthul	Leaving a daughter of 3 years of age under the care of her husband's brother, who executed the prescribed agreement on stampt paper.
	15. Tareenee	72	Koith	Manik Bose	13 — —	Coittee.	—
	16. Shaudkan	70	Aughooree	Shahibran Sawant	13 — —	Manglecote.	—
	17. Punchee Dossee	80	Naupit	Nund Puramanick	16 — —	Poobthal.	—
	18. Birjmai	50	Brahmin	Beehoo Mozoomdar	19 — —	Ditto.	—
	19. Kuroonah	70	Ditto	Ramkishore Gungoly	28 — —	Ditto.	—
	20. Birjessuree	60	Ditto	Ramsunker Chutterjee	1 Mar. —	Soundah.	—
	21. Surbannee	40	Titlee	Shaumcharn Day	12 — —	Culna.	—
	22. Sreemutty	36	Sutgope	Narrain Paul	17 — —	Munglecote.	—
	23. Gunga	45	Baugdee	Sheba, baugdee	19 — —	Cotulpore.	—
	24. Uluckmunnee	50	Buddee	Goculkuberary	24 — —	Ditto.	—
	25. Dossee	66	Brahmin	Bholanaut Agerdany	24 — —	Bunpass.	—
	26. Khemah	60	Ditto	Shewkram Mokerjea	27 — —	Ditto.	—
	27. Buncha Munee	65	Ditto	Jankeeram	3 Apr. —	Coochut.	—
	28. Sreemuttee	32	Ditto	Augustee Misser	7 — —	Burdwan.	—
	29. Gobindee	60	Maduck	Sheeboo Nyke	7 — —	Ditto.	—
	30. Jettoo	50	Sootaur	Gour, sootaur	9 — —	Sondah.	—
	31. Jewmunnee	70	Bunick	Joykishen Holdar	10 — —	Khund Ghose.	—
	32. Aunundmunnee	50	Sootaur	Bhaugbat	13 — —	Dignagore.	—
	33. Kaurtyanee	75	Brahmin	Narrain Mokerjea	18 — —	Khund Ghose.	—
	34. Aunnundee	65	Naupit	Goberdhun Nye	19 — —	Ditto.	—
	35. Doromun	32	Aughooree	Ramtunoo Dutt	19 — —	Balkishen.	—

		Aughooree	Rampersnaud Hazra	21 Apr. 1818	Coittee.	—
37. Pellee	60	Baugdee	Madhub	23 — —	Cotulpore.	—
38. Dyamai	32	Brahmin	Kursunker Gungooly	23 — —	Balkishen.	—
39. Jaboonah	70	Gowalla	Pritram	24 — —	Coittee.	—
40. Aunnudmai	50	Aughooree	Kishen Paul	30 — —	Dignagore.	—
41. Tareenee	50	Sutgope	Doolaul Ghose	8 May —	Bursoal.	—
42. Bishen Prea	70	Brahmin	Woodyram Chutterjea	10 — —	Ditto	Leaving a daughter of 3 years of age under the care of her husband's brother, who executed the prescribed agreement on stampt paper.
43. Raddhamunnee	34	Sutgope	Gopaul Roy	10 — —	Coochut.	—
44. Doorgamunnee	45	Brahmin	Sookdebudhekarry	10 — —	Cutwa.	—
45. Gyamunnee	52	Ditto	Ratnessus Bhuttacheja	12 — —	Coittee.	—
46. Sreemutty	28	Tantee	Sonatun	12 — —	Culna.	—
47. Menokah	50	Buddee	Sumbookuberaj	14 — —	Ditto.	—
48. Lolmunnee	55	Sonaur	Gobind, sonaur	14 — —	Mungle Cote.	—
49. Ohillmunee	50	Aughooree	Gobind Mundle	16 — —	Ditto.	—
50. Radhamunnee	45	Ditto	Gudadhur Mundle	16 — —	Balkishen.	—
51. Sunkurree	52	Sonar	Gobind, sonar	21 — —	Burdwan.	—
52. Bellassee	50	Kumar	Dussrut, kumar	23 — —	Cotulpore.	—
53. Chumpa	80	Myrah	Takoredass	11 June —	Khund Ghose.	—
54. Kemah	30	Brahmin	Juggernauth	12 — —	Cotulpore.	—
55. Paurbuttee	60	Ditto	Buncharam Chuckerbutty	12 — —	Culna.	—
56. Kirpamai	47	Ditto	Obhyechurn Bhuttacherje	15 — —	Poobthul.	—
57. Bhugwuttee	40	Ditto	Rammohun Bhuttcherje	16 — —	Sondah.	—
58. Takoremunnee	40	Baugdee	Purikhit, baugdee	27 — —	Cotulpore.	—
59. Comlah	70	Brahmin	Coochill Gangooly	28 — —	Ditto.	—
60. Uluckmunee	50	Aughooree	Debee Koor	29 — —	Sondah.	—
61. Aunundmai	43	Koith	Kishenpershaud	8 July —	Cotulpore.	—
62 Kishenmunnee	40	Ditto	Kishenpershaud	8 — —	Ditto.	—
63. Raussoo	32	Sutgope	Mudden Ghose	13 — —	Coittee.	—
64. Goluckmunee Dossee	60	Koith	Ramtunoo Ghose	14 — —	Suleemabad.	—
65. Radkomunnee	70	Brahmin	Rambolob Turkbogiss	18 — —	Khund Ghose.	—
66. Sheebannee	60	Ditto	Tickaram Bhuttacherja	27 — —	Coochut.	—
67. Raussoo	30	Ditto	Woomacunt Roy	27 — —	Dignagore.	—
68. Bhowannee	80	Sooree	Khooduram	28 — —	Ditto.	—
69. Aundmai	26	Brahmin	Khittoo Mokerjea	2 Aug. —	Ditto.	—
70. Aunundmai	80	Ditto	Ramsoonder Ghosaul	3 — —	Suleemabad.	—
71. Nello	80	Sutgope	Sham Munde	8 — —	Dignagore.	—
72. Suckhee	60	Ditto	Geeree Kauruck	15 — —	Cotapore.	—
73. Nyannee	50	Koith	Raussbeharry	15 — —	Culna.	—
74. Paurbutty	70	Ditto	Mohadebseel	15 — —	Poobthul.	—
75. Goluckmunee	80	Tellee	Sauful Dhey	20 — —	Cotulpore.	—
76. Unnopoonna	80	Brahmin	Comlakunth Bhuttacherje	21 — —	Cutwa.	—
77. Audurmunnee	30	Baugdy	Nurhurry	21 — —	Ditto.	—
78. Dyamai	60	Sutgope	Choordmuny	23 — —	Poobthul.	—
79. Jugdessurree	26	Buddee	Purankishen	29 — —	Culna.	—
80. Takorannee	40	Baugdee	Chuckoo	1 Sept. —	Cotulpore.	—
81. Sunkerree	60	Tellee	Chooramunnee	2 — —	Culna.	—
82. Kurtyannee	70	Brahmin	Neyan Takore	4 — —	Bunposs.	—
83 Tareenee	26	Ditto	Kenaram	6 — —	Cotulpore.	—

CALCUTTA DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
	Nos.						
Burdwan - - *continued.*	84. Digambur - -	38	Brahmin - -	Gobind Bhuttacherje - -	9 Sept. 1818 -	Poobthul.	—
	85. Gandharry -	32	Aughooree -	Konnye - - - -	11 – — -	Coittee.	—
	86. Radhamunee -	45	Sootaur - -	Sutoorghun - - - -	15 – — -	Cotulpore.	—
	87. Toolsee - -	70	Ditto - - -	Loharam - - - -	18 – — -	Cutwa.	—
	88. Comlah - - -	50	Brahmin - -	Sudanund Ghuttuck - -	18 – — -	Ditto.	—
	89. Bhyrubbee -	32	Ditto - - -	Bampershaud - - -	21 – — -	Culna.	—
	90. Chooramuna -	40	Ditto - - -	Radha Gobind - - -	24 – — -	Ditto.	—
	91. Radhamunee -	50	Chussa - - -	Ramjeeun - - - -	2 Oct. — -	Ditto.	—
	92. Menoka - -	31	Brahmin - -	Sheeboo Bhuttacherja - -	5 – — -	Ditto.	—
	93. Auddurmunee -	60	Sutgope - -	Budeenauth - - - -	5 – — -	Coochut.	—
	94. Jewmunnee -	50	Baddee - - -	Golankubeerauj - - -	6 – — -	Cotulpore.	—
	95. Roopamai -	50	Koith - - -	Khoodeeram - - - -	8 – — -	Dignagore.	—
	96. Gourmunnee -	25	Brahmin - -	Cosseenauth - - - -	9 – — -	Culna.	—
	97. Jankee - -	36	Ditto - - -	Doorgachurn Bhuttacharje -	9 – — -	Dignagore.	—
	98. Sheeboosoonderee	35	Ditto - - -	Doorgachurn Bhuttacharje -	9 – — -	Soundah.	—
	99. Kishenmunnee -	24	Sooree - - -	Mudoosoodun - - - -	12 – — -	Culna.	—
	100. Khemah - -	60	Tantee - - -	Gobind, tantee - - -	13 – — -	Bunpass.	—
	101. Sunkuree - -	40	Koith - - -	Doorgachurn Mozomdar - -	14 – — -	Coochut.	—
	102. Bermomai -	60	Brahmin - -	Doorgapershaud - - -	16 – — -	Sondah.	—
	103. Sreemetty - -	60	Ditto - - -	Raussbeharry - - - -	16 – — -	Mungle Cote.	—
	104. Bhugbutty -	40	Raujpoot. - -	Cosseenauth - - - -	17 – — -	Culna.	—
	105. Ulokah - -	50	Koith - - -	Purankishen - - - -	19 – — -	Ditto.	—
	106. Murnnee - -	70	Tantee - - -	Aunundeeram - - - -	22 – — -	Khund Ghose.	—
	107. Rammunnee -	50	Koomar - -	Tilokchund - - - -	24 – — -	Cutwa.	—
	108. Khima Maidossee	70	Aughoosee - -	Kishen Sing Roy - - -	26 – — -	Mungle Cote.	—
	109. Jewmunnee -	55	Sutgope - -	Lukhun - - - -	26 – — -	Cotulpore.	—
	110. Soorodhonee -	50	Koith - - -	Bissonath Dutt - - -	27 – — -	Coochut.	—
	111. Uloke - -	50	Brahmin - -	Punchanun Takore - -	31 – — -	Sondah.	—
	112. Kishonee - -	40	Barooi - - -	Gocul, barooi - - -	7 Nov. — -	Poobthul.	—
	113. Tirpoosa Soonderry	40	Brahmin - -	Nundkoomar Roy - - -	13 – — -	Cutwa.	—
	114. Suckhee - -	65	Ditto - - -	Bulram Gungooly - - -	14 – — -	Culna.	—
	115. Jogadhee - -	40	Ditto - - -	Collee Sidheant - - -	15 – — -	Ditto.	—
	116. Unnoopoorna -	55	Ditto - - -	Ramtunoo Bhuttacherje - -	16 – — -	Cutwa.	—
	117. Khemah - -	45	Napit - - -	Ramjoy - - - - -	17 – — -	Sondah.	—
	118. Jewmunnee -	40	Brahmin - -	Juggernauth Ghosaul - -	18 – — -	Cutwa.	—
	119. Saubetrua - -	60	Chussah - -	Nundkoomaur - - -	20 – — -	Ditto.	—
	120. Digamburree -	28	Brahmin - -	Hurchund Buttacherje - -	21 – — -	Poobthul.	—
	121. Ulongo - -	35	Sooree - - -	Sonatun Roy - - - -	24 – — -	Burdwan.	—
	122. Surbannee -	50	Kovergualla -	Gourhurry Roy - - -	27 – — -	Muntissur.	—
	123. Roymunnee -	27	Bustome - -	Sheebram Doss - - -	4 Dec. — -	Indos.	—
	124. Chaund - -	60	Koith - - -	Saufulram - - - -	6 – — -	Poobthul.	—
	125. Prem - -	28	Brahmin - -	Colleepershaud - - -	7 – — -	Ditto.	—
	126. Aunund Takooranny.	30	Ditto - - -	Ranjoy Chutterjea - - -	7 – — -	Cotulpore -	Leaving a daughter of years of age under the care of her sister, who executed the prescribed agreement on stampt paper.

	127. Sunkurree	40	Sonar	Chyton	11 Dec. 1818	Culna.	—
	128. Keeneeprea	75	Napit	Fackerchund	12 — —	Rynah.	—
	129. Mai Dossee	45	Sutgope	Kubkishen Kooer	13 — —	Selmabad.	—
	130. Sooramunnee	35	Kumar	Rughoonauth	29 — —	Indos.	—
	131. Obhyah	60	Brahmin	Kishencunt	30 — —	Culna.	—
	132. Punchee	60	Baugdeen	Hauro, baugdee	30 — —	Ditto.	—
			Prevented	from Burning:			
	— Gunga Dossee	17	Koith	Punchanunmitter	- - -	Sulamabad	This woman had an infant child, and was persuaded by the police darogah, without difficulty, to relinquish her intention of burning.
	— Radhamunee	28	Kumar	Muthoor, kumar	- - -	Sondah	Ditto.
	— Khina Dossee	67	Koith	Raussoo	- - -	Suleemabad	Ditto.
Cuttack	1. Muss^{t} Rahdee	60	- - -	Kulp Rawoot	2 Feb. —	Urruckpore.	—
	2. — Cowta	35	Chassah	Kinnaee Purrinas	20 — —	Assurassur.	—
	3. — Sittah	15	- - -	Pursooram Punda	29 Apr. —	Balasore.	—
	4. — Indoo	50	Brahmin	Bundhooma; cast, brahmin	19 May —	Ditto.	—
	5. — Oomah	16	Maintee	Jugbundoo Doss; cast, maintee	20 June —	Tamallkunka.	—
	6. — Kunnukday	75	Ditto	Chytunchurn Putnaick, ditto	13 Sep. —	Urruckpore.	—
	7. — Pauttee	60	Suraff	Hurreesawhoo; ditto, surraff	3 Oct. —	Bhudruck.	—
	8. — Geelye	40	Chassah	Goopee Behra; cast, chassah	15 — —	Tamallkunka.	—
	9. — Oodoyah	15 *	Brahmin	Bhagwat Pundah; cast, brahmin	19 — —	Ditto	* The darogah was reprimanded for allowing this suttee to take place, and strictly enjoined to prevent any similar instance in future. Having reason to believe that the rules in force on the subject are not sufficiently known in the district, I have recently directed their republication, accompanied by translation in the Ooreeah language.
	10. Jomonaday	60	Maintee	Gopenauth; cast, maintee	27 — —	Balasore.	—
	11. Soollah	32	Ditto	Rusheekchurn, ditto	12 Nov. —	Talmallkunka.	—
Hooghly	1. Beejoya	37	Kay^{t}	Ramoohun Ghose	5 Jan. —	Byedbutty.	—
	2. Purbutty	50	Sutgope	Connye, sutgope	18 — —	Ditto.	—
	3. Aunundomoch	90	Brahmin	Ramchurn Bhur	25 — —	Ditto.	—
	4. Lukkhee	65	Baugdy	Rampershaud, baugdy	29 — —	Ditto.	—
	5. Anoopoornah	66	Brahmin	Attaram Bonerjee	22 — —	Ditto.	—
	6. Rajessurree	70	Ditto	Nusseram Mookerjea	6 — —	Baunsberria.	—
	7. Kurroona	70	Kay^{t}	Lochansein	10 — —	Ditto.	—
	8. Bhugbuttee	40	Brahmin	Kishenchutterjea	10 — —	Ditto.	—
	9. Kaussullah	48	Kay^{t}	Gunga Doss	17 — —	Ditto.	—
	10. Rookeenee	62	Boyd	Sumboochund Mazemdar	31 — —	Ditto.	—
	11. Bhowannee	70	Brahmin	Ramlochunchutterjea	27 — —	Banipore.	—
	12. Umbeehah	60	Ditto	Neelmoneemockerjea	18 — —	Paundoch.	—
	13. Gonga	60	Dhoba	Rampundit	26 — —	Ghauttane.	—
	14. Birmornoch	22	Sutgope	Praunkishennewgee	14 — —	Hooghly.	—
	15. Chaudmonee	45	Ditto	Juggernauth Ghose	21 — —	Ditto.	—
	16. Dabee	60	Kay^{t}	Bhowannee Bose	19 — —	Baugnan.	—
	17. Annundo	60	Tantee	Golanmy Deh	12 — —	Rajbulhaut.	—
	18. Koussullah	73	Koybert	Goopee Dhoss	14 Feb. —	Dhunneakallee.	—
	19. Gundherree	25	Koloo	Nurhurree Koloo	13 — —	Jehanabad.	—
	20. Chittra	75	Koy^{t}	Jeetnarain Ghose	1 — —	Byedbutty.	—
	21. Doorga	60	Brahmin	Rammohunchatterjea	12 — —	Ditto.	—

CALCUTTA DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly *continued.*	Nos. 22. Sumutrah	60	Tumoolee	Sartuck Deh	20 Feb. 1818	Chundercona.	——
	23. Ruttunmoney Debba	20	Brahmin	Gungapershaud Gongolee	17 – —	Baunsberria.	——
	24. Unnopoornah	60	Ditto	Purbuttychurn Buttacherje	22 – —	Ditto.	——
	25. Bhowany Dossee	80	Sutgope	Ramnedee Ghose	20 – —	Hurpaul.	——
	26. Doorga Dossee	81	Gowalla	Kebulram	8 Mar. —	Jehanabad.	——
	27. Gyassurree	45	Tehlee	Lockun Paul	13 – —	Ditto.	——
	28. Jumna Dossee	50	Sutgope	Santeeram	12 – —	Ditto.	——
	29. Joyah	70	Baugdee	Birjo, baugdee	20 – —	Ditto.	——
	30. Puresh	60	Kybert	Debnothkulleea	31 – —	Byedbutty.	——
	31. Dhunnee	50	Ditto	Bhoobunmundel	10 – —	Ghattaul.	——
	32. Addurmunnee	32	Sutgope	Byekunt Roy	21 – —	Ditto.	——
	33. Santee	70	Jelleeah	Byragee Jelleeah	25 – —	Chundercona.	——
	34. Gundherree	40	Sutgope	Gour Bhooneah	27 – —	Ditto.	——
	35. Rookeenee	45	Brahmin	Juggernauth Acharje	12 – —	Baugnan.	——
	36. Sunkeree Daibee	70	Ditto	Joynarain Mookerjea	17 – —	Rajapore.	——
	37. Thackeraree Dossee	75	Sutgope	Connyekoowar	3 – —	Dhunniacallee.	——
	38. Turroh	63	Joga	Birj, joga	4 – —	Benipore.	——
	39. Doorgah	85	Sutgope	Lolihend Panja	4 – —	Ditto.	——
	40. Gourmonee	24	Brahmin	Ramkoomar Mookerjea	3 – —	Ditto.	——
	41. Radhamonee	50	Tehlee	Shamsoonderseth	3 – —	Ditto.	——
	42. Unnoopoornah	50	Ditto	Ramsoonderkoond	17 Apr. —	Hooghly.	——
	43. Purmissurree	60	Nye	Sanfulram, nye	29 – —	Ghattal.	——
	44. Unnoopoornah	28	Brahmin	Bissonauth Boner	17 – —	Rajbulhaut.	——
	45. Diamoeh	50	Sutgope	Koochelmundle	14 – —	Ditto.	——
	46. Doorga Daibee	70	Brahmin	Ramtunnoochukerbutty	1 – —	Rajapore.	——
	47. Gourmonee	23	Ditto	Paunchcowree Banerja	19 – —	Benipore.	——
	48. Kurroonamock	80	Brahmin	Gourikaunt Nyabaggees	18 – —	Dhunniacaljee.	——
	49. Unnundmoeh	46	Tumoolee	Radharmohun Lah	19 – —	Ditto.	——
	50. Tukkhee	24	Byod	Bykunt Roy	14 – —	Baunsberriah.	——
	51. Subhuddra	62	Nye	Ramgaain	2 – —	Dewangunge.	——
	52. Gunga	80	Tantee	Ramkinker	14 – —	Ditto.	——
	53. -	40	Brahmin	Kishenpershaud Ghuttak	24 – —	Hurpaul.	——
	54. Parbuttee	36	Dhoba	Gopee, dhoba	16 – —	Chundercona.	——
	55. Joymunnee	45	Byod	Bhyrubchend Roy	18 May —	Benipore.	——
	56. Subbannee	35	Kayt	Ramteenoo Sircare	19 – —	Dhunniakallee.	——
	57. Jummoona	40	Ditto	Doogapersaud Mozemdar	30 – —	Ditto.	——
	58. Lukkhee Preeah	80	Ditto	Punchanund Sircar	7 – —	Rajbulhaut.	——
	59. Shreemotee	18	Ditto	Nuthmundle	26 – —	Ghattaul.	——
	60. Buddah	60	Sutgope	Preetramroy	31 – —	Jehanabad.	——
	61. Rajessurree	60	Kayt	Komlacunt Mitter	23 – —	Byedbutty.	——
	62. Oomabuttee	50	Ditto	Komlacunt Pallet	5 June —	Baunsberria.	——
	63. Bannessurree	75	Ditto	Gorautchand Ghose	15 – —	Ditto.	——
	64. Kartin Dossee	65	Sutgope	Kishenpersaudkoown	23 – —	Hooghly.	——
	65. Parbuttee	60	Kayt	Gokul Sircar	9 – —	Byedbutty.	——

66. Rassoo Daibee	45	Sutgope	Bhyrub Roy	20 June 1818	Jehanabad.	—
67. Phoolmunnee	70	Ditto	Rammundel	1 — —	Ghattaul.	—
68. Mundee Deree	64	Ditto	Ramconnoy Roy	24 — —	Ditto.	—
69. Rookknee	95	Kay^t	Mockteram Ghose	6 — —	Hurpaul.	—
70. Durpuddee	75	Brahmin	Roopram Surbhoom	9 — —	Benipore.	—
71. Paunchee	70	Ditto	Nyan Uddikarree	15 July —	Jehanabad.	—
72. Gunga	30	Baugdy	Rampersaud, baugdy	24 — —	Rajapore.	—
73. Nyannee	80	Sutgope	Benodram Ghose	25 — —	Ditto.	—
74. Parbuttee	70	Kansarree	Tilloknunden, kansarree	3 — —	Baunsberria.	—
75. Sheboosoonderee	45	Brahmin	Juggernoth Bedalunkar	11 — —	Ditto.	—
76. Unnoopoorn a	55	Ditto	Jugnohun Mookerjea	10 — —	Dhunniakallee.	—
77. Unnoopoornadiabee	25	Ditto	Ramdhonmaibhoosun	6 Aug. —	Jehanabad.	—
78. Annundi	30	Ditto	Kalleechattoorjeah	11 — —	Dewangunge.	—
79. Lukkhee	60	Kibert	Radhachern Roy	16 — —	Baugnan.	—
80. Bhowannee	64	Tantee	Mannik Rukkhet	16 — —	Hurpaul.	—
81. Ramsona	70	Byed	Bholanath Sein	26 — —	Byedbutty.	—
82. Subuttra	64	Tumoolee	Ramchender Sein	28 — —	Ditto.	—
83. Komla Dibbia	32	Brahmin	Ramjoy Mookerjea	17 — —	Rajapore.	—
84. Subbuddra	30					—
85. Radhamonnee	71	Kay^t	Ramgopaul Mitter	24 — —	Benipore.	—
86. Gunga	21	Chundal	Bollyechung	27 — —	Ditto.	—
87. Jummona	60	Moyrah	Gungaram, moyrah	16 — —	Dhunniakallee.	—
88. Ruttnee	22	Kay^t	Bholanath, kay^t	27 — —	Ditto.	—
89. Radhmonee	36	Ditto	Punchnund Sing	1 — —	Baunsberria.	—
90. Haroomonee	50	Ditto	Pertaubnarrain Ghose	18 — —	Ditto.	—
91. Rammonee Dibbeea	30	Brahmin	Thakoordosschutterjea	18 — —	Ditto.	—
92. Sunkerree Dossee	43	Tehlee	Ramlochunmundy	21 — —	Hooghly.	—
93. Paunchee	40	Chootar	Gopaul, chootar	13 — —	Chundercona.	—
94. Bemullah	30	Sutgope	Mohun Sircar	2 Sep. —	Baunsberria.	—
95. Surbasserree	50	Brahmin	Bhurrut Banoorjea	2 — —	Ditto.	—
96. Soorye Dossee	60	Kay^t	Choyton Ghose	18 — —	Ditto.	—
97. Joymonee	45	Brahmin	Nubkishur Mookerjea	20 — —	Benipore.	—
98. Bhuyrubbee	35	Ditto	Kossinoth Bhuttacherje	9 — —	Paundoeah.	—
99. Shussee	40	Kay^t	Bollyesain	26 — —	Ditto.	—
100. Sheebmonee	80	Gowalla	Ballukram Gowalla	26 — —	Dhunniakallee.	—
101. Rajessurree	40	Tehlee	Rammoonundy	4 — —	Ditto.	—
102. Tarramonee	35	Brahmin	Mockteram Roy	7 — —	Jehanabad.	—
103. Rutnessurree	50	Kay^t	Hurreechern Bose	3 — —	Ditto.	—
104. Chumpah	80	Baugdy	Shumboorum Dolloy	14 — —	Ghattaul.	—
105. Thakoomunee	40	Chootah	Saufful, chootah	1 — —	Chundercona.	—
106. Poorna	40	Lohar	Hurree, lohar	4 — —	Ditto.	—
107. Gunga	28	Dhobah	Puncharam, dhobah	21 — —	Ditto.	—
108. Unna	46	Tehlee	Juggernoth Paul	27 — —	Byedbutty.	—
109. Annundmohe	70	Brahmin	Nuttanund Mookerjea	18 — —	Hooghly.	—
110. Tarramonee Dossee	30	Sonar	Ramhun, sonar	8 Oct. —	Baunsberria.	—
111. Lukkhee Preea Dossee	60	Sutgope	Ramram Ghose	28 — —	Baunsberria.	—
112. Annund Mohi Debbea.	60	Brahmin	Hurroo Bedalunkar	28 — —	Ditto.	—
113. Gayah	32	Gowalla	Connye Khan	31 — —	Paundoeah.	—
114. Ruttan	40	Doobah	Joogul, doobah	14 — —	Dhunniakallee.	—

CALCUTTA DIVISION.—*continued.*							
ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly - - *continued.*	Nos. 115. Champah	80	Baugdey	Shoombooram Dolloy	14 Oct. 1818	Ghattaul.	—
	116. Mallikah	80	Kybert	Bacharam Manna	21 — —	- Ditto.	—
	117. Soorug Munee	50	Chundal	Doolaul Derreah	27 — —	- Ditto.	—
	118. Birmo Mohie	20	Brahmin	Obhychern Banoorjeah	12 — —	Chundercona.	—
	119. Motee	28	Lohar	Mudden, lohar	15 — —	- Ditto.	—
	120. Nyannee	27	Brahmin	Gunganarain	18 — —	Rajapore.	—
	121. Sarree	60	Boyroy	Gutteram, boyroy	3 — —	Byedbutty.	—
	122. Ollungah	22	Kayt	Rausbeherry Palet	5 — —	- Ditto.	—
	123. Suchchee	50	Ditto	Ramchender Sircar	14 — —	- Ditto.	—
	124. Cheeroo	100	Gowalla	Saffulram Ghose	27 — —	- Ditto.	—
	125. Kurroona Dossee	60	Sutgope	Byednoth Ghose	30 — —	Baunsberria.	—
	126. Kishen Moonee Debbia	45	Brahmin	Ramlochun Mookerjea	24 Nov. —	- Ditto.	—
	127. Doorga	70	Ditto	Goorepersaud Chattorjea	10 — —	Hooghly.	—
	128. Chandmuna Dibbea	70	Ditto	Ramsoonder Chattoorjea	25 — —	Pandock.	—
	129. Sunkoree Dossee	60	Kayt	Nurnarain Moosturffee	27 — —	Benipore.	—
	130. Bhoobunnessuree	60	Brahmin	Gokul Ghossaul	10 — —	Dunniakallee.	—
	131. Sukkhee	70	Sutgope	Bulloy Mundell	2 — —	Jehanabad.	—
	132. Saddhoo	65	Ditto	Noh Cowree Haldar	16 — —	Ghattaul.	—
	133. Kommul	18	Kayt	Tadulmitter	6 — —	Byedbutty.	—
	134. Nulkommul	40	Brahmin	Kallachend Banoorjea	13 — —	- Ditto.	—
	135. Sukkhee	50	Teor	Rogoonoth, teor	16 Dec. —	Hooghly.	—
	136. Doorga Dossee	64	Tehlee	Sunker Paul	20 — —	- Ditto.	—
	137. Koussullah	60	Kayt	Kartick Ghose	2 — —	- Ditto.	—
	138. Unnoopoorna	40	Mochee	Ramkaunt, moochee	8 — —	Baunsberria.	—
	139. Bhuggrettee	50	Brahmin	Cossinoth Gongalee	22 — —	Omptah.	—
	140. Karroona	60	Ditto	Juggernoth Mookerjea	2 — —	Byedbutty.	—
	141. Soorye	19	Baugdey	Gobordhon, baugdey	29 — —	- Ditto.	—
Jessore - - -	1. Sreemutty Debbea	25	Brahmin	Ramkishore Chuckerbutty	21 Jan. —	Noabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	2. Inokey	60	Kamar	Rampershaud, kamar	9 — —	Ditto	From the report of the mohurrir, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	3. Bhaugbutty Debbea	45	Brahmin	Groopershaud Mookerjea	23 Mar. —	Singa	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	4. Biddeea Dassee	60	Kayt	Nilkunt Ghose	5 — —	Mahomedpore	Ditto - - Ditto.
	5. Ram Preea	60	Brahmin	Cossynauth Chuckerbutty	8 — —	Noabad	Ditto - - Ditto.
	6. Gunga	50	Bunnick	Tunnoo, bunnick	8 — —	Ditto	Ditto - - Ditto.
	7. Poosbee	70	Taly	Tunnooram, taly	16 — —	Ditto	Ditto - - Ditto.
	8. Umopoorna	40	Brahmin	Nursing Mookerjea	13 April —	Cotechaudpore	Ditto - - Ditto.
	9. Pudda	25	Kayt	Soorgeynarrain Bose	12 — —	Noabad	Ditto - - Ditto.
	10. Suttao Bhama	40	Ditto	Bhurrut Chunder Bose	23 — —	- Ditto	Ditto - - Ditto.

	11. Doorga Debbea	20	Brahmin	Ramram Chuckerbutty	14 May 1818	Noabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	12. Gunga Debbea	60	Ditto	Hurdebchuckerbutty	24 — —	- Ditto -	Ditto - - Ditto.
	13. Bemolee	60	Chundaul	Bancharam Sirdar	9 June —	Lohagurra	Ditto - - Ditto.
	14. Surussutty Debbea	60	Brahmin	Kinkerchuckerbutty	20 July —	Noabad	Ditto - - Ditto.
	15. Dhonemoney	22	Sahoo	Raujechunder, sahoo	26 Aug. —	Lohagurra	On inquiry, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The friends of the widow having allowed the suttee to proceed previous to giving any notice to the police thannah, the darogah in consequence was ordered to forward them to the sudder station: Suromony Shaw, Doodranje Shaw, and others, were forwarded, and ordered by me to give a moochulka of 25 rupees each for their future guidance.
	16. Urnoda	30	Buyed	Nilmoney Dass	11 — —	Noabad	From the report of the jemadar of thannah Noabad, it appears that the husband of the widow died at Hubra, zillah Nuddea, of the cholera morbus, on the 13th Sawun, 1225, B. S. which information she received on the 28th Sawun, 1225, B. S. and burnt, anoomarana, on the very same day; no objection existed on the inquiry made by the jemadar to her burning, as she had no young children.
	17. Rausmoney Dassee	45	Kayt	Babooram Deb	8 Oct. —	Singa	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	18. Radamoney	60	Ditto	Nunddoolall Dass	27 Sept. —	Mahomedpore	Ditto - - Ditto.
	19. Joymoney	50	Buyed	Deepchunder Roy	15 Oct. —	Noabad	Ditto - - Ditto.
	20. Kurroonamokey	25	Kayt	Fuckerchaud Dutt	23 — —	Cutwaly	Ditto - - Ditto.
	21. Jussoda	40	Ditto	Madhubram Deb	18 — —	Noabad	Ditto - - Ditto.
	22. Jawnnabbee	35	Buyed	Sumbhoochunder Sein	4 Nov. —	- Ditto -	Ditto - - Ditto.
	23. Ramsita	36	Ditto	Cumlacaunt Doss	30 — —	Lohagurra	From the report of the darogah, it appears that the husband of the widow died in the village of Colleea, in this district, on the 11th of Augun, 1225, B. S. which information she received on the 16th Augun, 1225, B. S. and burnt on that very same day, "anoomarana;" no objection existed on the inquiry made by the darogah to her burning. She had 4 children, one of the age of 3 years, for which the grandfather has entered into a written engagement that he will provide a suitable maintenance.
Jungle Mehals	1. Gosainmooney	27	Lohaur	Mohun, lohaur	25 Dec. 1817	Thannah Bissenpore.	The report of the darogahs in this suttee was not received from the mofusil until January 1818; therefore it was not included in the statement for 1817.
	2. Nuanmooney	60	Dhul	Nuan, dhul	1 Jan. 1818	- Ditto.	——
	3. Peetum Kowery	60	Raujpoot	Joynoth Sing, raujpoot	9 — —	Thannah Chass.	——
	4. Sreemotee	50	Brahmin	Ramkaunt Surmah	16 — —	- Ditto - Bissenpore.	——
	5. Saudoo	80	Tantee	Pauchoo, tantee	20 — —	- Ditto - Oondah.	——
	6. Puresmoney	42	Koyt	Radhakaunt, koyt	22 — —	- Ditto - Bissenpore.	——
	7. Kishorekowery	60	Raujpoot	Hurree Sing Baboo	26 — —	- - Ditto.	——
	8. Dhurroo	50	Brahmin	Doomunozah	27 — —	- Ditto - Chass.	——
	9. Foolmoney	65	Ditto	Khoodoo Mahtie	30 — —	- Ditto - Roypore.	——
	10. Gungamoney	70	Khassah	Jaddoochassah	2 Feb. —	Zemindarry Aumynagore.	——
	11. Jenkey	45	Podar	Beer Sing, podar	7 — —	Thannah Oondah.	——
	12. Beerda Dhurree	70	Brahmin	Kooraram, brahmin	14 — —	Zemindarry Kishoregurh.	——

Calcutta Division—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jungle Mehals - *continued.*	N^os. 13. Aumla Money	35	Saumunt	Surbassur Baboo	19 Feb. 1818	Thannah Chatna.	—
	14. Surmahkowery	80	Brahmin	Kishenram Ponra	21 – —	Zemindarry Kautross.	—
	15. Gunjoo	60	Soonree	Sabharammundle	22 – —	Ditto - Jherriah.	—
	16. Surdha	50	Kayt	Bhurutkiat	25 – —	Ditto - Pautwom.	—
	17. Kower Jhee	47	Chatry	Kower Sutteghun Sing	6 Mar. —	Ditto - Pachete.	—
	18. Sing Jhee	45	—	—	—	—	—
	19. Ruttunkowery	60	Raujpoot	Bissen Sing	13 – —	Thannah Roypore.	—
	20. Beemulah	50	Podar	Doorgachurn, podar	19 – —	Ditto - Soonamokey.	—
	21. Essore	80	Brahmin	Ramjoy Buttacherje	24 – —	Ditto - Chooroolea.	—
	22. Neemey	70	Joogee	Golaul, joogee	26 – —	Zemindarry Rogonothpore.	—
	23. Foolen	60	Harree	Sudye, harree	2 April —	Thannah Chass.	—
	24. Motee	45	Chassah	Gocool Sauking, chassah	4 – —	Zemindarry Soopooree.	—
	25. Radhamonee	60	Sonor	Narrain, sonor	14 – —	Thannah Sainpaharee.	—
	26. Sauntee	50	Podar	Sonatun, podar	9 May —	Ditto - Bissenpore.	—
	27. Unna	25	Sonor	Roop, sonor	18 – —	Zemindarry Jherriah.	—
	28. Foolmonee	75	Taleley	Gunness, taleley	1 June —	Thannah Bissenpore.	—
	29. Narrainy	40	Brahmin	Nelloo, brahmin	2 – —	Ditto - Chass.	—
	30. Sawroe	35	Baniah	Kosse, baniah	4 – —	Zemindarry Pachete.	—
	31. Buchun	30	Khettry	Goopeenoth Naike	14 – —	Thannah Chass.	—
	32. Unoopoornah	60	Brahmin	Ramkonye Banoorjea	14 – —	Ditto - Sitlah.	—
	33. Govindmonee	60	Ditto	Chukooram Gosain	15 – —	Ditto - Bissenpore.	—
	34. Chaupee	50	Muduck	Narrain, muduck	15 – —	Ditto - Soonamokey.	—
	35. Soorodhunnee	45	Soonree	Huttoo, soonree	16 – —	Ditto - Bissenpore.	—
	36. Peareemonee	55	Bunick	Juggernoth, bunick	20 – —	Zemindarry Maumbhoom.	—
	37. Goluckmonee	60	Chassah	Saurtuck Paul	5 July —	Thannah Soonamokey.	—
	38. Hurree	21	Tante	Looheeramdoss, tantee	11 – —	Ditto - Chatna.	—
	39. Gunga	35	Brahmin	Nundkoomar Bhuttacharge	13 – —	Ditto - Sitlah.	—
	40. Sreemotee	43	Chassah	Mudden Mohun Roy	14 – —	Ditto - Soonamokey.	—
	41. Govindmonee	50	Brahmin	Narrain Gangolee	19 – —	Ditto - - ditto.	—
	42. Rassomoonjoree	70	Ditto	Rumakaunt Bhuttacharge	20 – —	Ditto - Bissenpore.	—
	43. Soorjee	55	Ditto	Salagey Surmah	22 – —	Ditto - - ditto.	—
	44. Kudum	50	Dome	Boodhoo, dome	12 Aug. —	Zemindarry Baugmondee.	—
	45. Gunga	65	Dhobee	Juggernoth, dhobee	26 – —	Thannah Oondan.	—
	46. Saugur Monee	70	Brahmin	Nuanchatterjea	8 Sept. —	Ditto - Bissenpore.	—
	47. Nuan Monee	40	Raujpoot	Mohun Dhul	5 Oct. —	Ditto - Bancoorah.	—
	48. Koorahnee	50	Saumunt	Odit Patter	10 – —	Ditto - Chatna.	—
	49. Goolkey	50	Kulloo	Saurtuck, kulloo	11 – —	Ditto - Bissenpore.	—
	50. Seetulmonee	73	Brahmin	Damoodar Chatterjea	14 – —	Zemindarry Toonree.	—
	51. Monee	50	Bhaut	Dooman, bhaut	16 – —	Ditto - Joypore.	—
	52. Toolshee	32	Tantee	Gooroochurn Kit	17 – —	Thannah Toonamokey.	—
	53. Saudhoo	80	Dhobee	Juggernoth, dhobee	24 – —	Ditto - Bissenpore.	—
	54. Surasuttee	60	Saumunt	Konchunnarrain	26 – —	Ditto - Chatna.	—
	55. Obya	32	Raujpoot	Dulel Sing, raujpoot	1 Nov. —	Ditto - Soonamokey.	—
	56. Raujessore	60	Brahmin	Ramgopaul Moherjed	7 – —	Ditto - Bissenpore.	—

	57. Pauchoomonee	50	Tantee	Saugur, tantee	27 Nov. 1818	Zemindarry Amynagore.	——
	58. Kishoree	55	Brahmin	Sibboochuckerbutty	3 Dec. —	- Ditto - Soopore.	——
	59. Sibaunee	60	Ditto	Chunderseekhur Mohurpatter	5 — —	Thannah Bancooran.	——
	60. Khettee	50	Culloo	Punchye, culloo	12 — —	- Ditto - Sitlah.	——
	61. Monee	26	Koyet	Maudoo Newkey	17 — —	- Ditto - Chatna.	——
	62. Saudhoomonee	60	Brahmin	Nursing Deagherrid	20 — —	- Ditto - ditto.	——
Midnapoe	1. Tarnee	60	Ditto	Neemye Bhooyan, brahmin	13 Jan. —	- Ditto - Kulmeejole.	——
	2. Champee	50	Gooalnee	Bydeenath Ghose, gooalah	6 April —	- Ditto - Sirsah.	——
	3. Soodamonee	40	Brahminee	Bydeenath Missur, brahmin	13 — —	- Ditto - Kasegunge.	——
	4. Sursuttee	75	Tumolin	Nittanundkur, tumolee	13 — —	Town of Midnapore.	——
	5. Rajeessurree	30	Brahminee	Goburdhunchukerbutty, bramund	17 — —	- - Ditto.	——
	6. Kooranee	35	Kyburth	Churn Das, kyburth	6 May —	Thannah Purtabpoor.	——
	7. Peearee	40	Juleeanee	Radhanath, juleeanee	8 — —	Betah Gurh.	——
	8. Soobeedhra	60	Kyburth	Hurree Preeah, kyburth	20 — —	Thannah Kulmeejole.	——
	9. Unnoopoornah	30	Brahmin	Doorgaram Chukerbuttee, brahmin	11 June —	- Ditto - Purtabpore.	——
	10. Tarah	60	Ditto	Ramsunker Mookurjea, brahmin	22 — —	- Ditto - Kulmeejole.	——
	11. Radhamunee	40	Sutgope	Gour Paul, sutgope	10 July —	Betah Gurh.	——
	12. Bhowannee	40	Tanteen	Sadoo Churn, tantee	10 — —	Thannah Seldah.	——
	13. Sukkhee	27	Maleenee	Oodhub, mallee	20 — —	- Ditto - ditto.	——
	14. Soobeedhra	60	Ghurrye	Issurree Surdar, ghurrye	20 — —	- Ditto - Kasheegung.	——
	15. Bhowannee	80	Kyburth	Ugnee Das, kyburth	22 — —	- Ditto - Numal.	——
	16. Kinnee	50	Manjhee	Sonatun, manjhee	4 Aug. —	Betah Gurh.	——
	17. Nillee	30	Kyburth	Goburdhunkur, kyburth	13 — —	Thannah Purtabpore.	——
	18. Nundee	16	Sooreen	Gour, soonree	4 Sept. —	Betah Gurh.	——
	19. Poorneemah	36	Sutgope	Baleekram Kulleea, sutgope	9 Oct. —	Thannah Sirsah.	——
	20. Neelmunee	60	Bugtee	Becharam, bagtee	29 Nov. —	- Ditto - ditto.	——
	21. Konteeah	60	Brahmunee	Sunker Butacharge, brahmin	2 Dec. —	- Ditto - Purtabpore.	——
	22. Janbee	60	Brahmunee	Neelum Pundah, brahmin	14 — —	- Ditto - Bamunarah.	——
Nudda	1. Doorgah	60	Korstnee	Bonemallee Dut, a koist	1 July —	Dumdumma	No objections, as this woman had no children under 3 years of age.
	2. Surbmungulla	24	Brahminee	Rammohun Sirkar, brahmin	4 — —	Nuddeah	Ditto.
	3. Moohtakessee	24	Brahmunee	Seereeputty Roy, brahmin	14 Jan. —	Ditto	Ditto.
	4. Urnapoor	61	Ditto	Seebchunder Mookerjea, brahmin	25 — —	Santipore	Ditto.
	5. Tarahmunee	21	Ditto	Sreehurry Mookerjea, brahmin	30 — —	Ditto	Ditto.
	6. Deegum	30	Gowalleen	Sumbhoo Ghose, gwallah	3 Feb. —	Dowlut Gunge	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	7. Rashmunee	50	Brahmunee	Ramkishore Gossaul, brahmin	4 — —	Hunrah	No objections, as this woman had no child under 3 years of age.
	8. Kurrooramoe	46	Ditto	Kishen Deb Bhuttacharge, D°	7 — —	Nuddeah	Ditto.
	9. Deegumburee	32	Gwalleen	Rutten Ghose, gwallah	16 — —	Hunrah	Ditto.
	10. Juggater Issuree	50	Tanteenee	Susteechurn, tantee	17 — —	Nuddeah	Ditto.
	11. Urnoopoornah Dassee	32	Koistnee	Rookeeneekaunth, koit	18 — —	Sooksaugur	Ditto.
	12. Urnoopoornah	80	Brahmunee	Sudda Seeb Chattergea, brahmin	30 — —	Santipore	Ditto.
	13. Purrujsun	21	Gwalleen	Nusseram Ghose, gwallah	25 — —	Ditto	In this case the woman had a child under 3 years of age; previously however to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	14. Soorjeemunee	50	Brahmunee	Kumlacaunth Buckshe, brahmin	25 — —	Ditto	No objections, as this woman had no child under 3 years of age.
	15. Seeboosoonduree	46	Byedeenee	Roopnarrain Sein, byedee	4 Mar. —	Sooksaugur	Ditto.

CALCUTTA DIVISION—*continued*								
ZILLAHS.	N^os.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Nudda - - - *continued.*	16.	Bowannee	25	Byedeenee	Soorjeenarrain Sein, byedee	11 Mar. 1818	Sooksaugur	In this case the woman had a child under 3 years of age; but previously to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	17.	Seebbah	61	Rujpoth	Kirparam Roy, rujpooth	13 — —	Hurah	No objection, as this woman had no child under 3 years af age.
	18.	Khemmah	50	Brahmunee	Sreecantoo Buttecherge, brahmin	27 — —	Nuddeah	Ditto.
	19.	Soorjee	24	Culloonee	Ramzeebun, culloo	28 — —	Ditto	Ditto.
	20.	Durpmohee	50	Bayneynee	Rugooram Bunick, bannian	5 April —	Santipore	Ditto.
	21.	Kistnomunee	50	Brahmunee	Jyenarain Guttuck, bannian	6 — —	Sooksaugur	Ditto.
	22.	Chundermunee	40	Ditto	Gungaram Bannerjea, bannian	10 — —	Lubsah	In this case the woman had a child under 3 years of age; but previously to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of it.
	23.	Champonee	40	Brahmunee	Kishen Chunder Punchanun, brahmin	16 — —	Sooksaugur	No objection, as this woman had no children under 3 years of age.
	24.	Jumoonah	22	Gwalleen	Tincouree Ghose, gwallah	22 — —	Santipore	Ditto.
	25.	Champucklutta	45	Brahmunee	Juggomohun Bannerjea, brahmin	28 — —	Uggurdeep	Ditto.
	26.	Aunundmohee	70	Ditto	Juggernauth Mookerjea, brahmin	29 — —	Santipore	Ditto.
	27.	Soobeedrah	60	Caussarnee	Guddadhur, caussary	9 May —	Sooksaugur	Ditto.
	28.	Khemmah	40	Brahmunee	Seebsunker Gangooly	9 Mar. —	Hunrah	Ditto.
	29.	Khemah	25	Gwaleenee	Gour Ghose, gwallah	11 — —	Santipore	In this case the woman had 2 infants under 3 years of age; but previously to the suttee, two of her near relations entered into the prescribed engagements, on stampt paper, to take care of them.
	30.	Cheetrah	65	Bynanee	Bulram Podar, a baniah	17 May —	Nuddeah	No objections, as this woman had no children under 3 years of age.
	31.	Neelloo	60	Augooreenee	Gungaram, an augooree	17 — —	Ditto	Ditto.
	32.	Dhonmunee	42	Brahmin	Ramnath Mookerjea, a brahmin	22 — —	Sooksaugur	Dhonmonee and Susseemookhee had each a child under 3 years of age; but previously to the suttee, two of their respective near relations entered into the prescribed engagements, on stampt paper, to take care of them. No objection with regard to Ulloka as she had no children under 3 years of age.
	33.	Susseemookhee	25					
	34.	Ulloka	22					
	35.	Pudhodabea	24	Brahmunee	Hurrynarain Pautuck, a brahmin	5 June —	Nuddeah	No objections, as this woman had no children under 3 years of age.
	36.	Sreemuthee	25	Chooturnee	Haurammistree, a chootah	17 — —	Sooksaugur	Ditto.
	37.	Surrosuttee	50	Brahmunee	Ramlochun Aucharjea, a brahmin	26 — —	Santipore	Ditto.
	38.	Saubetreh	60	Koistnee	Laulbeharee Roordoor, a koist	4 July —	Sooksaugur	Ditto.
	39.	Shaudhoo	50	Ditto	Hurgobind Bose, a koist	19 — —	Santipore	Ditto.
	40.	Parbutty	30	Brahmunee	Ramdhun Bannerjea, brahmin	21 — —	Ditto	Ditto.
	41.	Bhucktee	50	Ditto	Ramkoomar Mahlunkar, brahmin	26 — —	Sooksaugur	No children.
	42.	Bhagobuttee	50	Ditto	Bishennath Turkopun Chanun, a brahmin.	3 Aug. —	Santipore	No objection, as this woman had no children under 3 years of age.
	43.	Treepoorah	60	Brahmunee	Ramgobind Buttackarje, brahmin	4 — —	Santipore	Ditto.
	44.	Chittrah	50	Ditto	Sessoorammujmoadar	8 — —	Sooksaugur	Ditto.
	45.	Mooktakessee	40	Ditto	Seebnarain Bhuttatcherjea, brahmin.	14 — —	Santipore	No children.

	46. Teettoo	35	Talleenee	Ramchunder, a brahmin	14 Aug. 1818	Nuddeah	No objections, as this woman had no children under 3 years of age.
	47. Taramunee	60	Brahmunee	Sumbhoo Bhuttercherjea, a brahmin.	18 — —	Hunrah	Ditto.
	48. Nundrannee	50	Ditto	Ram Hurry Bidah Lunkar, a brahmin.	28 — —	Santipore	Ditto.
	49. Indrawnee	40	Ditto	Birjokishore Mooberjea, brahmin	30 — —	Sooksaugur	Ditto.
	50. Koomauree	30	Ditto	Hurrykishen Gangoolee, brahmin	31 — —	Santipore	Ditto.
	51. Munnee	80	Gwallinee	Ramkishore Ghose, a gawallah	2 Sept. —	Ditto	Ditto.
	52. Parbuttee	40	Koistna	Suddanund Dutt, a koist	4 — —	Ditto	Ditto.
	53. Dashee	29	Moyranee	Casheenoth Coorr, a moyrah	5 — —	Hunrah	Ditto.
	54. Kistnoomunee	22	Koistnee	Doorgapersaud Bose, a koist	10 — —	Sooksaugur	No children.
	55. Luckhee Dossee	22	Ditto	Soodhkessmulick, a koist	18 — —	Hunrah	No objections, as this woman had no children under 3 years of age.
	56. Chumpah	60	Podeenee	Sutterghun, a pode	26 — —	Sooksaugur	Ditto.
	57. Chundermunee	23	Koybuntee	Ramchund Doss, a koyburtho	10 Oct. —	Ditto	Ditto.
	58. Mundeederry	21	Koistnee	Cumole Dutt, a koist	11 — —	Nuddeah	Ditto.
	59. Debrannee	40	Brahmunee	Rajah Sumbhoo Chunder Roy, a brahmin.	18 — —	Sooksaugur	Ditto.
	60. Deegumberry	45	Banchnee	Bindabun Haldar, a bunniah	4 Nov. —	Hunrah	Ditto.
	61. Soobeddharah	80	Brahmunee	Radhakaunth Bhuttachange, a brahmin.	7 — —	Santipore	Ditto.
	62. Obyeah	75	Ditto	Fakeerchand Chattoorjea, a brahmin	9 — —	Hanrah	Ditto.
	63. Luckhee Dossee	80	Mhallownee	Koohcheel Doss, a Mahllow	9 — —	Sooksaugur	Ditto.
	64. Keerpahmoihee	50	Brahmunee	Rashbeharre Bannerjea, a brahmin	13 — —	Uggurdeep	Ditto.
	65. Anundmoihee	40	Ditto	Gorrach and Haldar, a brahmin	14 — —	Sooksaugur	Ditto.
	66. Radnee	40	Ditto	Bishenoth Bannerjea, a brahmin	15 — —	Dowlutgunge	Ditto.
	67. Moishoree	40	Ditto	Hurrysoonder Bhuttacharjea, a brahmin.	16 — —	Santipore	Ditto.
	68. Urnopoornah	65	Ditto	Hauran Bhuttacharjea, a brahmin	17 — —	Dowlutgunge	Ditto.
	69. Parbutty	40	Ditto	Chundeechurn Chattoorjea, a brahmin.	19 — —	Sooksaugur	Ditto.
	70. Chumlah Dossee	22	Ditto	Radamohun Roy, a brahmin	22 — —	Ditto	Ditto.
	71. Hurrypriah	60	Ditto	Sumbhoochunder Bhuttajea, a brahmin.	22 — —	Nuddeah	Ditto.
	72. Dauzahmoihee	60	Ditto	Gobinram Uggerdanee, a brahmin	24 — —	Sooksaugur	Ditto.
	73. Parbuttee	80	Ditto	Rammanund Chattorjea, a brahmin	26 — —	Nuddeah	Ditto.
	74. Sauhuttee	51	Culloonee	Gockool, a culloo	30 — —	Sooksaugur	Ditto.
	75. Birjessoree	60	Brahmunee	Ramdoolaul Chattoorjea, a brahmin	30 — —	Ditto	Ditto.
	76. Sudessurree	45	Ditto	Ramchan Chattoorjea, a brahmin	7 Dec. —	Ditto	Ditto.
	77. Ruthinmunee	70	Gwallinee	Lucken Gose, a gwallah	10 — —	Santipore	Ditto.
	78. Parbuttee	60	Tallinee	Sunkerchoondoo, a tallee	18 — —	Hunrah	Ditto.
	79. Settahsoondery	45	Koistreenee	Settanund Mittree, a kist	27 — —	Sooksaugur	Ditto.
	80. Droogputtee	60	Gwallinee	Lockun Ghose, a gwallah	28 — —	Santipore	Ditto.
Suburbs of Calcutta.	1. Mooktah	65	Gowallah	Nulmonee, gowallah	14 Jan. —	Tauzeeraut	Leaving 1 son and 1 daughter, both above 35 years of age.
	2. Soodhamookah	45	Tantee	Luckhun, tantee	23 — —	Sulkeeah	Leaving 1 son and 1 daughter, both above 16 years of age.
	3. Juggo Debbeeah	30	Brahmin	Sumboochunder Mookerjea	25 — —	Chitpore.	———
	4. Ruttunmoney	60	Tantee	Buloram Bhurr	11 Feb. —	Ditto	Leaving 2 sons, both above 35 years of age.
	5. Moorally	80	Tewor	Kishen, tewor	12 — —	Tauzeeraut	Leaving 2 sons and 3 daughters, all above 35 years of age.
	6. Gopee	28	Tantee	Rammohun Sein	20 — —	Chitpore.	———
	7. Komoleemoney	40	Kaist	Mooktaram Dutt	21 — —	Tauzeeraut	Leaving 1 daughter.

CALCUTTA DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
	Nos.						
Suburbs of Calcutta—*contd.*	8. Nubbungo Debba	32	Brahmin	Ramnarain Mokerjea	23 Feb. 1818	Tauzeeraut.	—
	9. Curroonah	50	Koyberth	Peerbhooram Beswas	28 – —	Sulkeeah.	—
	10. Jugodissurry	60	Koist	Gorahehand Ghose	6 Mar. —	Chitpore.	—
	11. Soosooleah	65	Joody	Benode, joody	15 – —	Tauzeeraut	Leaving 1 son and 3 daughters, all above 25 years of age.
	12. Pubeeteriah	70	Pode	Connoye Lusker	17 – —	Ditto	Leaving 2 sons and 3 daughters, all above 12 years of age.
	13. Sookmonee	35	Koist	Muddunmohur, koist	17 – —	Chitpore	Leaving 1 son, 3 years of age; and 2 daughters, 10 years of age.
	14. Rajesserry	60	Ditto	Coobeerram Sircar	18 – —	Tauzeeraut	Leaving 1 son, 38 years of age.
	15. Hurrypereah	65	Ditto	Radhachurn Bose	21 – —	Chitpore	Leaving 2 sons and 3 daughters, all above 25 years of age.
	16. Sonnah	60	Brahmin	Jugernauth Surkhell	25 – —	Sulkeeah.	—
	17. Gungamoee	50	Ditto	Ramchurn Bhutacherjea	30 – —	Chitpore	Leaving 2 daughters, both above 24 years of age.
	18. Saubutereah	50	Sudgope	Goluck Ghose	17 Apr. —	Tauzeeraut	Leaving 2 sons, both above 18 years of age.
	19. Gopee Dossee	30	Culloo	Hurry, culloo	17 – —	Nohazaree	Leaving 2 sons; viz. first 16 years, and the other 10 years, of age; and also a daughter 1 year of age.
	20. Jussoodah	70	Gowallah	Suhosram, gowalla	29 – —	Sulkeeah	Leaving 4 sons and 1 daughter, all above 20 years of age.
	21. Hurromonee	25	Brahmin	Ramjoy Banerjea	5 May —	Tauzeeraut	Leaving 2 sons; viz. one 11 years, and the other 18 years of age; and also 1 daughter, 3 years of age.
	22. Curroonah	40	Ditto	Durpnarain Mokerjea	14 – —	Sulkeeah	Leaving 5 sons and 2 daughters, all above 11 years.
	23. Doorgah	60	Koist	Ramkaunt Ghose	14 – —	Chitpore	Leaving 1 son and 1 daughter, all above 30 years of age.
	24. Baugobutty	55	Brahmin	Ramlochun Banerjea	10 June —	Ditto	Leaving 1 son and 1 daughter, both above 20 years of age.
	25. Bhugobutty	40	Koist	Rammuhun Bose	13 – —	Ditto.	—
	26. Jaunky	70	Brahmin	Ramdololl Buttacherjea	26 July —	Sulkeeah	Leaving 1 son and 3 daughters, all above 25 years.
	27. Sunkerry	50	Koist	Debypersaud Dutt	27 – —	Chitpore	Leaving 2 sons and 3 daughters, all above 12 years of age.
	28. Coorney	50	Zurgur	Fackurchand, zurgur	28 – —	Tauzeeraut	Leaving 2 daughters, both above 14 years of age.
	29. Rookooney	45	Brahmin	Muddunackerjea	25 Aug. —	Chitpore	Leaving 3 sons and 1 daughter, all above 12 years of age.
	30. Aunund	50	Augoree	Punchoo Dutt, agooree	31 – —	Tauzeeraut.	—
	31. Jeomoney	24	Koist	Obhoychurn Ghose	31 – —	Chitpore	Leaving 1 son, 7 years of age.
	32. Lackeyperiah	80	Brahmin	Ramkishore, brahmin	1 Sept. —	Sulkeeah	Leaving 4 sons and 1 daughter, all above 22 years.
	33. Goluckmoney	30	Ditto	Jugomohun Banerjea	9 – —	Chitpore.	—
	34. Neelloo	45	Sudgope	Jogul Ghose	21 – —	Sulkeeah	Leaving 2 sons and 1 daughter, all above 10 years of age.
	35. Kheemee	70	Joogy	Saum, joogy	22 – —	Tauzeeraut	Leaving 4 sons and 2 daughters, all above 20 years of age.
	36. Neelloo Takoorany	50	Brahmin	Comolakant Banerjea	26 – —	Chitpore	Leaving 4 sons and 2 daughters, all above 20 years of age.
	37. Bhubosoondery	20	Ditto	Gunganarain Chuckerbutty	11 Oct. —	Tauzeeraut	Leaving 1 daughter of 1 year old.
	38. Debee	43	Ditto	Samboo Mokerjea	2 Nov. —	Ditto	Leaving 1 son, 26 years of age.
	39. Suseemokhee	40	Ditto	- - - Ditto	2 – —	Ditto	Leaving 1 daughter, 15 years of age.
	40. Hurrow	30	Ditto	Rassbeharry Bhutacharjea	18 – —	Chitpore.	—
	41. Rookooney	40	Kybuth	Ramlochun Doss	30 – —	Tauzeeraut	Leaving 2 sons, both above 15 years of age.
	42. Boobonessury	60	Brahmin	Hurrykishen Gangoolly	7 Dec. —	Ditto	Leaving 2 sons and 2 daughters, all above 26 years of age.
	43. Bhooanny	70	Ditto	Ramjoy Chatterjea	7 – —	Sulkeeah.	—
24 Pergunnahs	1. Kowlah	32	Ditto	Neemoychurn Mokerjea	1 Jan. —	Arryadeh.	—
	2. Rookenny	75	Ditto	Ramkunt Mokerjea	3 – —	Ditto.	—
	3. Puddonuwanny	55	Ditto	Rampersaud Chatterjea	3 – —	Ditto.	—
	4. Rookenny	70	Kalloo	Keerparain, kulloo	18 – —	Ditto.	—
	5. Sreemuttee	32	Brahmin	Chundechurn Gungollee	2 Feb. —	Ditto.	—

	6. Sreemutty	35	Kunsarree	Kasheenaut, kunsaree	2 Feb. 1818	Arryadeh.	—
	7. Bhugbuttee	50	Brahmin	Ramdoolaul Haldeir	4 — —	Ditto.	—
	8. Bhyrubbee	55	Ditto	Bybeenaut Mokerjea	19 Mar. —	Nyehautta.	—
	9. Hurpreeah	55	} Ditto	Teelooke Mokerjea	12 Apr. —	Ditto.	—
	10. Thakoor Dossee	45					
	11. Raujessurry	80	Ditto	Suhusramroy	17 — —	Arryadeh.	—
	12. Saummoney	40	Telly	Beenode Silmany	18 — —	Ditto.	—
	13. Jaunnookee	65	Barmun	Seesooram Chatterjea	27 May —	Ditto.	—
	14. Sunkerry	65	Ditto	Radakunt Chatterjea	5 June —	Ditto.	—
	15. Russo	32	Joogey	Gowrhurry, joogey	2 July —	Ditto.	—
	16. Bheegwunttee	60	Kyest	Kishen Mullick	4 Aug. —	Ditto.	—
	17. Ramunee	50	Barmun	Ramhurry Biddahhoosun	15 — —	Ditto.	—
	18. Narrainmy	55	Ditto	Kishenchunder Chatterjea	2 Sept. —	Ditto.	—
	19. Bemolah	20	Ditto	Gungapersaud Roy	18 — —	Nyehautty.	—
	20. Musst Ubhoyah Dabbee	60	Brahmin	Manickram Chuckerbutty	7 Oct. —	Bajeepore.	—
	21. — Narraunnee	60	Ditto	Luckynarain Banerja	15 — —	Arryadeh.	—
	22. — Rammunee	35	Kyest	Kishenmohun Bhuddur	1 Nov. —	Ditto.	—
	23. — Joymunee	55	Ditto	Rudakunt Ghose	2 — —	Ditto.	—
	24. — Urnopoornah	75	Brahmin	Ramhurry Mokerja	4 — —	Ditto.	—
	25. — Luckee	80	Joogey	Needheeram, joogey	6 — —	Ditto.	—
	26. — Sreemuttee	35	Bawoory	Ram Juhree	29 — —	Ramnagore.	—
	27. — Kumollah	25	Brahmin	Ramkoomar Mokerjea	30 — —	Arryadeh.	—
	28. — Seebasoondery	55	Ditto	Gungaram Banerjea	7 Dec. —	Nyehauttee.	—
	29. — Bideah	45	Ditto	Ramjoy Chutterjea	7 — —	Ramnagore.	—
	30. — Urnopoornah	35	Ditto	Kishenmohun Bhattacharjea	24 — —	Ditto.	—
	31. — Kurnamoy	50	Ditto	Ramkishen Niahbagees	26 — —	Ditto.	—
DACCA DIVISION:							
Backergunge	1. Musst Chundeenee	60	Dhobee	Thakoordoss, dhobee	26 Mar. 1818	Tugrah.	—
Chittagong	1. — Sootishnah	65	Gunnuck brahmin	Kanooram, brahmin	8 Jan. —	At thannah Puttea.	—
	2. — Koneh	80	Jogees brahmin	Baruttee, joogee	14 Mar. —	Ditto.	—
	3. — Bhobany	81	Sooder	Sobaram Mullee	5 Aug. —	Rawoojun.	—
Dacca	1. — Surbessury	42	Brahmin	Sreecaunt Chuckerbutty	3 Jan. —	Mulfutgunge.	—
	2. — Oporajeeta	18	Byde	Gopynauth Doss	22 — —	Rajabary.	—
	3. — Jusodah	65	Sooderkohet	Ramhurry Dutt	26 Mar. —	Mulfutgunge.	—
	4. — Ombaka	20	Byde	Ramlochun Sein	24 — —	Rajabary	It appears from a report of the darogah of Rajabary, that Mussumat Ombaka was at her brother's house at Hataurbhug, where she received intelligence, on the 24th March 1818, that her husband died at Calcutta on the 13th of that month; she immediately on the same day performed the rite of anoomarana, by burning herself to death. The darogah reports, that on investigation, it appeared that no legal impediment existed to prevent her performing the rite in question.
	5. — Ornoopoorna	30	Brahmin	Oodoy Chund Chuckerbutty	1 Apr. —	Mulfutgunge.	—
	6. — Dangee	30	Carpenter	Ramjoy, carpenter	7 — —	Solaghive.	—
	7. — Bedah	60	Soodur	Hurrykishen, soodur	9 — —	Mulfutgunge.	—
	8. — Parbutty	57	Byde	Raujchunder Sein	25 — —	Rajabary.	—
	9. — Kurrona	35	Brahmin	Gourrysunker Mokurjea	29 — —	Ditto.	—
	10. — Chundermookhey	32	Byde	Kewulkishen Doss	3 May —	Mulfutgunge.	—
	11. — Dymoye	27	Ditto	Gopychunder	12 May —	Ditto.	—

DACCA DIVISION—*continued.* ZILLAHS.	Nos.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Dacca *continued.*	12.	Musst Doorga	47	Brahmin	Ramsoonder Gangoly	14 Apr. 1818	Rajabary.	—
	13.	– Lucherah	40	Kahet	Ramgutty	3 Aug. —	Solaghur.	—
	14.	– Ornopoona	60	Hindoo	Dyaram Dutt	27 May —	Jessore.	—
	15.	– Shreemutty	46	Kahet	Shamchunder Ghoo	12 Sept. —	Mulfutgunge.	—
	16.	– Suddussurry	40	Brahmin	Kishencaunt Surma	14 Oct. —	Ditto.	—
	17.	– Essury	31	Ditto	Rammanick Mookhooty	18 – —	Ditto.	—
	18.	– Anundmye	23	Byde	Ramchunder Gopt	23 Sept. —	Rajabary.	—
	19.	– Ruttenmoney	19	Brahmin	Jugmohun Gangooly	10 Oct. —	Sabaur.	—
	20.	– Oporajeetta	25	Byde	Radhanauth Sein	22 – —	Sologhur.	—
	21.	– Tarnee	60	Kahet	Cheetye Deo	1 Nov. —	Rajabary.	—
	22.	– Radhamooney	30	Brahmin	Punchanund Surma	14 – —	Ditto.	—
	23.	– Parbutty	40	Ditto	Purainkishen Roy	20 – —	Ekdaulla.	—
	24.	– Treepoorah	30	Byde	Kishore Doss	1 Dec. —	Rajabary.	—
	25.	– Radhamoney	40	Brahmin	Ramnursing Surma	12 – —	Solaghur.	—
Dacca Jelalpore	1.	Musst Jusoda	47	Sahoo or sooree	Ramnauth Sahoo, sooree	13 June —	Hajee Gunge	It appears, from the darogah's report, that Musst Jusoda had 5 sons, from 6 to 18 years of age.
	2.	– Bowany	50	Brahmin	Ramlochun Chowdry	22 July —	Shibchur	It appears, from the darogah's report, that Musst Bowanny had 2 sons, from 30 to 40 years of age.
	3.	– Uloca	40	Ditto	Gungram Muzoomdar, alias Dattaram	3 Aug. —	Muxsoodpoor	- - Ditto - - Ditto, that Musst Uloca had 4 sons and a daughter.
	4.	– Upurna	45	Ditto	Joynarain Surma	4 Sep. —	Shibchur	- - Ditto - - Ditto, that Mussumut Upurna had a son, of the age of 1 year, whom she delivered in charge of her husband's brother, named Nurhury Surma, to nourish and educate him during his infancy and minority.
	5.	– Urnpoorna	75	Brahmin	Sustypersaud Mokerjea	24 – —	Tulma	It appears that Musst Urnpoorna had two sons, from 35 to 40 years of age.
Momensing	1.	Musst Kossulla Dossea.	23	Gundo Bonnick	Fuckirchund Bonnick	31 Oct. —	Futtehpore	From the report of the darogah, it appears that Kossulla Dossea left an infant 2 years and 6 months old. Ram Bannick, brother of the deceased Fuckirchund Bonnick, gave an ekrar, on stampt paper, to nourish the child of Kossulla Dossea, who burnt herself of her own will with her husband.
Sylhet	1.	Musst Bhowanny	20	Brahmin	Oomahkaunth, brahmin	7 Nov. —	Raujnagur.	—
Tipperah	1.	– Rookoonah	30	Kaest	Doorgachurn Sing	20 Dec. 1817	Cutwallee.	—
	2.	– Chunny	30	Shahoo	Lollchaund, sahoo	24 – 1818	Ditto.	—
	3.	– Sarruddee	32	Baroye	Nocowree, baroye	17 Jan. —	Begumgunge.	—
	4.	– Joyonee	30	Jogee	Dhunneeram, jogee	25 – —	Ditto	Buried alive with her deceased husband, he being a jogee (weaver cast.)
	5.	– Chundee	40	Soodur	Rambullub, soodur	12 Mar. —	Thurlah.	—
	6.	– Oroonee	35	Jogee	Sonaram, jogee	11 Apr. —	Begumgunge	Buried alive with her deceased husband, he being a jogee (weaver cast.)
	7.	– Kurpoorah	16	Soodur	Ramdhun Deo, soodur	7 – —	Doudcondy.	—
	8.	– Beepoolah	35	Sahoo	Narrain Doss, sahoo	25 – —	Cusbah Noornagur.	—
	9.	Soodhun	35	Soodur	Bungseebuddon Deo, soodur	21 June —	Thurlah.	—
	10.	Raddhee	35	Sahoo	Munnyram, sahoo	13 July —	Cutwallee.	—
	11.	Mundadur	25	Soodur	Sumpud Deo, soodur	28 – —	Thurlah.	—
	12.	Doorgah	60	Ditto	Joynarain Deo, soodur	28 – —	Doudcondy.	—

	13. Poonah	49	Burmun	Ramconnye, burmun	3 Aug. 1818	Ameergong.	—
	14. Musst Juggodumbah	45	Kaest	Runjetram Burdhun	25 Sept. —	Nasseernag.	—
	15. – Doymuntee	45	Soodur	Munglanund, soodur	22 Oct. —	Ditto.	—
	16. – Pattoony	30	Ditto	Assaram, ditto	22 — —	Cutwallee.	—
	17. – Runchee	40	Ditto	Oodoynarrain Deo, ditto	28 — —	Thurlah.	—
	18. – Radah	25	Jogee	Sheebram, jogee	2 Nov. —	Cusbah Noornagur.	Buried alive with her deceased husband, he being a jogee (weaver cast.)
	19. – Onnopoornah	22	Acharge	Ramanund, acharge	3 — —	Burkumptah.	—
	20. – Pudee	42	Chung	Needeeram, chung	5 — —	Lucksaume.	—
	21. – Surbunny	40	Soodur	Cally Kinker	6 — —	Cutwallee.	—
	22. – Sootisnah	40	Jogee	Seetaram, jogee	30 — —	Luckepore	Buried alive with her deceased husband, he being a jogee (weaver cast.)
MOORSHEDABAD DIVISION:							
Beerbhoom	1. Musst Mungula	25	Chasin	Lolmohun Mundul, chausa	21 July 1818	Kusba	The darogah reports, that on the 21st July, Tirlochun Surmah, gomastah of the village of Wilaetee, informed him of the death of Lolmohun, and that his widow intended to burn herself. He in consequence dispatched a burkundauze to the spot, from whose inquiries it appeared that she was 25 years of age, barren, never having had any children, and there appeared none of the prohibitory reasons for her becoming a suttee, and that she of her own free will burnt herself on the body of her deceased husband.
	2. – Soodamunee	50	Brahmunee	Radhamohun Chukerbutty, brahmin.	13 Feb. —	Mulhatee	The darogah reports, that on the 14th February, Ramkishen, kotal of the village of Seeteelgong, informed him of the death of Radhamohun Chuckerbutty, and that his widow had burnt herself on the body of her deceased husband. The parties who performed the ceremony, and those who assisted at it, were forwarded to the magistrate, for not having given previous information. On investigation, it was proved that she burnt herself voluntarily on the body of her deceased husband, and that there existed no prohibitory reasons; that she had 3 sons, 2 grown up, who had received into their charge their young brother, for whose maintenance, &c. they signed the prescribed agreement.
	3. – Degumburee	40	Chasin	Bungsee Mundul, chasa	13 Apr. —	- - -	The darogah reports, that on the 13th April, the amla of the zemindar of the village Mongong, informed him of the death of Bungsee Mundul, and that his widow intended to burn herself. He in consequence dispatched two burkundauzes to the spot, from whose inquiries it appeared that she had an only child, of the age of 2 years and 2 months, whom she made over to the charge of her deceased husband's brother, and for which he executed the prescribed engagement; and there appeared no prohibitory reasons for her becoming a suttee, and she of her own free will burnt herself on the body of her deceased husband.
	4. – Rasmunee Dauseea.	50	Mudduk	Bulaee Saha, mudduk	30 Nov. —	Keogong	The darogah reports, that on the 30th November, Haradhun, halshana of Talebpoor, informed him of the death of Bulaee Saha, and that his widow intended to burn herself. He therefore sent 2 burkundauzes to the spot, from whose inquiries it appeared that she had 4 grown-up sons, and there existed no prohibitory reasons for her becoming a suttee, and she of her own free will burnt herself on the body of her deceased husband.

N. B.—In this year, 1 widow in Kishennuggur, and 1 in the Keogong thannah jurisdictions, having first determined to burn themselves, but listening to the prohibitory persuasion of their friends, desisted, and are now alive and in society, enjoying their relative ranks. Besides the above there were no other suttees, nor has any instance occurred of any woman having been prevented burning herself by the interposition of the magistrate or police officers.

MOORSHEDABAD DIVISION—*continued.*			AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	N°.	NAMES.						
Bhaugulpore					——None.——	—	—	——
Monghyr					——None.——	—	—	——
Dinagepore					——None.——	—	—	——
Maldah	1.	Turramonee	50	Kahist	Ramohun Doss Kahist	28 June 1818	Seebgunj, under the joint magistrate.	——
City of Moorshedabad.	1.	Muss^t Rammunee	20	Sutgope	Bhaugumgope Gowallah	31 Mar. —	Bhurtpore	Nuffer and Hurreekishen have undertaken the management of a child under 3 years of age, left by Muss^t Rammunee.
	2.	– Kishmunnee	25	Brahmin	Ramnarain	19 July —	Ditto.	——
	3.	Kumural Munnee	30	Ditto	Ramkishore Laharey, brahmin	26 Sept. —	Burrooah.	——
	4.	Hurosoon	17 years, 6 months	Bunyah	Nundcoomar Dey, bunyah	4 Dec. —	Ditto.	——
	5.	Muss^t Tiloke	28	Khetree	Soopulkhetree	9 – —	Shahnugur.	——
	6.	– Cumlah	25	Brahmin	Nocour Meitree, brahmin	11 – —	Gowaus	Kessobe Moitree having taken charge of 3 young children, left by Muss^t Cumlah.
Purnea	1.	Muss^t Champah	17	Sooree	Meherchund, sooree	8 Feb. —	Thannah Kulleeagunge.	It appears from the darogah's report, that on hearing of the intended suttee, he sent the mohurrir of the thannah to the spot, but before his arrival it had taken place in the presence of the jemadar, &c. burkundauze of Nakah Mudatee, who stated that the widow burnt herself of her own free accord on the funeral pile of her deceased husband, and that seeing no cause to prevent it he allowed the ceremony to proceed.
Rajeshahye	1.	Manick Mollah	20	Koyt	Ramkaunt; cast, koyt	20 Apr. —	Pubnah.	——
	2.	Sumvee	25	Koormee	Aujub Sing; cast, koormee	19 Oct. —	Nattore.	——
Rungpore	1.	The wife of Hurreeher Surmah, deceased.	20	Brahmin	Hurreehur Surmah, brahmin	19 – —	Dhaup	This woman burnt of her own accord on the funeral pile of her husband, leaving one young child, who drinks milk, and another son; both are supported by the relation of the deceased.
	2.	Muss^t Bukturee	38	Rajbunsee	Bhooteea Das, rajbunsee	19 Mar. —	Beenakoonee	This woman burnt of her own accord; she left no children, neither was she with child.
	3.	– Soobraj	38	Ditto	Kaunth Ram Dose, rajbunsee	6 Chyte 1224, B. S.	Burobaree	Ditto.
	4.	Kamessuree	20	Kyburut	Nuboo Daskyburut	26 Mar. 1818	Bodah	Ditto.
	5.	Muss^t Komual Debbea	19	Brahmin	Kishenmohun Surmah, brahmin	10 May —	Shadollapore	Ditto.
	6.	Sheendoor	30	Ditto	Kalleechurn Surmah, brahmin	6 Jyte 1225, B. S.	Burrobaree	Ditto.
	7.	Sheeddee	20	Hauree	Shookkoor, hauree	11 Ditto	Ditto	Ditto.
	8.	Rooheenee	45	Kahet	Debbechurn Deb, kahet	3 Bysake 1225, B.S.	Bodah	Ditto.
	9.	Muss^t Abruhee	25	Rajbunsee	Ruggoonath	29 May 1818	Beenakooree	This woman burnt of her own accord, leaving one daughter who is of age.
	10.	– Rajessuree	60	Khen	Babooram, khen	1 June —	Wulleepore	This woman burnt of her own accord.
	11.	– Doobla	40	Ditto	Cheekeeram, ditto	24 May —	Ditto	Ditto.
	12.	– Pudda	50	Ditto	Nyankishun, ditto	25 June —	Rungpore	Ditto.

	13. Musst Surbanee Debbea	60	Brahmin	Biraun Narain Surmah, brahmin	25 June 1818	Peergunge	This woman burnt of her own accord.
	14. — Phools	40	Ditto	Mendoo Surcar	12 Assin 1225, B. S.	Burolaree	Ditto.
	15. — Buggee Dossea	60	Khen	Needheeram, khen	11 Oct. 1818	Peergunge	Ditto.
Joint Magistrate of Rungpore.	1. Suchee	20	Doobie	Gharpao, doobee	13 — — 28 Cartie 1225, B. S.	Mouja Bhagdangah, pergunnah Bittergund.	The police officers report that Suchee, not being subject to any of the disabilities enumerated in the orders of the nizamut adawlut, voluntarily became a suttee.
PATNA DIVISION:							
Behar	1. Musst Shwah	25	Rajpootan	Peerbhoosing, raujpoot	11 May 1818	Thannah Dawoodnugur.	In addition to the suttees included in the above report, the widow of a Nipaulese brahmin, on a pilgrimage to this place, burnt at the sudder station, on the funeral pile of her husband, on the 19th of December last.
	2. Teelaushcoonwur	—	Kayetin	Nourungulaul, kayet	21 — —	Ditto	Previous to the ceremony taking place, I satisfied myself that no legal objection existed, and in consequence gave a verbal order to the darogah not to interfere in the prevention of it. The darogah, however, having neglected to furnish the prescribed report of the case, it has become impracticable to ascertain the age of the woman, or the names of herself and husband, for the purpose of being inserted in this report.
Patna City	1. Jyekoonwur	30	Brahmin	Sheopersun Kulluk, bramin	22 — —	Ghatkhajehkullaw.	——
	2. Puremah	20	Ditto	Sheopersun Sing, brahmin	21 Aug. —	Chowksekarpoor.	——
	3. Talwaree	19	Caeth	Jeoonlal, caeth	21 — —	Ditto.	——
Ramghur	1. Radha	40	Buraick	Shamsing, buraick	2 Jan. —	Chatterpoor	This woman appears to have voluntarily burnt herself with the body of her husband.
	2. Roopa	30	Sonar	Tooroseea, sonar	11 June —	Itkhora	Ditto.
	3. Name unknown	30	Unknown	Juggernath Sing	14 — —	Lesleegunge	This woman appears to have voluntarily burnt herself 13 days after her husband had died in the Foujdarry gaol.
	4. Ditto	60	Sonar	Kasheeram, sonar	7 Nov. —	Bishunghur	This woman appears to have voluntarily burnt herself with the body of her husband.
Sarun	1. Dookhnee	40	Chamarin	Duharee, chamar	24 Dec. —	Derouly	Voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 1 year.
	2. Furengnee	40	Goalin	Gondour, gwalla	18 Jan. —	Kullianpore	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	3. Koweela	40	Brahminee	Caushee Tewauree, brahmin	23 — —	Puroa	Ditto.
	4. Kublassi	60	Kalwarin	Shewun, kulwar	18 Feb. —	Tajepoor	Ditto.
	5. Laechee	70	Brahminee	Byjynauth Tewauree, brahmin	24 — —	Bogha	Ditto.
	6. Kunchunnee	40	Bhurrin	Bhechook, bhur	26 — —	Sewaun	Ditto.
	7. Birenchee	20	Kumkurrin	Indurmun	6 Mar. —	Derouly	Three days after the death of her husband, voluntarily burnt herself; left no children, nor was pregnant.
	8. Anjun	20	Brahminee	Roopmun Pautuck	7 May —	Boggah	Anjun was at her father's house on receiving the information of the death of her husband, and voluntarily burnt herself on the banks of the Gunduck river.
	9. Bookhulee	20	Koormin	Chooramun, koormin	1 — —	Ditto	Voluntarily burnt herself; no children.
	10. Ajnussia	50	Bunnian	Shewun, bunnia	16 — —	Sewaun	Ajnussia, four days after the information of the death of her husband, voluntarily burnt herself; she had no children, nor was pregnant.

PATNA DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun *continued.*	Nos. 11. Rookmin	40	Brahmine	Runglaul Miser, brahmin	31 May 1818	Tajepoor	Voluntarily burnt herself on the funeral pile of her husband; she left no children, nor was pregnant.
	12. Rookmin	40	Zumadar babhmuni	Dhujjoo Ojha, zumeendar babhun	2 June —	- Ditto	Purbutly's husband died at Kishongonge. On receiving intelligence of his death she voluntarily burnt herself; she had no infant, nor was pregnant.
	13. Belassi	age unknown.	Brahmin	Nirghin Choubay, brahmin	4 – —	Manjee	Voluntarily burnt herself on the funeral pile of her husband.
	14. Chundun	Ditto	Rajepootin	Madho Raee, rajpoot	7 – —	Derouly	Voluntarily burnt herself on the funeral pile of her husband; she had no infant, nor was pregnant.
	15. Lounga	Ditto	- Ditto	Kurta Raee, rajpoot	11 – —	Kullianpoor	Voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 4 years.
	16. Ram	16	Brahmine	Girja Miser, brahmin	18 – —	Pursa	Voluntarily burnt herself on the funeral pile of her husband; left no children, nor was pregnant.
	17. Champakoonur	32	Zumindarin	Laul Sing, zumindar	19 – —	Derouly	Burnt herself voluntarily, without the body of her deceased husband.
	18. Munlasse	42	Kaethin	Pursun Laul, kaet	25 – —	Kullianpoor	Voluntarily burnt herself on the funeral pile of her husband; left a son aged two years and a half, of whom the deceased's brother took charge.
	19. Name unknown	50	Rajepootin	Duroo Raee, rajpoot	6 July —	Sewaun	Voluntarily burnt herself on the funeral pile of her husband.
	20. Unjunnee	16	Koormin	Ramtuwuckul, koormee	22 – —	Banjaraah	Voluntarily burnt herself; she had no children.
	21. Gunnee	22	Brahmine	Laul Doobay, brahmin	29 Aug. —	Derouley	Voluntarily burnt herself on the funeral pile of her husband; she had no children, nor was pregnant.
	22. Chutoore	60	Bunnawar	Boodhun Buninawar, bunnia	16 Sept. —	- Ditto	Chutoore, on receiving the information of her husband's death, one year and a half after that event, voluntarily burnt herself with the turban of her husband; left no children.
	23. Sookmane	80	Toorhin	Kookoor, toorhin	18 – —	Tajepoor	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
Shahabad	1. Wife of Goureesunker, name unknown.	32	Kaethein	Goureesunker, kaeth	19 Jan. —	Doomrown	It appears, that in this instance the widow ascended the funeral pile of her husband, and burnt with the deceased, without awaiting the arrival of the police officers to make the necessary inquiry.
	2. Deokulee	25	Auheerin	Gopee Goala, auhur	16 Feb. —	- Ditto	The widow having been allowed to burn on her husband's funeral pile, without previous intimation of her intention being given to the police officers, Churn Goala, her relation, was confined for three months, and the pasban of the village for one month.
	3. Kudma	90	Sonarin	Bhorazurgur	5 Mar. —	- Ditto	No notice being given to the police officers, Udheen, the relation, who superintended the funeral ceremony, was sent in: after an inquiry into the circumstances he was released.
	4. Unoopa	80	Koormin	Huramun, koormee	15 – —	- Ditto	The widow having been allowed to burn without previous intimation being given to the police officers, the relation of the deceased was sentenced to three months imprisonment.
	5. Singurfeea	30	Brahmine	Name unknown	27 – —	- Ditto	No intimation being given to the police officers, the father of the deceased was consequently required to attend; and after an inquiry into his conduct, was released.

6. Petamber	90	Byraghin	Kurtha Tewaree, byraghee	31 Mar. 1818	Doomrown	The widow having been allowed to burn without previous intimation to the police officers, her relation, who was present at the ceremony, was confined two months.
7. Soankulee	30	Raujpootin	Pertab Raee, rajpoot	8 Apr. —	Arrah	No notice having been previously given to the police officers, the relation of the deceased was summoned, but was released on account of his youth; and the pasban of the village was punished with 15 rattans.
8. Kublasee	40	Huleoaeen	Tawukul, hulwaee	20 —	Doomrown	No previous intimation being given to the police officers, the relation of the deceased, the proprietor of the village, and other persons present at the ceremony, were sent in by the darogah. An order of 3 months imprisonment was passed on the relation of the deceased, and he was further required to enter into an engagement for the maintenance of the children left by the deceased.
9. Wife of Bhoobul Ojha, name unknown.	20	Brahmine	Bhoobul Ojha, brahmin	13 May —	Doomrown	The widow burnt herself without previous intimation being given to the police, and the relation of the deceased was summoned, but was unable to attend from sickness and old age.
10. Bulkuseea	50	Goalin	Bahoree, goala	25 —	Arrah	No intimation having been given to the police officers, the relation of the deceased, and proprietor of the village, were summoned, and the proprietor was fined in the sum of 30 rupees.
11. Soodesea	30	Raujpooteen	Soomungul Rae, rajpoot	29 —	Doomrown	The widow having been allowed to burn without intimation being given to the police officers, the pasban of the village was sent in and punished with 15 rattans.
12. Gungagul	35	Brahmine	Bholanath Patack, brahmin	3 —	Beltauntee	The widow having burnt without previous intimation to the police, her relation and the pasban of the village were summoned; the relation was released in consequence of his youth, and the pasban punished with 25 rattans.
13. Wife of Churn Doobeh, name unknown.	50	Ditto	Churn Doobeh, brahmin	4 June —	Doomrown	No previous notice being given to the police officers, the pasban of the village was required to attend; after an inquiry into his conduct, was punished with 25 rattans.
14. Sootree	50	Ditto	Churn Doobeh, brahmin	11 —	Ditto	The darogah made the requisite inquiry previous to the burning of the widow, but finding no legal objection existed, and being unable to persuade her to give up her intention, he suffered the ceremony to take place.
15. Pultee	80	Sonarin	Gobind Zuryur	12 —	Ditto	No intimation being given to the police officers, the relation of the deceased was sent in by the thannahdar, and sentenced to 2 months imprisonment.
16. Bheekeea	13	Burhaein	Chutter, burhaee	24 —	Arrah	No intimation being given to the police, the relation of the deceased and the 2 pasbans of the village were sent in by the thannahdar; and the former, with one of the pasbans, were sentenced each to imprisonment for 3 months.
17. Kudmee	unknown	Babhunee	Merotumdes, babhun	25 —	Bellountee	No intimation having been given to the police officers, the relation of the deceased and the pasban of the village were sent in by the darogah; the former, being a child, was released, and the pasban punished with 25 rattans.
18. Mana	12	Buneeaun	Bhichook, buneea	29 —	Arrah	The widow having been allowed to burn without previous intimation of her intention being given to the police officers, 2 relations of the deceased, and the pasban of the village, were sent in by the thannahdar; one of her relations was confined for 2 months, the other released, and the pasban punished with 20 rattans.
19. Subhooda	70	Bramhinee	Dhoandhpandee, brahmin	1 July —	Doomrown	No previous notice being given to the police, the relation of the deceased was sent in by the thannahdar, and imprisoned for 3 months.

PATNA DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad *continued.*	Nos. 20. Keenooee	30	Koireen	Ramsahaee, koiree	23 July 1818	Mohunee	No previous intimation being given to the police officers, the father of the deceased husband, and the relation who attended the ceremony, as well as the pasban of the village, were sent in by the thannahdar: the two relations of the deceased sentenced to imprisonment each 3 months, and further required to enter into an engagement for the maintenance of the children left by the deceased; and the pasban punished with 20 rattans.
	21. Wife of Bukhtour Sing (name unknown.)	70	Kaetheen	Bukhtour Sing, kaith	27 — —	Sanwut	No information being given at the thannah, the relation of the deceased was called on to answer for his conduct, but was not found.
	22. Rama	90	Kaithin	Oomrao Das, kaeth	17 Aug. —	Arrah	No notice being given to the police officers, the relation of the deceased was sent in by the thannahdar, and confined for 2 months.
	23. Juseea	50	Talan	Jeonath, talee	13 Sept. —	Kurrunje	No intimation being given to the police, the relation of the deceased was sentenced to 2 months imprisonment.
	24. Boodheea	40	Kunkureen	Sookulkumkur	18 — —	Doomrown	No notice being given at the thannah, the pasban of the village was punished with 15 rattans.
	25. Dilba	30	Kaithen	Uchumbhitlal, kaith	10 Nov. —	Barrown	No intimation being given to the police officers, the relation of the deceased, and the farmer of the village, were required to attend to answer for their conduct, but they have absconded.
Tirhoot	-	-	-	—— None. ——	—	—	—
Joint Magistrate at Monghyr.	-	-	-	—— None. ——	—	—	—
BAREILLY DIVISION:							
Agrah	1. Radha	18	Brahmin	Seetul Purchaud, brahmin	15 Dec. 1818	Bah	The person reported was not of a description which called for the interference of the police.
Alligurh	1. Doogeed	20	Rajpoot	Dhun Singh, rajpoot	4 May —	Thannahmut.	—
	2. Sireed	50	Lodha	Kesho, Lodha	20 June —	Town of Coel.	—
Bareilly	-	-	-	—— None. ——	—	—	—
Cawnpore	1. Subunsau	40	Brahmin	Ramdin, brahmin	14 Jan. —	Bithoor	Mussummaut Subunsau has burnt herself on hearing her husband died on the journey, and left no children.
	2. Khema	35	Ditto	Bukhshee, brahmin	5 May —	Ditto	Khema has burnt herself with the body of her late husband, and left 2 sons; first son about 12 years of age, and second son of 10 years of age, whom Ramdin, the brother of her late husband, has undertaken the charge of bringing up.

	3. Chunah	40	Hazam	Bussawun, kajam	24 Aug. 1818	Sheolee	Chunah has burnt herself with the body of her late husband, and left 4 sons; first son about 15 years of age, second son 12 years of age, third son 8 years of age, fourth son 4 years of age. The sister of her late husband to take under charge of bringing up.
	4. Chunah, 2d	60	Bhat	Nowlah, bhat	16 Sept. —	Bilhore	Mussummaut Chunah has burnt herself with the body of her late husband, and left a son of age.
	5. Roopowtee	60	Brahmin	Buddowan, brahmin	8 Oct. —	Ditto	Roopowtee has burnt herself with the body of her late husband, and left 2 sons, who are of age.
Etawah	1. Oomedee	90	Ditto	Ghunseam, brahmin	4 April —	Luckna.	—
	2. Momolee	60	Kait	Nundlall, kait	7 — —	Etawah.	—
	3. Buckht	50	Soonar	Bhuwanee Sunker, soonar	4 Aug. —	Phupoond.	—
Furruckabad	- - -	- -	- - -	—— None. ——	—	—	—
Mooradabad	1. Ruttono	40	Chouhar	Iyram, chouhar	24 Mar. —	Dhampoor	Notice of the intended suttee was sent to the thannah, but at so late a period, that the jemadar, on his arrival on the spot, found the bodies burning. Mussammaut Ruttunnoo has left only one child, upwards of 15 years old. The nearest male relative to Mussammaut Ruttonno was summoned by Mr. Chalmer, the joint magistrate, to answer for not having given, formally, notice to the thannah.
Meerut	- - -	- -	- - -	—— None. ——	—	—	—
Boolundshuhir, Joint Magistrate of zillah Marut.	The wife of Huldar, brahmin, aged 25 years, was on the 16th October 1818, prevented from burning herself on the funeral pile of her husband, by the mohurrir of thannah Ahar, on the banks of the Ganges, in consequence of her having a child 6 months old, for which no person would undertake to provide.						
Seharunpoor	1. Uhhloo	25	Brahmin	Heerah Lole, brahmin	6 July 1818	Jeullapore	This suttee was performed in the presence of the police mohurrir immediately after the death of the husband, and at her own consent; they have left no children.
Benares Division:							
Allahabad	1. Cheeroujee	25	Brahmin	Soogrue Pandey, brahmin	30 April 1818	Kohror	She had a daughter of 2 years of age, and burnt herself voluntarily on the funeral pile of her husband, making over her daughter to the brother of her husband.
	2. Wife of Pursram Gerbrumcharry.	70	Ditto	Pursram Ger, brahmin	8 May —	Bhurutgunge	She had no child, and burnt herself voluntarily on the funeral pile of her husband.
	3. Mooneea	80	Ditto	Geerdharyloll, brahmin	24 July —	Dureaband, in the town of Allahabad.	- - - - Ditto.
Futteepoor	1. Ruttea	80	Moorie	Ramnauth	2 June —	Currah	The husband of Mussummaut Ruttea died from illness, and she burnt herself with his body.
Bundlecund	1. Maunkoomaur	50	Kait	Bunsheedhur, kait	18 Feb. —	Juspoora	This suttee was performed in violation of the rules of the Shaster, the woman who was burnt being only the concubine, and not the wife of the deceased, Bunsheedhur, kait, with whom she had lived for 4 years. The thannahdar sent a burkundauze to prohibit the performance of the ceremony, and subsequently proceeded in person to the spot for the same purpose, but he did not interpose so effectually as to prevent the woman from being burnt, and he was in consequence dismissed from his office, and committed to stand his trial before the court of circuit, by which court he was sentenced to pay a fine of 50 rupees.

BENARES DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Bundlecund *continued.*	Nos. 2. Deolee	50	Auheer	Mendeh, aukeer	2 Apr. 1818	Mohokur	This suttee took place agreeably to the Shaster.
	3. Muneea	80	Sonar	Kurgee, soonar	9 — —	Kamassin	Ditto.
	4. Ramee	50	Brahmin	Gunesh, brahmin	20 — —	Mohokur	Ditto.
	5. Teejeea	40	Ditto	Oodwut, ditto	29 May —	Sewrah	This suttee took place previously to the arrival of the thannahdar on the spot, on which account the thannahdar sent in the zemindars, the karindah, and the auveeks of the village, to the Foujdaree court; and agreeably to the proceedings held by the court on the occasion, the karindah was fined 20 rupees, and the zemindars at 10 rupees, for neglect in giving timely information; the auveeks were released unpunished.
	6. Choora	60	Nai	Summodhee, nai	21 — —	Bandah	This suttee took place agreeably to the Shaster.
	7. Rajeea	40	Bannea	Kheym, bannea	22 — —	Ditto	This suttee took place agreeably to the Shaster, but previously to the arrival of the thannahdar on the spot; on which account Kunhya, zemindar of the village, was fined 10 rupees, and the other zemindars were required to give mochulkas for their more correct observance of the rules of the police on such occasions in future.
	8. Runnee	40	Kait	Pearee Loll, kait	24 — —	Ditto	This suttee took place agreeably to the Shaster, but previously to the arrival of the thannahdar; on which account, the thannahdar sent in the zemindars, who were released on mochulkas by the acting magistrate.
	9. Jaunee	41	Brahmin	Molee, brahmin	10 June —	Mohokur	This suttee took place agreeably to the Shaster; the woman left a daughter aged 10 years.
	10. Syke	40	Ditto	Thakoordas, ditto	20 — —	Terrooah	This suttee took place without any previous information having been given to the thannahdars; in consequence, the zemindars were sentenced each to 2 months imprisonment without labour, and the auveeks each to receive 15 rattans.
	11. Lawree	25	Bannea	Muddun, bannea	23 — —	Komassin	This suttee took place agreeably to the Shaster.
Joint Magistrate of Calpee.	1. Dooleea	19	Brahmin	Pame, brahmin	17 Mar. —	Mowdah	This suttee took place agreeably to the Shaster, in the presence of the jemadar and the mootsuddee of the thannah.
	2. Jassee	55	Kait	Purrumsookh, kaith	25 Apr. —	Hameerpoor	This suttee took place agreeably to the Shaster, but previously to the arrival of the thannahdar on the spot; on which account 4 zemindars were summoned by the joint magistrate, and they were fined each 10 rupees, and the thannadar 25 rupees, in consequence of his neglect in sending the zemindars to the court in the first instance.
	3. Rooknee	25	Brahmin	Laula, brahmin	26 — —	Jalalpoor	This suttee took place agreeably to the Shaster, in the presence of the thannahdar; the woman left 2 children, a male and a female, but they were delivered by the thannahdar to the charge of their grandfather.
	4. Chaunhoowur	70	Lodhee	Aujeet, lodhee	27 — —	un warree	This suttee took place agreeably to the Shaster, in the presence of the zemindar and burkundauzes of the thannah.

City Benares	1. Bishoona	40	Brahmin	Rammodhin, brahmin	3 Mar. 1818	City.	—
	2. Joymonee	60	Raujpootin	Rambhuros Sing, raujpoot	11 — —	Surryemoyne	The widow Joymonee burnt herself in opposition to the bewasta N° 5, transmitted with the circular orders of the 4th January 1815, before measures could be taken to prevent her.
	3. Lutchmi Bye	40	Brahmin	Neraine Bhutt, brahmin	17 Apr. —	City.	—
	4. Rukheema Bye	60	Ditto	Basdeo Bhutt, ditto	27 May —	Ditto.	—
	5. Balla Bye	60	Ditto	Ballum Bhutt, ditto	31 — —	Ditto.	—
	6. Doorga	22	Khetranee	Busterram, khettree	31 — —	Ditto.	—
	7. Shookhee Dibbeea	40	Brahmin	Goculchund, brahmin	8 July —	Ditto.	—
	8. Belasseea	20	Bhaten	Khoshaleedin, bhatt	12 — —	Ditto.	—
	9. Cashee Bye	40	Brahmin	Unnajee Josee, brahmin	18 — —	Ditto.	—
	10. Jugto	40	Ditto	Buckhtawur, ditto	31 — —	Ditto.	—
	11. Soojcoawur	85	Ditto	Sreeputchowbay, ditto	10 Aug. —	Ditto.	—
	12. Rama Bye	60	Ditto	———— ditto	14 — —	Ditto.	—
	13. Ramka Bye	80	Bania	Shoobha, bania	16 — —	Ditto.	—
	14. Ooma Bye	50	Brahmin	Juswunt Roy, brahmin	8 Oct. —	Ditto.	—
	15. Hurmoni Bhooharin	50	Bhooharin	Bhukt Singh, bhoohar	14 Dec. —	Ditto.	—

During the year 1818, 3 suttees have been under bewasta N° 5, that accompanied the circular order of the 4th January 1815; one under bewasta N° 4, of the same orders; and one was prevented by dint alone of persuasion. The names of these women are Suhujah, brahmin, Cutwaroo, cast ramzunee, and Rughoobunshee, sonarin. Besides these 3, a woman named Danoo, cast brahmin, ran away from the pile after it was set fire to, and is still living.

Goruckpore	1. Sueeoowur	18	Coyeth	Jaggernauth	27 Apr. 1818	Cutwally, of the town of Goruckpore.	—
	2. Lutahmoneeah	16	Ditto	Sreekissen	24 May —	Ditto.	—
	3. Moogah	22	Brahmin	Benneepershaud, brahmin	30 — —	Ditto.	—
	4. Jussnah	20	Ditto	Sunnomaun Dobeth	9 Apr. —	Thannah Mugher.	—
	5. Bucktah	50	Ditto	Nundoo Pandeh, brahmin	3 June —	Ditto - ditto.	—
	6. Mohararee	16	Ditto	Unknown	24 Aug. —	Ditto - ditto.	—
	7. Locheea	18	Mallah	Jalalee, mallah	8 Feb. —	Ditto - Guzpore.	—
	8. Kawolah	40	Baneeah	Pursun, baneeah	31 May —	Ditto - ditto.	—
	9. Chunder	75	Brahmin	Beerchunder Tewary, brahmin	25 June —	Ditto - ditto.	—
	10. Foolmoneeah	20	Coormee	Nanoomull, coormee	24 May —	Ditto - ditto.	—
	11. Berunjeea	30	Ditto	Ghinnoo, ditto	24 — —	Ditto - Munsoorgunge.	—
	12. Bujwah	16	Brahmin	Jaggernauthmisser, brahmin	24 — —	Ditto - ditto.	—
	13. Ghulee	16	Coormee	Buhoreecoor	Unknown	Ditto - ditto.	—
	14. Bujuah	16	Ditto	Ojeedheea, coormee	Ditto	Ditto - ditto.	—
	15. Bhugmanee	40	Brahmin	Ranjeewun, brahmin	Ditto	Ditto - ditto.	—
	16. Beeptee	16	Bhooyar	Carree, bhooyar	4 Feb. —	Ditto - Purroonah.	—
	17. Hurmuttee	30	Culwar	Ghunsam, culwar	7 Mar. —	Ditto - ditto.	—
	18. Haman Chullee	17	Aheer	Rumun, aheer	23 — —	Ditto - ditto.	—
	19. Ooduntee	35	Coyeth	Bhugwan Doss, coyeth	5 May —	Ditto - ditto.	—
	20. Soolugnah	25	Brahmin	Pryem Opeedeea	12 — —	Ditto - ditto.	—
	21. Bhoojeea	70	Coeery	Kurreeah, coeery	12 July —	Ditto - ditto.	—
	22. Bhurmuth	30	Brahmin	Hurnauth, brahmin	15 May —	Ditto - ditto.	—
	23. Rosun	50	Rujpoot	Tallamand, rujpoot	18 Aug. —	Ditto - ditto.	—
	24. Lugna	25	Coeery	Munraj, coeery	13 Dec. —	Ditto - ditto.	—
	25. Jetooyee	60	Cadoo	Jhungut, cadoo	6 Feb. —	Ditto - Selempore Mujholee.	—
	26. Roopeea	50	Coormee	Bhugun, coormee	21 June —	Ditto - Soneechour.	—
	27. Dulgreah	50	Aheer	Kurreeah, aheer	18 Aug. —	Ditto - Mowah Debbia.	—
	28. Sunnomuth	50	Baneeah	Moujee, baneeah	28 Oct. —	Ditto - Lowtun.	—

BENARES DIVISION—*continued.* ZILLAHS.	Nos.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpore – *continued.*	29.	Cublassee	45	Coeery	Budloo, coeery	3 July 1818	Chowkee Domereeahgunge.	—
	30.	Jhumoenee	20	Brahmin	Rugnundun Paluck, brahmin	19 — —	Ditto - ditto.	—
	31.	Ghooneea	40	Tallee	Jokhun, tallee	21 Mar. —	Thannah Nitchloul.	—
	32.	Pepeereeah	30	Brahmin	Unknown	31 Aug. —	Ditto - ditto.	—
	33.	Bujowah	40	Cadoo	Pursun, cadoo	28 Nov. —	Ditto - ditto.	—
	34.	Rugbunsee	40	Coyeth	Sadho Doss, coyeth	31 Mar. —	Chowkee Belwah.	—
	35.	Sonah	56	Rajpoot	Heroo Sing, rajpoot	9 Dec. —	Ditto - ditto.	—
	36.	Hurcooaree	25	Brahmin	Bhyromisser, brahmin	19 Apr. —	Ditto - Bhowahpora.	—
	37.	Berunjee	20	Ditto	Bhugwandutt, ditto	22 — —	Ditto - ditto.	—
	38.	Gooneea	20	Ditto	Shuepersaud, ditto	28 May —	Ditto - ditto.	—
	39.	Hurcooeery	50	Ditto	Prag Dutt, ditto	7 Oct. —	Ditto - ditto.	—
	40.	Hemah	36	Ditto	Udhansukool, ditto	26 July —	Ditto - Casseeah.	—
	41.	Dhoemah	36	Ditto	Lassah Pandeh, ditto	25 Nov. —	Ditto - ditto.	—
	42.	Bhug Coleeah	25	Moochee	Pultunmoochee	25 Feb. —	Ditto - Bukherah.	—
	43.	Durreea	unknown	Brahmin	Surfraz Naik, brahmin	28 Apr. —	Ditto - ditto.	—
	44.	Lunga	60	Koormee	Takoor, koormee	3 Aug. —	Ditto - Burkulgunge.	—
	45.	Chundermanee	100	Brahmin	Takoor Patuk	19 Feb. —	Ditto - Bhagulpoor.	—
	46.	Lunga	12	Ditto	Esur Sukool, brahmin	4 June —	Ditto - ditto.	—
	47.	Fooleeah	30	Kahar	Sirdha, kahar	11 — —	Ditto - Golalpoor.	—
	48.	Buddo	25	Culwar	Bitchook, culwar	21 — —	Ditto - ditto.	—
	49.	Rutnee	12	Rajpoot	Unknown	26 Oct. —	Ditto - ditto.	—
	50.	Rugbun	15	Koormee	Joypal, koormee	6 Dec. —	Ditto - ditto.	—
Azimgurh	1.	Soojah	38	Burnawar	Ramgolam, burnawar	24 May —	Gumbhurpore.	—
	2.	Seocoomar	45	Rajpoot	Manroy, rajpoot	7 Aug. —	Ghoosee.	—
Juanpore	1.	Lugnee	28	Brahmin	Puhloo Singh Goutum, brahmin	19 Mar. —	Tejgurh.	—
	2.	Aseeah	50	Bhoeehar brahmin	Takoordeal, Bhoeehar brahmin	15 May —	Kerakut.	—
	3.	Seomuniah	22	Brahmin	Isry Tewary, brahmin	25 — —	Budlapoor.	—
	4.	Soorjee	60	Bhoojah	Adhaur, bhoojah	24 Aug. —	Katghurh	In this instance the husband was not dead, but the woman burned herself, being weary of life; no intelligence was given at the thannah till the suttee was over.
Joint Magistrate of Gazeepore.	1.	Kooery	40	Telin	Gunsum, telee	11 Jan. —	Secunderpore	This person burnt with the corpse of her husband, no legal objection being found thereto.
	2.	Jeera	12	Kinwarin	Perboo Sing, kinwar	4 Feb. —	Bonsdee	This person burnt with the corpse of her husband before the information was brought to the thannah. The relation of the deceased, and village zemindar and watchmen, were summoned: they denied, as usual, all concern with the case.
	3.	Sheoranee	40	Kulwarin	Ramdebul, kulwar	16 — —	Ghazeepore	This person burnt with the corpse of her husband, no legal objection being found thereto.
	4.	Luchmunoo	30	Telin	Gunsom, telee	16 Mar. —	Bonsdee	This person burnt with the corpse of her husband, and she has left a daughter of tender age. The uncle of the child has entered into an agreement, upon stampt paper, for her maintenance.

5. Soogundea	30	Mullah	Role, mullah	12 Mar. 1818	Rasserah	This person, before the arrival of the thannah people, burnt with a dress belonging to her deceased husband, who died at Calcutta, and she left a daughter of 5 years of age. The grandmother of the child has entered into an agreement, upon stampt paper, for her maintenance.
6. Soobarunkoour	25	Brahmin	Athma Sookool, brahmin	15 — —	Bonsdee	This person burnt with the corpse of her husband, and left a boy of tender age. Perwana was sent to the thannahdar to take an agreement from the heirs of the boy for his maintenance, which was done accordingly.
7. Soobdhee	50	Rajpoothin	Sheopursun, rajpoot	16 — —	Kamaulpoor	This person burnt with the corpse of her husband, no legal objection being found thereto.
8. Peareen	35	Kaudeen	Nukehade, kandoo	20 — —	Reotepoor	This person burnt with the corpse of her husband, and left 2 children; one boy of 9 years, and a daughter of 12 years. Purvana was sent to the thannahdar, to take an agreement from the heirs for their maintenance.
9. Resma	50	Brahmin	Rummun Tewary, brahmin	31 — —	Bonsdee	This person burnt with the corpse of her husband, no legal objection being found thereto.
10. Nathea	30	Rajpoothin	Rambusi, rajpoot	5 Apr. —	Casmaba	This person, before the arrival of thannah people, burnt with the sindoora, no legal objection being found thereto.
11. Soometra	90	Koormeein	Assray, koormee	12 — —	Nugra	This person burnt with the corpse of her husband, no legal objection being found thereto.
12. Dhanea	32	Brahminee	Doonger Panday, brahmin	25 — —	Bhorowlee	This person, 5 months and 18 days after hearing of the death of her husband, prepared to be burnt. Thannahdar restrained her, and made a report to the magistrate, an order was issued on no account to permit her to burn, and she consented to forego her purpose.
13. Hasseea	16	Koirain	Doopun, koiree	26 — —	Russurra	This person, 6 days after her husband's death, before the arrival of thannah people, burnt with the kumurbund belonging to her husband, and left no children. The zemindars were summoned for inquiry.
14. Doepah	25	Kulwarin	Birja, kulwar	2 May —	Nugra	This person burnt with the corpse of her husband, no legal objection being found thereto.
15. Cherounja	35	Brahminee	Uckrey Miser, brahmin	11 — —	Sarainja	This person burnt with the corpse of her husband, no legal objection being found thereto.
16. Damunee	20	Soonarin	Mohun, soonar	22 — —	Rutsur	This person burnt with the corpse of her husband, no legal objection being found thereto.
17. Doolmee	12	Kulwarin	Hurree, kulwar	29 — —	Bonsdee	This person burnt with the corpse of her husband, purwannah was sent to the thannahdar to know why he did not prohibit her from burning; the case is still under inquiry.
18. Reomee	20	Kulwarin	Gerwur, kulwar	6 June —	Bhorowlee	This person, 8 days after her husband's death, burnt herself, and has left a daughter of 1 year and 6 months. The uncle of the child has entered into an agreement, upon stampt paper, for her maintenance.
19. Gunga	18	Kyathin	Takurchund, kyath	7 — —	Nowabgunge	This person burnt with the corpse of her husband, no legal objection being found thereto.
20. Luchooey	40	Nooneain	Joba Noonea	8 — —	Sarainja	Ditto - - - ditto - - - ditto.
21. Cowlee	35	Soonarin	Luchmun, sonar	9 — —	Reoteepore	Ditto - - - ditto - - - ditto.
22. Choonea	50	Ahirin	Dana, ahir	13 — —	Bulleah	Ditto - - - ditto - - - ditto.
23. Gunnasea	22	Kyathin	Owdhee, kyath	13 — —	Bonsdee	This person, 4 days after her husband's death, burnt herself.
24. Balasoo	70	Rownerain	Woodunt, rownear	14 — —	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.

BENARES DIVISION—*continued.* ZILLAHS.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Ghazeepore —*continued.*	Nos. 25. Ulpa	30	Brahminee	Doorka Panday, brahmin	14 June 1818	Bulleah	This person, before the arrival of the thannah people, burnt with the corpse of her husband, and left 2 children, a boy of 6 years, and a daughter of 4 months. Grandmother of the children has entered into an agreement, upon stamp paper, for their maintenance.
	26. Bellusea	30	Soonarin	Dujjoo, soonar	18 – —	Ditto	This person, hearing of the death of her husband, burnt with a pair of drawers belonging to her husband, and left twin sons; the relations of the children have entered into an agreement, upon stamp paper, for their maintenance.
	27. Rungoo	16	Kulwarin	Ruttun, kulwar	20 – —	Mahomedabad	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
	28. Chourasee	20	Illegitimate kaithin.	Dookhee, bastard kaith	29 – —	Sarainja	This person burnt with the corpse of her husband, no legal objection being found thereto.
	29. Thullussea	12	Brahminee	Laheraj, brahmin	30 – —	Sadeabad	This person burnt with the corpse of her husband, without the information of the thannah people; perwannah was sent to the thannahdar for the apprehension of the zemindars and watchmen, who, on their appearance, denied, as usual, all knowledge on the subject.
	30. Soogea	50	Chamarin	Ropun, chamar	8 July —	Bulleah	This person burnt with the corpse of her husband, and left no children.
	31. Roochea	48	Kaithin	Gamerchund, kaith	18 – —	Nugra	This person burnt with the corpse of her husband, without the information of the thannah people, but no legal objection was found thereto.
	32. Kowlee	90	Koormeein	Soobrunmul, koormee	23 – —	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.
	33. Kowla	25	Kandoin	Goburdhun, kandoo	25 – —	Ditto	This person, 1 month after her husband's death, and before the arrival of the thannah people, burnt with a cloth belonging to the deceased, no legal objection being found thereto.
	34. Ulpa	35	Brahminee	Mohetmiser, brahmin	31 – —	Bonsdee	This person, 1 month 18 days after her husband's death, and before the arrival of the thannah people, burnt herself.
	35. Foogurreah	25	Ahirin	Bridgelaualahir	2 Aug. —	Secunderpoor	This person, 2 months after her husband's death, and before the arrival of the thannah people, burnt with the *lathee* belonging to her husband; she left no children.
	36. Moonaree	80	Koirein	Gurreb, koiree	2 – —	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.
	37. Soolugna	60	Brahminee	Bowun Tewary, brahmin	29 – —	Bhorowlee	This person burnt with the corpse of her husband, no legal objection being found thereto.
	38. Jeera	75	Rajpoothin	Poordil Sing, rajpoot	9 Sep. —	Rutsur	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
	39. Sookeea	35	Mallahin	Bustee, mallah	26 – —	Zumonea	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
	40. Bundoohe	30	Bhurin	Thullass, bhur	5 Oct. —	Bonsdee	This person burnt with the corpse of her husband, no legal objection being found thereto.
	41. Munnea	20	Brahminee	Rombuse, brahmin	9 – —	Bhorowlee	Ditto - - ditto.
	42. Indree	70	Ditto	Meetha, ditto	21 – —	Secunderpoor	Ditto - - ditto.

	43. Chundee - -	30	Rajpoothin - -	Ruggoo Sing, rajpoot - -	29 Oct. 1818 -	Nugree - - -	This person burnt with the corpse of her husband, no legal objection being found thereto.
	44. Perewa - -	30	Brahminee - -	Leodeal Tewary, brahmin - -	12 Nov. — -	Bonsdee - -	This person, six months after her husband's death, burnt herself. Thannahdar reported that no legal objection existed. Thannahdar, on being called on to state circumstances which he considered of force to remove the objection existing to a brahmin woman performing anoomarana, replied, that he was himself absent on duty, and that the jemadar used every means to prevent the suttee, but without effect. It does not appear that the jemadar reported actual prohibition, and he acted injudiciously in allowing the suttee to proceed to the place of sacrifice before he interfered. He was probably himself under the influence of alarm, and fearful to proceed to extremities. All the parties have been summoned for further inquiry.
	45. Jeerea - -	Not ascertained.	Loharin - -	Keenoo, lohar - - - -	17 - — -	Reotee - - -	This person hearing the news of her husband's death prepared to burn herself. She had a child of the age of one month. When she went out of the village, the thannahdar deputed the jemadar to make inquiry; the jemadar on hearing of the tender age of the child, urged her strongly not to burn, in which he was seconded by the zemindar: after much discussion the jemadar declared he would prohibit the suttee, she at last consented to give up her purpose, and returned to her house.
Mirzapore - -	1. Sookhranee - -	25	Brahminee -	Ramchurn, brahmin - -	5 Mar. — -	Thannah Lalgunge.	—
	2. Rutnee - -	36	Tellin - - -	Shewuk, tellee - - -	5 — — -	D° - Cutchwa.	—
	3. Bukhtee - -	45	Brahminee - -	Sunnee, brahmin - - -	13 — — -	D° - Lalgunge.	—
	4. Dooluhmee - -	25	Rajpoot - -	Soothur, rajpoot - - -	13 June — -	D° - Sydrajah.	—
	5. Nymbassee -	35	Ditto - -	Buchraj, ditto - - - -	21 — — -	D° - - D°.	—

(signed) *W. Dorin*, register.

ABSTRACT.

Zillahs and Cities.	N° of Suttees.
CALCUTTA DIVISION:	
Burdwan - - -	132
Cuttack - - -	11
Hooghly - - -	141
Jessore - - - -	23
Jungle Mehals - -	61
Midnapore - - -	22
Nuddea - - - -	80
Suburbs of Calcutta -	43
24 Pergunnahs - -	31
Total - -	544

Zillahs and Cities.	N° of Suttees.
DACCA DIVISION:	
Backergunge - -	1
Chittagong - - -	3
Dacca City - - -	25
Dacca Jelalpore - -	5
Momensing - - -	1
Sylhet - - - -	1
Tipperah - - -	22
Total - -	58

Zillahs and Cities.	N° of Suttees.
MOORSHEDABAD DIVISION:	
Beerbhoom - - -	4
Bhaugulpore - - -	—
Ditto, Joint at Monghyr -	—
Dinagepore - - -	—
Ditto, Joint at Maldah -	1
Moorshedabad City -	6
Purnea - - - -	1
Rajshahye - - - -	2
Rungpore - - - -	15
Ditto, Joint - - -	1
Total - -	30

Zillahs and Cities.	N° of Suttees.
PATNA DIVISION:	
Behar - - - -	2
Patna City - - -	3
Ramghur - - -	4
Sarun - - - -	23
Shahabad - - -	25
Tirhoot - - -	—
Joint Ditto, at Monghyr -	—
Total - -	57

Zillahs and Cities.	N° of Suttees.
BAREILLY DIVISION:	
Agrah - - - -	1
Allighur - - -	2
Bareilly - - -	—
Cawnpore - - -	5
Etawah - - -	3
Furruckabad - - -	—
Moradabad - - -	1
Merut - - - -	—
Seharunpore - - -	1
Total - -	13

Zillahs and Cities.	N° of Suttees.
BENARES DIVISION:	
Allahabad - - -	3
Joint Ditto, at Futteepore	1
Bundlecund - - -	11
Joint, at Calpee - -	4
Benares City - -	15
Goruckpore - - -	50
Joint Ditto, at Azimghur	2
Jaunpore - - -	3
Joint Ditto, at Ghazeepore	43
Mirzapore - - -	5
Total - -	137

TOTAL SIX DIVISIONS - - - - 839

(signed) *W. Dorin*, register.

(Copies.)—N° 28.—To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

Sir,—I believe it is my duty to lay before the court the accompanying copy of the proceedings regarding a suttee; because, as the woman's burning herself was directly contrary to the Hindoo law, the persons concerned in, and aiding and assisting at the ceremony, must be considered in the light of murderers, as much as persons concerned in putting an end to the intolerably miserable life of leperous persons;—a charitable duty, performed at the earnest entreaties of the wretched sufferer.

2d. In this case the marriage between the female and the deceased person, does not appear to have been ever consummated. They were both infants at the time of his death; and now, after a lapse of years, she suddenly resolves to become a suttee, and obtaining a fiddle from her intended husband's parents, burns herself with it on the pile; this being positively prohibited to her as a brahminee.

3d. I apprehend that the court may not feel disposed to pursue the parties concerned in her death to extremities. But I beg to observe, with all deference, that it might be attended with good effects, if some punishment were awarded; and operate as a check to the growth of this barbarous custom, which, though it was at one time wholly unknown in these provinces, appears, under the British government, to be gaining ground once more.

4th. So far as my limited experience extends, the practice of women burning in these provinces is yet so unfrequent, that if the British, in imitation of the Moghul government, were to lay an immediate and positive inhibition upon it, and would declare the parties aiding in the ceremony, indictable for murder, and proceed against them accordingly, it must totally die away; but if tolerated, under whatever restrictions, I do not hesitate to pronounce that it will, in a short term of years, become nearly as prevalent as it now is in Bengal.

Zillah Furruckabad, I am, &c.
15th April 1819. (signed) *Wm Wright*, magistrate.

Abstract Translation.

Report of the thannahdar of Benapore, Mahomed Morad Khan, 31 Jan. 1819.

Bhowannee, a bulahur, came to the thannah on the night of the 20th instant, and stated that a brahminee woman had resolved upon becoming a suttee next day:—I immediately dispatched two burkundauzes (Bugwunt Singh and Mohun Sing) with directions to use their endeavours to prevail upon the woman to relinquish her purpose; and, at all events, to delay the ceremony until I should arrive. Next morning I set out, &c. accompanied by the mohrie and thannah burkundauzes, and when four gurries of the day had passed, arrived within 150 paces from the pile. The pile was then blazing; and before I could reach it (although I made all possible expedition) the woman was dead and her body consumed. The burkundauzes whom I had dispatched over night, informed me that they, as well as the villagers, had passed the whole night in endeavouring to divert her from the resolution she had formed; that their endeavours were perfectly fruitless, as she would not listen to the arguments made use of by them; and, in reply to them, continually made use of the expression, "All your remonstrances are perfectly unavailing; it is now necessary for me to become a suttee; if you persist in your remonstrances I will curse you." That in the morning her relations and the villagers were, by her solicitations, and through the dread of her maledictions, induced to construct a pile, when she performed her ablutions; and, after having seated herself on the pile, desired them to fire it; and that her relations and the villagers, regardless of their remonstrances, &c. set fire to the pile. I afterwards required Khyalee Ram, her brother, and Rhuanee Singh, with other zemindars, to explain all the circumstances attending the case to me. Meer Khyalee Singh narrated them as follows; in which he was supported by the rest:—"Mussummaut Seeta, my sister, was left a widow at six years of age; she has, up to the present time, resided partly in my house and partly in that of her father-in-law. She had just completed her 15th year, and from that time she unceasingly occupied herself with poojas, &c.; she lost all appetite for food about a month ago; and one day intimated her desire to me of becoming a suttee, and requested me to procure for her a hooqu and a *saringhee*, or fiddle, which belonged to her late husband: I, and the other inhabitants of the house, remonstrated with her, but without effect; she continually replied to us, 'All your arguments, &c. are unavailing; why would you prevent me from performing a virtuous act?'

Seeing her mind fully determined on the performance of this ceremony, I procured the various articles requisite, &c. and acquainted her father-in-law with her resolution. Her mother-in-law and brother-in-law brought a fiddle (saringhee) here, which had belonged to her husband. I this day was prevailed on, by her urgent solicitations, to erect a pile for her; she about four gurries before day-break performed her ablutions, and taking the *saringhee*, which had belonged to her husband, in her hand, she persisted in seating herself upon the pile, and said to us, ' Set fire to the pile; if you refuse to do so I will curse you.' We, being of the Hindoo persuasion, and dreading her maledictions, set fire to the pile. She being a widow since she was six years of age, has left no children; she never was pregnant, &c. The place where the suttee was burned is distant seven coss from the thannah, and situated in the zemindarry of Khaunee Sing and Dursun Sing."

Ordered, That her relations, &c. be summoned.

8th February 1819.

Deposition of Khyalee Ram before Mr. Wright, not on oath. 12th Feb. 1819.

" A brahmin. A ruqus seeta; was 19 years of age. She was married to a brahmin called Goolab, when she was seven years of age; her husband died the year after their marriage. About 14 days ago, my sister Seeta became a suttee; four or five days previous to that event, she desired me to procure a hooqu for her; intimating her desire of becoming a suttee to me at the same time. I shed tears and told her, I would cherish and protect her while I lived. She replied, ' The divinity has, at this time, commanded me to become a suttee: I will therefore become a suttee. Don't prevent me from becoming one; nor remonstrate with me. My hopes of eternal beatitude depend on this.' Then, addressing herself to Subhee, a brahmin, and an inhabitant of the village, she said, ' Go to my father-in-law's house and fetch here any article, which may have belonged to my late husband, that I may burn along with it.' The brahmin, for a considerable time, refused compliance with her request. At length, she gave him two annas, and desired him to bring her mother-in-law and some of her husband's effects to her. He went; and returned, in company with the mother-in-law (also a ruqusu), bringing along with him a *seringhee* which had belonged to her husband. Her mother-in-law beseeched her to desist from her intention, and to pass the rest of her life in devotion and performing penance. She begged us to cease all further attempt to divert her from her resolution, as the deity had expressly ordered her to become a suttee. We fell at her feet, &c. but all our attempts at changing her mind proved ineffectual. We mentioned to the zemindar, Khuanee, that she was resolved on being a suttee; he also remonstrated with her, to which she repeated, ' My hopes of future happiness depend on my becoming a suttee, and I will become one; why do you prevent me?' The zemindar on this, dispatched Bheemee, a bulahur, to give information at the thannah: the thannahdar sent two burkundauzes, but did not come that day himself. The burkundauzes did their utmost to divert her from her resolution, but ineffectually; she paid no attention to what they said. The next morning (the *busunt punchumee*), being the day she had resolved upon for burning, she said to the burkundauzes, ' Don't prevent me, and call out Ram! Ram!' The burkundauzes, in consequence, sent off the bulahur to call the darogah, as speedily as possible; and to inform him that the woman was utterly regardless of their remonstrances or those of others. The same morning Seeta first bathed in the Gungajee, and afterwards in cow's milk; when five gurries of the day had passed, a pile was erected, and Seeta seated herself thereon, whereupon the numerous spectators who had assembled raised a shout. I then asked her to inform me what persons were to set fire to the pile; she replied, " Let Brahmin's children set it on fire:"—I mentioned that the children had applied the fire, but that the pile had not yet began to burn. On this she said, " Seeing that it is lawful for me to burn, O fire, out of mercy, consume me." The flames instantly blazed forth. I don't know that any other person applied fire to the pile. She was instantly burned to ashes. Four days previous to the ceremony, her body became hard as a piece of stone. She eat nothing since the 14th of Magh." On being interrogated as to the reasons for her not burning along with her deceased husband, he replied, " She alone knows; no person can tell what passes in the mind of another. My sister was about ten years younger than myself. My brother-in-law, Seeta's husband, died nine or ten years ago; he was seven years older than my sister. My sister was married when she was seven years old. When she was eight years old, I sent her to her husband's house, according to the custom called ' *Muklawa*,' and afterwards brought her back again, according to that called ' *Chala*,' to my house. Goolab, at this time fell sick. My sister went to see him, and he died. Since his death, she has lived partly with his relations and partly with her own, but chiefly with her husband's relations. She had been two and a half months in my house, previous to her death. She never, on any other occasion, expressed a desire to become a *suttee*." On being asked who could read, &c. in his house; he replied, "I can read my own hand-writing. There is no person in my house who can read the Sâstrâs. I never before saw the ceremony of suttee performed. My sister's mother-in-law and Munsa Ram, her husband's elder brother, were present at the ceremony, as well as myself, and my father and mother. When the ceremony was ended, my sister and her husband came out mournfully, and visited the pile." On being asked to name the brahmin who assisted at the ceremonies, &c. he replied, "I brought and gave my sister whatever she required of me."

Deposition of Kalalee, brahmin (not on oath); 12th Feb. 1819. Before Mr. Wright.

"I am father of the suttee, and a brahmin. She became a suttee on the bunsuntee punchemee. She, four or five days previous to the performing the ceremony, said that the deity had ordered her to become a suttee; and when we prayed her to forsake the idea of becoming a suttee, and told her that we would always treat her with kindness, and provide for her whilst we lived, she only replied, 'My husband Goolab died vomiting blood from his mouth; his death was not occasioned by old age, and he had not attained eternal bliss: I have lived until now, in order to procure this blessing for him; I have, by my penances and devotions, at length procured this for him. The deity has now, in consideration of my devotions, desired me to become a suttee. Give me no advice: I am determined to become a suttee; my future happiness depends upon my becoming one.' She sent a brahmin with instructions to call her mother-in-law: she came, and brought a *saringhee*, on which the suttee's husband used to play (for he was a ruqus); she burned herself on the pile along with this. She was 17 or 18 years of age" (he then repeated all the circumstances attending her marriage), and said, "when her husband died, she declared her intention of becoming a suttee. Her husband's parents persuaded her to forsake her resolution, by promising to regard her always in the light of their own child, &c. However, from that time until the present time, she devoted herself to religion, &c. and for four days previous to her death, she refused all sustenance. Seeing that she was resolutely bent on becoming a suttee on busunt punchumee, and that all reasoning with her was useless, we sent a bullahur, on the eve of that day, to the thannah. The burkundauzes came at night, the darogah in the morning. In the morning she ascended the pile. Grief and anguish of mind prevented me from witnessing the scene. I heard she was dead. I am ignorant as to the persons who fired the pile."

Deposition of Bhuannee Sing Bulahur, (on oath); 12th Feb. 1819. Before Mr. Wright.

"I was sent to call the darogah previous to the ceremony of suttee being performed; he sent two burkundauzes that night along with me, strictly enjoining them to prevent the performance of the ceremony. I and the burkundauzes employed ourselves during the night in endeavouring to divert her from her purpose; but seeing that she was fully resolved upon her death, from the extraordinary colour and brightness of her face, I was again, during the night, dispatched for the darogah; I arrived at the thannah about midnight. The darogah set out along with me early in the morning; but before we could reach the pile, we perceived the flames; and although the darogah spurred on his horse, he was too late, for the body was consumed to ashes. I heard from the by-standers that a brahminee child had applied fire to the pile; but it would not burn until, as described in Khyalee Ram's deposition, she invoked the fire, and the pile instantaneously blazed forth."

Proceeding, 12 Feb. 1819. Mr. Wright, acting magistrate.

Allowing the bulahur to withdraw; directing bail in 60 rupees to be taken from Khyalee and Kalalee; calling upon the darogah to explain his reasons for neither going himself in person, nor dispatching the mohurrir, as he had been enjoined to do on such occasions, by former orders; and directing him to make every inquiry tending to discover whether the woman had become suttee of her own free will and accord, or otherwise; and if the latter case, to ascertain by whose counsel and advice she had been instigated to burn herself; also to ascertain whether or not she had, on any other occasion since her husband's death, expressed a desire to become a suttee; and as there was no person versed in the Shastras in the village, to report who had pointed out the forms to be observed, &c.; and further directing him to send up some other relations of the suttee.

Urzee of Darogah, 15th February.

Sending up suttee's mother; stating that he will send up the relations, together with the report required from him, afterwards.

Deposition of Mussumaut Buja, (not on oath); 15th February. Mr. Wright.

"About 50 years of age. Mussummaut Seeta was my daughter, she was 16 years of age, (she then mentioned, as the others, the facts relative to her daughter's marriage, and that she had become a suttee.) My daughter having rendered herself fit for the purpose by austerities, &c. became a suttee after her husband's death. She always devoted herself to religion, &c. and fasting. She used to say, whenever the deity would instruct her to become a suttee, she would become one; she lived in her husband's family; she lived in our house since last Cartick. Five days previous to her death, she said, 'My prayers have been granted. I will now become a suttee.' I, her father and others, endeavoured to dissuade her, &c. but she was deaf to our entreaties. She one day placed fire upon her hand, but it did not burn it. The next day, she again placed fire upon her hand, in the presence of many people, but it had no effect on it. She desired them to observe this, and in no manner to hinder her from becoming a suttee." On being questioned as to what pundit ministered at the ceremony, she replied, "She was burned in the manner in which she herself pointed out. Bheemee, a brahmin, applied fire to the pile, which however did not catch fire. The suttee then addressed herself to the fire; when the flame burst forth, of its own accord. Bheemee is no relation of my daughter, but resides in the same village." On being asked why Bhemee set fire to the pile, in preference to the suttee's own brother, Khyalee; she replied, "The suttee asked him so to do. The flames consumed her in an instant. Munsa Ram, the brother of her husband, and her mother-in-law, came to see her; she was eight or nine years younger than Khyalee; she was married by the bhowree form of marriage, peculiar to brahmins. The ceremony of *mukhlawa* had not been performed. She resided at one time in my house, at another in her father-in-law's house; but in the latter, for the most part. She used to occupy herself with cooking, grinding and spinning, &c. both in my house and in that of her father-in-law. I can say how she resolved upon becoming a suttee: she was directed by heaven to become a suttee, which is always the case."

Proceedings, 15th Feb. 1819. Mr. Wright.

Ordered, That the above woman withdraw, and enter into a recognizance of 20 rupees.

Perwanneh to darogah.

See proceedings of 12th February.

Report thereon, 18th February.

Excuses himself, on the plea that he did not expect the woman to have burned at night. Heard from the people of the place, that the woman had notified her intention of becoming a suttee during the month of Cartick; and burned, &c. of her own accord. That Seeta had herself instructed her relations, as to the forms, &c. necessary to be gone through in such cases, and that he had sent up some of the persons required.

Deposition of Munsa Ram, 19th Feb. 1819.

"A brahmin and ruqus. Mussummaut Seeta was the wife of my younger brother. Seeta came to our house two gurries before my brother expired; but they had no conversation, as he was incapable of speaking; the "*sutpueda shad*" to Seeta four days before she burnt; she then sent a man to call me. On coming to her I found she was resolved on becoming a suttee, and advised her to have the ceremony performed at her father-in-law's house. She, in objection, urged that the spot (where she burned) was on the banks of the Ganges, and she consequently preferred it; however much the people of the place expostulated with her, it was quite ineffectual; she said that she had received the commands of heaven for becoming a suttee, at the time she burned.—I had gone off to Nuabgunge to purchase pawn and meethaees."

Mussummaut Bussoor, 19th Feb. 1819.

"The suttee, my daughter-in-law. She was taken away from my house in Cartick, by her father; and she burned in Magh, on the busunt punchumee. I went to her along with Munsa Ram, to see her on the eve of that day. On meeting me she prostrated herself before me; I said to her 'Tell me why you intend to burn;' she was silent. All the inhabitants of the place asked her the same question, and advised her to abandon the resolution she formed, seeing that she had so many relations alive; she mentioned that she had been directed by heaven to burn. She used, in my house, to employ herself in cooking, spinning, &c. prayer and fasting; and she used, after performing her ablutions, to invoke the deity. When I arrived, I observed two government officers trying to persuade her to abandon her intention, &c. She instructed the people in the manner in which it was necessary to perform the ceremony; there was no ministering brahmin; my son had performed the ceremony of *mukhawa*. I, Munsa Ram, her father and mother, as well as the zemindars, &c. of the village, were present at the time. I don't know when the articles for constructing the pile were procured. Fate had not decreed that she should burn along with her husband." On being told that, according to the Sâstrâs, such a suttee was illegal, she replied, "'God knows; can you suppose that a parent would willingly burn his own daughter?' She never before mentioned to me that she had any inclination of the kind."

Proceedings, 19th February. Mr. Wright, acting magistrate.

Ordered, That the two above-mentioned persons be permitted to withdraw; that a perwanneh be addressed to the thannahdar, requiring him to get a full account of all the circumstances attending the case, from the inhabitants of the place; and particularly to discover whether or not she had, previous to the day on which she burned, expressed to any one her intention of becoming a suttee; and what persons procured the wood, &c. necessary for constructing the pile, and whence these were brought; also, to ascertain what persons accompanied her from her house to the pile, and the manner in which she got thither; also, what ceremonies she performed previous to burning; and what persons set fire to the pile: and directs, that the following question should be proposed to the pundit of the court;—"The child of a brahmin marries and performs the ceremony of *muklawa*, but dies a minor, without having had connexion with his wife, who was with him at the time of his death. Ten years afterwards, the wife obtains from her husband's house a saringhee, which formerly belonged to him, and burns herself on the pile along with this:—You are required to deliver a bewasta, showing whether such a woman was a *lawful* suttee, under the Sâstrâs, or otherwise."

25th February.

This is an order for the two *prisoners* being released, if they find persons willing to go bail for them.

Urzee of darogah, 18th February.

Stating that some persons whom he had been required to send up, were absent from their homes; that he would send them up afterwards.

Bewasta of pundit, delivered on the 1st March.

According to texts contained in the Mitacshare, Yajnyawaleya, and *Nurnee Sidhee*, &c. it appears that wives of every class of Hindoos (excepting of that of the brahmins), are at liberty to burn along with any articles which may have belonged to their dead husband; but that there is a prohibition against the wife of a brahmin burning on any other pile, than the funeral pile of her deceased lord along with him. It was therefore illegal for the wife of a brahmin to burn afterwards along with some article which belonged to her husband.

2nd March.

The magistrate directs pundit to answer the several points contained in the question.

Second answer of pundit, 8th March.

That the marriage ceremony is completed by the performance of the *kinadan* and *heeftbawen*, or the giving away the woman, and the bride and bridegroom being carried seven times round a circle; that the omission of the ceremony of mukhlawa does not invalidate the marriage; that the consummation of the marriage is not requisite; that a woman who has been married may legally perform the ceremony of suttee, (although she was present when her husband died), ten years after his decease, excepting the wife of a brahmin, who is prohibited from burning except along with the body of her husband, as in Yajnyawaleya and Nurnee Sidhû it is written: "It is not lawful for a brahminee woman to burn along with any of her deceased husband's property; but it is not contrary to the Sâstrâs, that a woman of another class should so burn."

Perwanneh to darogah, 25th Feb.

Directing him to ascertain whether any person is willing to go bail for the *prisoners*, &c.

Return, 9th March.

That a zemindar was willing to go bail.

Bail bond, 7th March.

&c. &c. &c.

Perwanneh to darogah, 19th Feb.

See proceedings of 19th February.

Report thereon, 24th February.

Thousands of spectators assembled when she burned. She gave one day's previous notice of her intention to her relations, who sent for her husband's family, and a *seringhee* which had belonged to her husband. All her relations collected together wood, red cloth, cocoa nuts, ghee, sugar, &c. The neighbours also, according to the custom of the country, supplied wood, &c. Seeta, on the morning of the ceremony, walked to the pile alone by herself, after having bathed in the house; her relations and the spectators followed her. She did not bathe when she came near the pile. She performed the religious ceremonies of "*hom*" and "*agearee*," or kindling the fire under or near the pile; she next gave portions of sugar to the brahmins, and then she ascended the pile, and seated herself thereon. The pile was set on fire by the "*hom* and *agearee*," or fire kindled by her. No person whatever applied fire to it. (He learned these particulars from several sumberdars, inhabitants of that place).

Order thereon, 1st March.

Returning the perwanneh with the order endorsed thereon to the darogah, desiring him to explain how it was possible for the pile to be set on fire, without the application of fire to it; cautioning him to be more careful in future.

Urzee of darogah, 9th March.

Assents to the justness of the judges remarks on his report; excuses himself, on the plea of being obliged to write down what he heard. States that he had subsequently learnt from the two burkundauzes, who were present when the woman burned, that a brahmin called Bheemee applied fire to the pile.

Proceeding, 18th March. Mr. Wright.

Orders thannahdar to send up burkundauzes and Bheemee, brahmin; and permits the prisoners to be discharged on the bail, &c. Surety to be responsible for six months.

Return of the darogah 26th March, on perwanneh to his address 18th March.

Reports having sent up Bheemee and the burkundauzes.

Deposition of Bhowanee (Q. 2.) Bheemee (not on oath); 30 Mar. 1819

"A brahmin and cultwator." On being asked whether or not he applied fire to the pile, he replied, "By Mussummaut Seeta's directions, I did set fire to the pile; I know nothing more about the business than this: that when she mounted on the pile, she addressed me and said, 'You are a brahmin, set the pile on fire;' I refused for some time compliance with her request; at length she threatened me with ruin, &c. and I applied fire to the pile; I was solely induced to set fire to the pile, from the consideration that it might be dangerous for me to refuse. Kumalee, sumberdar and myself, made her an offer of 10 bigahs of cultivated lands, as a maintenance for herself, if she would consent to live, but she paid no attention to us."

Deposition of Roopun Singh, burkundauze, on oath; 30th March.

He states that Bheemee, brahmin, by the suttee's directions, set fire to the pile; he repeats all the circumstances attending his going to the suttee, &c. and the thannahdar's coming in the morning, in the manner above-mentioned; excepting that he says the *thannahdar*, himself, and thousands of persons, were (standing) present at the time the suttee burned herself.

Deposition of Bhugwant Singh, burkundauze, (on oath); 30th March.

He states as above; but says, that the thannahdar only witnessed the scene, and that the woman was 17 years of age.

Proceedings, 30th March. Mr. Bruce, assistant magistrate.

Ordered, That the burkundauze be permitted to withdraw, and that Bheemee be discharged, on entering into a recognizance in 20 rupees for his appearance, whenever required.

Proceedings of magistrate, 1st April.

Directing the assistant magistrate to keep Bhowannee in custody, unless he should give bail to the amount of 100 rupees, as he intended to refer the case for the consideration of the nizamut adawlut.

(A true abstract translation.) (signed) *W. Dundas*, assistant.

To the Magistrate of Zillah Furruckabad.

1. Sir, The nizamut adawlut have had before them your letter under date the 15th ultimo, with the copies of proceedings which accompanied it, connected with a case of suttee which took place in opposition to the established prohibitions.

2. Under the very peculiar circumstances of this case, the court are of opinion, that it would not be advisable to prosecute the matter further, and direct that the persons now held to bail by you be discharged. I am, &c.

Fort William, 7th May 1819. (signed) *W. Dorin*, regr.

N° 29.—To William Dorin, esq. Acting Register to the Nizamut Adawlut,
Fort William.

Sir,—We have the pleasure to transmit the annual report of the number of Hindoo women who have burnt themselves on the funeral piles of their husbands in the zillah of Sarun, in the year 1818, which does not appear to require any further remarks from this court than what are contained in the enclosed copy of a letter to the acting magistrate, of the 9th instant. We are, &c.

(signed) *H. Douglas*, 1st judge.
J. Sandford, 3d judge.
W. A. Fleming, officiating judge.

Patna, Court of Circuit,
11th January 1819.

To H. Millett, esq. Acting Magistrate of Zillah Sarun.

Sir,—I am directed by the court to acknowledge the receipt of your report of women who have burnt themselves on the funeral piles of their husbands, in the year 1818, and to communicate to you the following observations:—

2. Mosst Dookhnee had a child, aged one year, and Mosst Anjion was a brahminee; and unless some person agreed to take charge of the child of Mosst Dookhnee, and if Mosst Anjion, being a brahminee, did not burn herself with her husband, their acts were illegal, and the darogah of police, under the circular orders of the nizamut adawlut, of the 4th January 1815, ought to have prevented them; you will, therefore, be pleased to call on the darogah for an explanation.

Patna, Court of Circuit, I have, &c.
9th January 1819. (signed) *Js Dewar*, register.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

1. Sir,—Enclosed we transmit the annual report of the number of Hindoo women who have burnt themselves on the funeral piles of their husbands, in the year 1818, in zillah Shahabad.

2. It is to be observed, that in almost every instance, the burning has taken place without previous intimation being given to the officers of police, and in consequence that many of the relations of the persons deceased have been punished with two or three months imprisonment.

3. We are not aware of any order having been issued by the court of nizamut adawlut, directing that previous information be given at the thannahs by the relations of the women who are to burn themselves; and if previous notice be necessary, we suppose that a regulation on the subject, and specifying the penalty of infringing it, will be requisite. We are, &c.

(signed) *H. Douglas*, 1st judge.
Patna, Court of Circuit, *J. Sanford*, 3d judge.
26th Feb. 1819. *W. M. Fleming*, officiating judge.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

Sir,—We have the honour to submit to the consideration of the nizamut adawlut, with the exception of zillah Cuttack, the report of suttees ascertained by the magistrates of this division to have taken place in their several jurisdictions, during the past year.

The following abstract statement of the number of suttees, ascertained by the magistrates to have taken place in this division (exclusive of zillah Cuttack), since the adoption of the precautionary interference directed by the circular orders of the nizamut adawlut, dated the 4th January 1815, and the 25th June 1817;—

Abstract Statement, exhibiting the comparative number of Suttees ascertained by the Magistrates in this Division (exclusive of Cuttack) to have taken place in their several Jurisdictions, during the years 1815, 1816, 1817, and 1818.

ZILLAHS.	1815.	1816.	1817.	1818.
Burdwan - - - - - -	50	67	97	135
Jungle Mehauls - - - - - -	34	39	43	61
Midnapore - - - - - -	4	11	7	22
Jessore - - - - - - -	7	13	21	23
Nuddeah - - - - - -	50	56	85	78
Hooghley - - - - - - -	72	51	112	141
24 Pergunnahs - - - - -	2	3	20	31
Suburbs of Calcutta - - - -	25	40	39	43
	244	280	424	534

Exhibits the frequency of these abominable sacrifices, so progressively and materially increased since the period above referred to, as to justify our being confirmed in the belief, before more than once expressed by this to the superior court, that any interference, save that of a total prohibition under the severest penalties, will even be productive of a mistaken spirit of jealousy and opposition, which will hope, by encouraging the prevalence of this superstitious usage, to induce us to discontinue altogether our interference.

It may be supposed that the mortality occasioned by the epidemic disease (the cholera morbus) which has so destructively prevailed, has in some material degree increased the number of suttees; but we are inclined to believe the result of a careful inquiry will remove this suspicion, and prove that from this cause a very unimportant accession to the number of suttees has been obtained.

As long as the Hindoo portion of the population continue so justly notorious for bigotry, and are, generally speaking, so uncivilized and illiterate, we cannot justly hope that the Hindoos will be otherwise than exceedingly dissatisfied at every interference on our part, which has any cognizance of their religious ceremonies; and however plain may be the proof we adduce to them, that the interference we propose is only in cases not countenanced by the tenets of their religion, and therefore reasonably liable to prohibition, we shall not by this, or by any other means, gain their voluntary acquiescence in the propriety of such proceedings; nor shall we get them, for an instant, to be satisfied with a less degree of toleration than that which shall commit unconditionally to the discretion of their priests, and of themselves, the entire discretion and regulation of all matters connected with their religion and its customs.

We respectfully submit the foregoing observations, and we refrain from grounding on them any recommendation, as the wisdom and more perfect experience of the superior court, and of the government, will be best able to determine so delicate, so interesting, and so important a question.

We are, &c.
Allypore, 6th March 1819. (signed) *J. Pattle*, 1st judge.
C. T. Sealy, 3d judge.
A. B. Tod, officiating judge.

P. S.—The 3d judge, Mr. Sealy, signs the report as a member of the court. He is not at all disposed to encourage the government to interfere with the religious prejudices of the natives of India. (signed) *C. T. Sealy*, 3d judge.

P. S.—The officiating judge signs this letter, as a member of the court present, but does not wish it to be understood that it contains his sentiments, which have not been called for. (signed) *A. B. Tod*, officiating judge.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

1. Sir,—We have this day been favoured with your letter of the 12th instant, and in compliance with the order contained in the 3d paragragh of it, we submit as follows:—

2. We are of opinion that the statement establishes the probability, to say no more, for it is hardly worth while to go into the proof, that the epidemic has increased the number of suttees. From a reference to it, it will appear that there is a difference of 40 only in this province, in the year 1815 and 1816; but the number of suttees has increased greatly during the years 1817 and 1818, when the epidemic raged with such destructive violence throughout these provinces.

3. We do not conceive that the orders of government, which appear to be intended to ascertain if the sacrifices were voluntary, would induce the female portion of the inhabitants to destroy themselves, solely with the view of opposing the humane object of government. And we are of opinion, that suttees could not be prohibited, without interfering with the religious prejudices of the Hindoo community; an object which could never have been in the contemplation of the ruling power.

We are, &c.
Allypore, 17th March 1819. (signed) *C. T. Sealy*, 3d judge.
A. B. Tod, officiating judge.

N° 30.—(B.)—Question proposed to Sree Rajachundra Turkalunkar, pundit of the provincial court of appeal for the division of Dacca, 15th August 1816.

Is it allowable, according to the Shasters, for a woman of the jogee tribe to become a suttee, and on the death of her husband to bury herself alive along with his corpse, or is it not allowable? Let a reply, in conformity to the Shasters, be furnished to the above question.

Reply to the above.

There is no authority for a woman of the jogee tribe to become a suttee (*i. e.* to die with her husband), and to bury herself alive along with the corpse of her deceased husband. This is an act which is founded merely on practice. There exists no authority which recognized the propriety of any other mode of sahamarana (or dying along with the husband) than that of ascending the flaming funeral pile. The practice of burying their dead is observable among a certain class of sunyasses. On this account, people of the jogee tribes, who conceive themselves to be descendants of those sunyasses, also bury their dead; and the wives of such jogees, observing this custom, when they are anxious to accompany their deceased husbands, bury themselves in the same graves with their corpses; but they are not justified by the Shasters in doing so; nay, it is even ordained in the Soodhee Chentamunee, that a certain description of sunyasses should be burnt after death; and therefore the wife of a jogee, consuming herself by fire, does not act repugnantly to the Shasters when she wishes to follow her deceased husband; but no authority is any where to be found which justifies a woman in putting an end to her life, by burying herself alive along with her deceased husband. (signed) *Sree Rajachundra Turkalunkar.*

They who form the tribe of jogees are born of a licentious sunyassee, cohabiting with a female of the brahmin tribe, during the period of her menses. Among these, some adopt red clothing, wear shell earrings, and travel about as jogees; others take to the trade of weaving and lead the life of a householder. These are called jogee and nauth indiscriminately. Some of these remain in mourning for ten days, others for a month. A brahmin will not assist at their religious ceremonies: their poorohits, or officiating priests, are selected from persons of their own tribe.

The Shoodhee Futwa specially recognises burning as the only legitimate way in which a woman can accompany her deceased husband. "When her husband dies, there is no alternative left for a virtuous woman, than precipitating herself into the fire. She who ascends the funeral pile along with her deceased husband, being equal in virtue to Onoondhutee, shall meet with reverence in paradise."

In the above sentence, by using the words "She who ascends," the author must have had in contemplation those who declined to do so.

Bishnoo ordains, that "at the death of her husband, a woman must either lead the life brahmachari, or mount the same funeral pile with him."

"I accompany my husband, by mounting the fiery funeral pile." This is a common expression, Gandharee Madree, Keepotika, and others, perished in this manner.

The Mitakshura declares that, as long as a woman at the death of her husband shall omit to consume herself by fire, so long shall she continue in the form of a woman. The Mitakshura further says, that a woman who is devoted to her lord will enter the fiery furnace, and that this is a duty common to all women who are neither pregnant or have infant children, even to chundals.

From the above quoted passages of the Mitakshura, it would appear that this was an act fit for all women to perform, even chundals; but no other mode of accompanying a deceased husband, except that of burning, is any where authorized.

(A true translation.) (signed) *Wm Hay Macnaghton.*

(C.)—Bewasta given by the Pundits of the Southern Division of Arcot, on the 29th July 1816.

On the demise of persons at present designated as of the cast of jogees (these, by some means or other, being the descendants of either the vahudaca or the paramahansa orders of dhyan jogees, devoted to abstract contemplation), although such persons do not practise religious contemplations; yet, under the Shasters, in conformity with the custom of their family, the burial of these is enjoined from the circumstance of burning having been forbidden, and interment directed, in the cases of the ancestors Vaheedaka and Paramahunsa, from whom they derive their origin. Hence the rule of burning those persons wives, who may be desirous of becoming suttees, with the bodies of their deceased husbands, is proper. In support of the above, may be adduced the following authorities.

The text of a munee, cited in the Smrite, Arthosara Parasara, Nadhairya, Nirnaya Sindhee, and other books. "For the solitary person devoted to abstract contemplation, neither burning nor mourning, nor oblation of water, is to be performed."

Also, the text of a munee, cited in the same books.—In the cases of the four following sunyasses, "let them burn the rutichka, bury the vahudaca; let the hansa be cast into the water; let them bury the parahunsa."

Lastly, the text of the muni, "Whatever institutes of country, cast, or family, have originally been established, are to be preserved; otherwise the ruin of the subject is incurred." (signed) *J. C. E. Sutherland*, acting deputy register.

(D.)—Opinion of the Pundits of the Sudder Dewanny Adawlut, in the Jogee Case; 23d May 1817.

The Hindoo law officer of the Dacca provincial court, in a bewasta, delivered by him, has stated that women of the jogee tribe are not authorized by the Shaster to commit the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. In a bewasta, delivered by the pundits of the sudder dewanny adawlut, holding a contrary opinion, they are said not to have specifically stated the authorities, according to the Shaster, which justify the practice in question. They were therefore required to furnish, in the space of one week, a bewasta, stating whether or not there are any authorities, according to the Shaster, which expressly justify women of the jogee tribe, or of any other class of Hindoos, in committing the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. They were further required to mention those authorities, if they exist.

Having examined the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The Shasters do not enjoin any particular form to women of the jogee tribe, in committing the act of sahamarana; but that act is declared to be the special duty of such women as are devoted to their lords; and that devotion is exemplified by a widow's making choice of death after the decease of her husband. From time immemorial, the last offices for both males and females of this tribe, have been performed by burial; and for the accomplishment of the act of suhugumunee, the same rite has even been resorted to. This practice has never met with any opposition. The tribe now known by the name of jogees, although not absorbed in the devotion, are traditionally descended from the class of abstracted mendicants, termed Buhoodak and Purumhunsee. They were forbidden to burn, and enjoined to bury their dead. The injunction of burial is the only one which, according to the Shasters, can be legally applied to their descendants. The application of the same injunction would *seem to apply* to widows who are desirous of performing the act of suhugumunee. It is requisite that the act of suhugumunee should be practised conformably to the manner in which the funeral rites of each tribe are practised. If this principle be denied, the funeral rites which have been in immemorial usage among the people of the jogee tribe, must loose their validity.

The proofs of the above opinion are as follow:—

"She, whose sympathy feels the pains and joys of her husband, who mourns and pines in his absence, and dies when he dies, is a good and loyal wife."

The text of various moones. The following text of different moones, contained in the Purauna Madhuveen, Nirnaya Sindhoo, and other tracts:—

"Cremation, mourning, and ablutions of water, are not to be performed for him who has divested himself of every worldly desire, and is entirely absorbed in divine contemplation."

The following text, contained in the Smrite, Arthur Tara, Purasura Mardhuveen, Nirnaya Sindhoo, and other tracts:—

"Let the corpse of a kooteehuk mendicant be burnt; that of a hunsa be cast into water; and that of a buhooduk and purunhundee be buried."

The following authentic text, "The long established usages, peculiar to a country, tribe or family, are to be respected, otherwise the people will be distressed."

(A true translation.) (signed) *Wm. Hay Macnaghten*, actg depy regr.
(True copies.) (signed) *W. Dorin*, register.

Nº 31.—Extract from the Proceedings of the Nizamut Adawlut, under date the 21st May 1819.

Remarks and Orders of the Court on the Suttee Statements and Reports for the year 1818.

The court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit from the several zillah and city magistrates for the year 1818, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:—

The court observe with concern, that the total number of Hindoo widows ascertained to have been burnt or buried alive in 1818, considerably exceeds the number reported in each of the three preceding years; viz.

In 1815	378	In 1817	707
– 1816	442	– 1818	839

The court are willing to believe that this increase may, in some degree, be ascribed to two causes; viz. 1st. To greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and 2d. To the effect of the epidemic disease which has prevailed during the last two years. But still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities.

It is observed that the cases in which the sacrifice was prevented, by persuasion on the part of the public officers or others, in the past year, were only six in number, and that the intended sacrifices prevented by authority, as not within the allowable cases, only amount to the number of five.

Notwithstanding the inefficacy of the measures which have been adopted to diminish the number of suttees, the court derive some satisfaction from the circumstances observable in the statements for the past year, now before them, that a great proportion of these acts of self-devotion have not taken place in youth, or even in the vigor of age; but at a period when life, in the common course of nature, must have been near its close. It is remarked, that of the widows who became suttees in 1818, 839 in number, 54 (according to the table given in the margin *) are reported to have been 80 years of age or upwards; 123 to have been 70 or upwards; and 98 only to have been of the age of 25 or under. After making due allowance for inaccuracy in the ages reported, they are still probably sufficient to distinguish the relative periods of life at which the sacrifices took place.

* 100 and upwards.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20	TOTAL.
2	8	44	69	149	126	153	127	122	49	839

Aged 25 and under - - - - - - - 98.

The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those of the magistrates reports which appear to require them.

The cases in which, under the rules and orders now in force, the ceremony of suttee is declared contrary to the Shasters, and to usage; and in which, accordingly, the officers of police are directed to interpose their authority for its prevention, after having proceeded to the spot on obtaining intelligence of the intended sacrifice; and after having ascertained the circumstances, and explained the illegality; are as follows:—

1st. Where the widow is not 16 years of age. 2nd. Where pregnancy is apparent or presumable; or where there is bodily uncleanness, from periodical cause. 3rd. Where the widow's assent to the act is not manifest; the exercise of her free will being counteracted by intoxicating or narcotic drugs, in any other way. 4th. Where the widow is of the brahmin cast, and burns on any other than the funeral pile of her husband. 5th. Where a woman of any other cast burns without the body of her husband, except she were absent from her husband when he died, and burn immediately on receiving intelligence of his death; or except she were merely disqualified at the time by periodical bodily uncleanness. 6th. Where the widow has a child under the age of three years, and a written engagement (in a certain prescribed form) is not entered into by some one to maintain and bring up the infant.

Gunga Dossee.
Radhamunnee.
Khema Dosse.

Burdwan, 132:—No particular remarks being subjoined by the magistrate, it is concluded that none of the numerous suttees reported from this district, were contrary to the prescribed rules. In the three cases noticed in the margin, of widows "prevented from burning," by the persuasion of the police officer, their performing the act, unless engagements to take charge of the children had been executed, would have been contrary to the established restrictions.

Nos 8 and 9.

Cuttack, 11:—In this district, two widows seem to have burnt under the limited age; viz. Sitah and Odoyah, both aged 15. The magistrate remarks, as follows, on the latter case: "The darogah was reprimanded for allowing this suttee to take place, and strictly enjoined to prevent any similar instance in future.

"Having reason to believe that the rules in force on the subject are not sufficiently known in the district, I have recently directed their republication, accompanied by translation in the Ooreeah language."

In the former case (of Sitah), the magistrate should have explained in his report how it happened that she was allowed to burn herself, and should now be called on for that purpose.

Hooghly, 141 :—The suttees in this district are very numerous. No irregularity being noticed by the magistrate, it is concluded they were all according to the rules.

Jessore, 23 :—The court observe, that in the case of Dhunmony (N° 15.) though the suttee was regular, the magistrate took criminal cognizance of the friends of the widow having allowed the act, without giving previous notice to the police. As the court are not aware of any existing order requiring them to give such information, a proceeding of this nature, for not giving that information, is not within the magistrate's competence.

Jungle Mehals, 61 :—No particular remark appears requisite; except that one suttee, N° 1, of those reported, belongs to the preceding year 1817, it having taken place in December of that year.

Midnapore, 22 :—No particular remark.

Nuddea, 80 :—One case will be observed in this report, in which three widows * of one man (a brahmin) burnt themselves. Two of them had children under the age of three years, for the care of which the prescribed engagements were previously entered into by relations.

* N^os 32, 33, 34.

Suburbs of Calcutta, 43 :—In the case of Komul Mony (N° 7.) the magistrate should have specified the age of the daughter left by the widow; and in the case of Gopee Dasee (N° 19.) it should have been specified whether any engagement was executed to take charge of the daughter, one year old; and if not, why the suttee was not prevented. The same remark applies to the case of Bhuboosoondery (N° 37.) The magistrate should now supply, as far as practicable, the omission in the report.

24 Pergunnahs, 31 :—No particular remark.

It is observed, that the number of suttees in the past year, in the above districts, forming the Calcutta division (viz. 544), amounts to more than five-eighths of the whole number reported to have taken place in the provinces under this Presidency; that those in the districts of Burdwan and Hooghly alone, viz. 132 + 141 = 273, amount to nearly a third of the whole number; and that those in the single district of Hooghly (141), exceed the number (137), in the whole Benares division, including the city.

Dacca Division.

Backergunge, 1.
Chittagong - 3.
Dacca City, 25.
} No particular remark requisite.

Dacca Jelalpore, 5 :—In the case of Uloca (N° 3.) the magistrate should have stated in his report the age of the daughter left by the widow. In the case of Upurna (N° 4.) the magistrate should report, whether an engagement to take charge of the child was entered into in the manner prescribed by the court's circular order of the 4th January 1815.

Page 87, printed circular orders.

Momensingh, 1.
Sylhet - - 1.
} No particular remark requisite.

Tipperah, 22 :—The court observe, that four instances occurred in this zillah, as noticed in the margin, of widows buried alive with their deceased husbands, according to a practice prevalent among the jogee tribe. This practice was alluded to in the 13th section of the draught of a regulation submitted by the court to government on the 25th June 1817; and was there proposed to be prohibited, on the ground of its not having any direct sanction in the Hindoo Shasters. Copies of the bewastas on which this opinion was founded, are annexed to these resolutions, for facility of reference. It is observable, that there is some analogy between these cases and the common instances of self-devotion of widows by burning; and that though there is no express sanction, the law opinions, as against the practice, were not very decided.

N° 4. Joyonee.
N° 6. Orlooma.
N° 18. Radah.
N° 22. Scotisnah.

See bewasta (B.) August 15th 1816.
See bewasta (C.) also (D).

Moorshedabad Division.

Beerbhoom, 4:—In the case of Soda Manee, (N° 2.) it is observed, that the relations of the widow were sent into the magistrate, for not giving notice to the police of the intended suttee, which was not authorized under the existing rules.

This report mentions two instances of widows having intended to devote themselves as suttees, and being persuaded from it by their friends.

Bhaugulpore.
Monghier.
Dinagepore.
} It is observed that in these districts no suttees are reported to have taken place.

Malda:—No particular remark requisite.

City of Moorshedabad, 6:—It is observed, that the magistrate's report in the case of Kumlah, (N° 6.) is defective, in not specifying the age of the children left by the widow, and whether the person who took charge of them entered into the prescribed engagement.

Purnea - 1
Rajeshahye, 2.
} No particular remark.

Rungpore, 16:—In the case of the widow of Hurreehur Surma, (N° 1.) the magistrate's report should have stated the age of the children, and whether the prescribed engagement was executed.

Patna Division.

Behar - 2.
Patna City, 3.
} No particular remark required.

Ramghur, 4:—In the case of the widow, (N° 3.) name unknown, it should have been specified whether the suttee took place on the widow's hearing of her husband's death, or how soon afterwards, in pursuance of the court's circular order of the 25th June 1817.

Sarun, 23:—In the case of Dooknee, (N° 1.) it should have been specified in the magistrate's report, whether the prescribed engagement was entered into for the care of the son, one year old.

In the cases of Berencha (N° 7.) and Ajnussia (N° 10.) in the former of which three days, and in the latter four days, from the husband's death elapsed, before the suttee took place, it should have been specified in the report, (with reference to the circular order of the 25th June 1817), what were the reasons of the delay, to enable the court to judge how far the suttees were regular, according to the rules promulgated.

In the cases of Belassi, Chundun, Lounga, (N°s 13, 14, 15.) the court regret the ages of the widows were not ascertained.

In the case of Chumpa Koonwur, (N° 17.) a brahmin widow, who burnt herself without the body of her husband, the sacrifice was irregular, yet the magistrate has made no remark on the circumstance.

In the case of Nunbassi, (N° 18.) it should have been stated whether the prescribed engagement was executed by the person who took charge of the child left by the widow.

The magistrate will supply the necessary information, in the cases above noticed, as far as may be now practicable; and will be more careful in framing his future reports.

Shahabad, 25:—In the cases of Deokulee (2.) Unoopee (4.) Petumba (6.) Kublasee (8.) Pultee (15.) Subhooda (19.) Keenooa (20.) Rama (22.) Juseea (23.) which cases are 10 in number, the court regret to observe that the relations of the widows were sentenced to imprisonment by the acting magistrate (Mr. W. C. Smith), some for two and others for three months, for not giving previous intimation to the police of the intended suttees; in other words, for omitting to do that which no existing law or rule required them to do.

The court of circuit of the division, in transmitting the report of zillah Shahabad, make some allusion to the circumstance above noticed; but it would have been more satisfactory to the nizamut adawlut, if that court had taken an opportunity of revising the proceedings in these cases, and rescinding the orders of the acting magistrate, founded, according to the report, merely on the circumstances of previous notice not having been given to the police.

The relations also appear to have been sentenced to imprisonment by the acting magistrate, in the cases of Bhekea, (N° 16.) and Munee, (N° 18.) on the same ground of intimation of the intended suttees, not having been given to the police. From the ages of these widows, however, one having been only 13, and the other only 12 years of age, the sacrifice was in each case irregular; but the court are not prepared to say, without knowing the circumstances more distinctly, how far the relations concerned were fit objects of punishment. The cases might have differed materially from that in which the relations should criminally persevere in assisting at a suttee, after having had due notice, and being warned by the police, that it is contrary to the existing rules.

The court regret that the periods of imprisonment, in all the above cases, being expired, it is too late for them to afford any remedy; that they direct, that the late acting magistrate will render them an account of the grounds of his orders in these instances; and in the meantime, the court desire that the proceedings in each case be transmitted for their inspection.

The court cannot avoid remarking that, as out of 25 cases of suttee which occurred in the district of Shahabad in the year 1818, previous notice of not one appears, according to the report, to have reached the police officers, (or to have been acknowledged by them); this circumstance argues either a want of ordinary vigilance or a wilful neglect of duty on the part of those police officers.

Bulkuseea, N° 10

The court must further notice the case referred to in the margin, in which the proprietor of the village or local landholder was fined on the same ground as that on which imprisonment was adjudged to the relations of the widows in the cases above adverted to. Where fines have been imposed, however, the court are happy that it is still in their power to direct a refund. The court desire to see the proceedings in the case in question.

Bareilly Division.

Cawnpore, 5:—The court observe that, in the instance of Sobunsia, (N° 1.) a widow of the brahmin cast, who burnt without the body of her husband, the sacrifice was within the prohibited cases, and the report should have explained the circumstances more fully.

Moradabad, 1:—The court observe that in the case of Ruttunnoo, the only case which occurred in this district, the acting magistrate, Mr. Chalmer, summoned the nearest male relation to answer for not having given previous notice to the police. The court desire to know what orders the joint magistrate passed on the occasion.

Benares Division.

Allahabad, 3:—In the case of Chesongee, (N° 1.) the magistrate should have reported whether the prescribed engagement was entered into to take charge of the widow's child, under three years of age.

Bundlecund, 11:—In the case of Maunkomar, (N° 1.) the court have observed the steps taken with regard to the police officer, for want of sufficient exertion towards preventing an illegal suttee.

In the cases of Tejea, (N° 5.) Rajea, (N° 7.) Rannee, (N° 8.) and Syke, (N° 10.) the Court regret to observe that the acting magistrate adopted the same mode of proceeding as the acting magistrate of Shahabad. In these cases the court desire to have the acting magistrate's proceedings, with an explanation by him, under what authority he took criminal cognizance of the conduct of the local zemindars and others in these cases, because previous notice of the intended suttees was not given to the thannahdar, or because the sacrifice took place before the thannahdar's arrival; particularly in the fourth case, in which the local zemindars appear to have been imprisoned for two months. The court regret this last case did not come under revision by the court of circuit.

Calpee, 4.—(Joint Magistracy.)—The same order is applicable to the case of Jassee, (N° 2.) and the same explanation is desired.

In the case of Rooknee, (N° 3.) the age of the children, and whether the prescribed engagements were entered into, or required, should have been specified.

Musst Suhajah, brahmin.
Musst Cutwaroo, cast rundganee.
Musst Rughoobundshee, cast sonarin.

City of Benares, 15:—It appears that three suttees were prevented in this city; two by authority, as illegal, and one by persuasion; and that one widow ran from the pile, after ascending it, and is still living.

Goruckpore, 50:—In the cases of Lungee, (N° 46.) and Rutnee, (49.) both aged 12, and Rugbunsee, (50.) aged 15, these having been irregular suttees, the report should have specified under what circumstances they took place. The magistrate will supply the omission.

Juanpore, 4:—The court observe that the case of Sorya, (N° 4.) was an instance of irregular suttee, the husband not being dead.

Ghazeepore, 43:—The case of Jeera, (N° 2.) appears to have been an irregular suttee, the widow having been only 12. The court desire to know what proceedings was adopted towards the relations, the local zemindar, or watchmen, who appear to have been summoned.

In the case of Soogundee, (N° 5.) the report should have specified, whether she burnt herself immediately on learning her husband's death.

In the case of Sobarun Roomour, (N° 6.) it should have been stated what was the age of the boy left by the widow; and with respect to taking an agreement from the relations to support him, it is doubtful whether this could properly have been done, under an order from the criminal court, issued subsequently to the suttee, though it might have been made the condition (if the boy were under three) of the suttee being allowed to take place.

The same remark is applicable to the case of Pearea, (N° 8.)

The case of Dhunea, (N° 12.) appears to have been erroneously stated, as a suttee. It was a case in which the act, as being illegal under the circumstances, was prevented by the police.

In the case of Hussea, (N° 13.) more explanations would have been proper. The court desire to know, whether the widow was absent from her husband when he died, or what were the circumstances. The court also desire to know what steps were taken respecting the local zemindars.

The instance of Doolmee, (N° 17.) 12 years of age, was within the prohibited cases of suttee. The court desire to be informed of the orders passed relative to the police officer.

In the case of Gunnasea, (23.) the suttee having taken place four days after the husband's death, the circumstances should have been more fully specified.

The case of Thullasea (29.) was an irregular suttee, the widow having been only 12. The court regret, however, that the local zemindars should have been apprehended for not giving information; and desire to know what order was passed respecting them.

In the cases of Ulpa and Phoolguseea, (N^os 34, 35.) it should have been specified whether the widows were absent from their husbands at the time of the act of suttee, or what were the circumstances.

In the case of Perewa, (N° 44.) she being of the brahmin cast, and having burnt without the body of her husband, the act was unauthorized. The magistrate will report his orders, in the case of the jemadar of the thannah, for not preventing the act. The court trust that, under the circumstances, no unnecessary severity has been used towards him.

The case of Jurea, (N° 45.) is an instance of a suttee prevented by the police, as within the prohibited cases.

The court observe that the joint magistrate has not been so careful as he ought to have been in preparing his report; and that the points are numerous in which further explanation is required from him. Ordered, That the several magistrates be called on, through the courts of circuit, to furnish further explanation where their reports have been found deficient.

The view which the court have taken of the suttee reports for the past year, does not suggest the expediency of further measures of interference, with regard to the ceremony of suttee, being now promulgated; except, in so far as the operation of the existing rules may require occasional explanation or control from the court. That those rules should be done away, the court are not prepared to recommend. Whatever may have been their effect, the policy of rescinding them, under present circumstances, appears a very different question from that of their original publication. Ordered, That a copy of the foregoing remarks, with copies of the detailed and abstract statements, prepared from the reports of the magistrates, and copies of such letters*, as contain any general remarks or information, be transmitted, with a letter from the register to the chief secretary to government.

* Letters from Calcutta court.
Letters from Patna court.

Ordered further, That a copy of a letter from the magistrate of Furruckabad, dated the 15th ultimo, with an abstract translation of the proceedings which accompanied it, and a copy of the orders of the nizamut adawlut thereon, be at the same time submitted for the information of government, as exhibiting a case of irregular suttee, in which the relations of the widow assisted, notwithstanding being warned by the police that the sacrifice was within the prohibited cases, but in which, under all the circumstances, and in consideration of the degree of influence from superstition and almost absence of free agency under which the parties who assisted appear to have acted, the nizamut adawlut have not considered it fit that further criminal cognizance of their conduct should be taken.

(signed) *W. Dorin*, register.

N° 3.—(A.)—Acting Superintendent of Police in the Lower Provinces to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

1. Sir,—Although the subject of the present address does not properly belong to my department, and although the subject has been taken into consideration, and instructions regarding suttees have been issued to the magistrates by the nizamut adawlut, under the authority of government, still I trust that I shall be pardoned for intruding my opinion and observations on a matter so important to the interests of humanity.

2. I shall now proceed to consider the nature of the sacrifice, the expediency of abolishing the practice altogether, and the probable consequence of such proceedings.

3. I know it is generally supposed that a suttee takes place with the free will and consent of the widow, indeed that she frequently persists in her intention to burn, in spite of the arguments and entreaties of her relations. But I submit that there are many reasons for thinking that such an event, as a voluntary suttee, very rarely occurs; that is, few widows would ever think of sacrificing themselves, unless overpowered by force or persuasion; very little of either is sufficient to overcome the physical or mental powers of the majority of Hindoo females; and a widow who would turn with natural and instinctive horror from the first hint of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent; because distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry brahmins and interested relations, either by argument or force. Accustomed to look on the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she was able to make herself heard, deny the certainty of the various advantages which must attend the sacrifice: that by becoming suttee, she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother and husband; while, on the other hand, that disgrace in this life, and continued transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion, a few hours quickly pass; and the widow is burnt before she has had time even to think on the subject. Should utter indifference for her husband and superior sense enable her to preserve her judgment, and to resist the arguments of those about her, it will avail her little,—the people will not, on any account, be disappointed of their show; and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile.

4. Under these circumstances, nine out of ten widows are burnt to death. And having described the manner in which these sacrifices are generally performed, I shall now proceed to show that they are more frequently offered to secure the temporal good of the survivors, than to ensure the spiritual welfare of the sufferer or her husband.

5. I have already stated that the widow is scarcely ever a free agent at the performance of a suttee, and therefore her opinion on the subject can be of no weight, and whether she appear glad or sorry, stupid, composed or distracted, is no manner of proof of her real feelings; her relations, her attendants, and the surrounding crowd, men, women and children, will be seen to wear one face of joy and delight; none of the holy exultation which formerly accompanied the departure of a martyr, but all the savage merriment which, in our days, attends a boxing-match or a bull-bait. Nor can this be otherwise amongst those present: her relations are directly interested in her death; if she had a son, he may perhaps wish to be relieved from the expense of maintaining a mother, and the trouble of listening to her unreasonable advice; if she has none, her husband's male relations will take care that she stand not in their way, by claiming his estate for life, which is her legal right. The brahmins are paid for their services, and are of course interested. The crowd assemble to see a show which, in their estimation, affords more amusement than any other public exhibition with which they are acquainted; and the sacrifice is

completed, because the family is anxious to get rid of an incumbrance, and the brahmins desirous of a feast and a present.

6. Very properly anxious to avoid all interference with the religious prejudices and customs of the Hindoos, the government has not thought it advisable to prohibit the practice of suttee. But I submit, that it has little or no connection with their religion. If the relations chance to bestow a thought on the consequences of the sacrifice, it will be directed to the benefit which may thereby accrue to themselves, in this world or the next. The future happiness of the sufferer and her deceased husband, is much too disinterested a consideration to deserve one thought. The practice is strongly recommended by the Shasters, but nothing more; and Munoo (together with other authorities of great respectability), prescribes the duties of a widow, without hinting that burning herself is one of the most important. The recommendation even is addressed to the widow; and her relations are no where told that they are to induce her to become a suttee, either by force or persuasion. Now, it is well known that the education of Hindoo females, of all ranks, precludes the possibility of their having, of themselves, any acquaintance whatever with the contents of the Shasters; and consequently, on all subjects connected with them, they must be compelled to trust implicitly to the guidance of others. These, as I have already said, are all, in one way or another, directly interested; and must be gainers by the widow's death. It is not very probable that they will state suttees to be nothing but a praise-worthy act, left to the discretion of the widow. They will of course represent it as an absolute duty; the neglect of which must be punished by disgrace, both in this world and the next.

7. From a consideration of all these circumstances, I submit that, in permitting or indeed authorizing suttees, we are by no means showing a proper forbearance towards the religious customs or long established prejudices of the Hindoos; but that we are virtually sanctioning the sacrifice of widows, by their relations; an act no where enjoined by any of the Shasters; on the contrary, a crime which their own laws would punish with death; and only tolerated by our government because we overlook the impudent imposition which has transformed a recommendation to the widow to accompany her husband, into an order which the relations must carry into effect, if she should evince symptoms of disobedience.

The nizamut adawlut in a letter to government, dated 5th June 1805, makes use of the following terms, "is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to."

8. I admit, that supposing the practice to be expressly prohibited, one voluntary and legal suttee, perhaps, out of a hundred murders, will be prevented; and the widow, in consequence, feel miserable for the rest of her life. But I call a voluntary and legal suttee, one, in which the widow is fully aware that she is going to perform, not a prescribed, but a recommended duty; and I imagine that a case of this nature scarcely ever occurs.

9. The practice of suttee may be almost called local; for it will be seen from the enclosed statement, that during the years 1815, 1816, and 1817, 864 suttees were performed in the five zillahs of Burdwan, Hooghley, the Jungle Mehauls, Nuddea, and the Suburbs of Calcutta; and that in the same period, only 663 took place throughout the remainder of our extensive empire, including the holy city of Benares, in which only 41 sacrifices of that nature were performed, although its population is almost exclusively Hindoo, and it is a place where every meritorious act is of double value. I cannot attempt to account for the great prevalence of suttees in some districts, and the rarity of it in others; but it is a proof that it is a custom seldom thought of in the greater portion of our dominions.

10. We have frequent instances of illegal suttees being prevented by the police officers, some even in the holy city of Benares; and we do not find that this interference has ever excited any feeling of dissatisfaction. Now those who superintended these unlawful sacrifices, must either have known that they were so, or have been ignorant of the rules of the Shasters: if the first, it is a proof that suttee is not performed according to law, and because recommended in those books as a meritorious act, but for the sole purpose of getting rid of the widow. In the second case, if they erroneously thought they were acting according to prescribed form, and nevertheless quietly submitted to the police authorities, we may fairly conclude that they would be equally obedient on other occasions, when acting in strict conformity to the rules of the Shasters.

11. But I meet with frequent instances of the interference of government in matters intimately connected with the prejudices of the Hindoos. The repeal of the law prohibiting the capital punishment of brahmins at Benares. The laws against infanticide; the rules prohibiting dhurna; and the sweeping clause, section III.

Regulation VIII. 1799, in which even suttee may be included. And although I am aware that the exposure of infants at Saugor and at other places, and the murder of their female offspring by the rajkoomars, are neither of them duties either directly enjoined or authorized by the Shasters; yet I submit, that the exposure of infants is, in consequence of vows made by the mother, for the purpose of obtaining some favour from the gods; and that the fulfilment of such is meritorious in the highest degree. The practice of the rajkoomars is, I have reason to think, but little checked by the enactment above alluded to. It is a custom founded on immemorial usage; and, as such, does not require the aid of either religion or law to give it support. The practice of the widows of jogees is not sanctioned by the Shaster; yet they will undoubtedly continue to prefer burying to burning, because it is the custom of their cast; and we may as well attempt to direct the mode of disposing of the husband's corpse, as prescribe rules for the conduct of the widow. I have noticed these cases, not to prove that legal prohibition will have no success in opposing customs, but as instances of our interfering with the prejudices of the Hindoos, without exciting any symptoms of dissatisfaction. It may be said that the people are aware that these practices are not authorized by the Shasters, and therefore submit quietly; but it is well known that not one man in a thousand knows anything of the contents of the Shasters; or if they are aware of these rules, why persist in illegal acts, if custom was not, in their eyes, paramount to law?

12. I have submitted the above remarks for the consideration of his Lordship in Council, not with the hope that I can have afforded any new information on a subject so frequently discussed by the higher authorities, but only to offer the grounds of my opinion, that the barbarous custom of suttee may be prohibited, without exciting any serious or general dissatisfaction among our Hindoo subjects.

13. It is with great diffidence that I venture to offer an opinion on the orders issued to the magistrate for the guidance of the police officers, in interfering with suttees. It appears to me that if the practice is allowed to exist at all, the less notice we take of it the better, because the apparent object of the interference of the police is to compel the people to observe the rules of their own Shasters (which, of themselves, they will not obey), by ascertaining particular circumstances of the condition of the widow. The first of these is her age, which will always admit of dispute; the natives seldom being within five or six years of the truth. The second her pregnancy, equally difficult to ascertain, and, as well as the third, calculated to excite extreme disgust. The fourth and fifth are easily evaded, because relations, neighbours, all are interested in the performance of the suttee, and in deceiving the darogah. But all these inquiries open another door for the extortion of the police officers; and it is the opinion of the magistrate of a district in which suttee is particularly frequent (and I entirely concur with him) that few are now reported in which the darogah has not been paid, either for speedy attendance to prevent the additional horror of the state of the corpse, or for permitting an illegal sacrifice. If (as I cannot for a moment suppose) the object of the interference was gradually to deter the people from the practice of suttee, by subjecting the widow and her family to disgrace or extortion, it does not appear to answer the proposed end; for with the same means of obtaining information, the number of widows burnt in 1817, far exceeds that in the preceding years.

How should we act if human sacrifices to the goddess Kalee were frequent? They are declared by the Kalika Poorana to be highly meritorious

14. The following were the sentiments of the nizamut adawlut, in the year 1805:—

"Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would in all probability excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature, would be highly inexpedient. It appears however to the court, that hopes may be reasonably entertained, that this very desirable object may be gradually effected, and at no distant period of time." These hopes, I am sorry to say, have not been realized; nor do we appear nearer to the abolition of suttee, than we were at the above period. It is true, that the interference of the police may, in some cases, have induced compliance with the rules of the Shaster; but the official attendance of the darogah stamps every regular suttee with the sanction of government; and I must humbly submit, that authorizing a practice is not the way to effect its gradual abolition.

Office of Sup^{ts}, Lower Provinces,
Calcutta, 18th Nov. 1818.

I have, &c.
(signed) *W. Ewer*, act^{g} sup^{t} of police,
Lower Provinces.

STATEMENT of the Number of Hindoo Widows burnt and buried alive, during 1815, 1816 and 1817.

	1815:	1816:	1817:
Burdwan	50	67	98
Chinsurah and Chandernagore	—	—	—
Cuttack and Balasore	9	9	14
Hooghley	72	51	112
Jessore	7	13	21
Jungle Mehals	34	39	43
Midnapore	4	11	7
Nuddea	50	56	88
Suburbs of Calcutta	25	40	39
24 Pergunnahs	2	3	20
Backergunge	1	5	9
Chittagong	5	5	6
City Dacca	4	6	18
Dacca Jelalpore	1	1	5
Mymunsing	- -	- -	1
Sylhet	—	—	—
Tipperah	20 (*a*)	7 (*b*)	13 (*c*)
Beerbhoom	1	3	9
Bhaugulpore	3	- -	2
Bhaugulpore, Joint at Monghyr	- -	- -	1
Dinagepore	1	4	6
Joint Magistrate at Maldah	- -	1	1
City Moorshedabad	3	7	7
Purneah	2	2	4
Rungpore	1	5	11
Ditto Joint	—	—	—
Raujeshye	- -	- -	1
Behar	—	—	—
City Patna	2	3	5
Ramghur	2	- -	2
Sarun	12	16	25
Shahabad	4	9	14
Tirhoot	- -	1	3
Allahabad	3	2	5
Ditto, Joint at Futtehpore	- -	- -	1
City Benares	13	12	16
Bundlecund	7	6	5
Ditto, Joint at Calpee	- -	- -	9
Goruckpore	14	23	24
Ditto, Joint at Uzumghur	- -	- -	9
Jaunpore	1	3	2
Ditto, Joint at Ghazeepore	8	15	27
Mirzapore	2	4	5
Agrah	- -	1	2
Allygurgh	- -	- -	2
Bareilly	2	1	1
Cawnpore	5	4	3
Etawah	4	not received	3
Furruckabad	1	- -	1
Moradabad	3	—	—
Seharunpore, Southern Division	- -	- -	1
Sebarunpore, Northern Division	- -	7	6
	378	442	707

(*a*) Including 6 buried alive.

(*b*) including 1 buried alive.

(*c*) Including 8 buried alive.

		1818:
Hooghley	9 months	114
Burdwan	10½ ditto	104
Jessore	10 ditto	19
Jungle Mehals	10 ditto	54
Suburbs of Calcutta	10 ditto	39
City of Dacca	10 ditto	21

(signed) *W. Ewer*, act^g sup^t of police,
Lower Provinces.

N° 31.—(B.)—Acting Superintendent of Police in the Lower Provinces, to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—Actuated by a desire to obtain the best information on the subject of suttee, and to assist my opinion by that of the local authorities, I addressed a circular letter to the magistrates, of which, and of the several replies now received, I now submit copies for the information of the most noble the Governor General in Council.

2. I regard Mr. Molony's opinion as particularly valuable, that gentleman **Burdwan.** having, as he states, paid great attention to the subject of my letter, and founded his arguments not on theoretical speculation, but on actual observation of the conduct of the widow and the attendants at the time of the sacrifice; and I am much gratified in finding that the arguments in favour of the abolition of suttee, submitted in my letter dated the 18th ultimo, have met with so able a supporter as the acting magistrate of Burdwan.

3. Mr. Oakeley's letter is to me equally satisfactory; and his view of the nature **Hooghley.** of the act of suttee exactly coincides with the opinion I have already had the honour to submit. The origin of the custom will most probably be found in the voluntary sacrifice of a widow inconsolable for the loss of her husband, and who resolves to accompany him on the pile, not with any idea that such an act could be acceptable to the gods, or of any benefit to herself in a future existence, but solely because her affection for the deceased made her regard life as a burden no longer to be borne. The example of this heroine, if it had remained the only incentive to suttee, would have been rarely followed; but it of course excited admiration as a novelty, and in a short time the brahmins began to perceive, that if properly managed, suttee might be made a very productive source of emolument; and the most esteemed authors of the age were induced to recommend it as a most meritorious act, productive of good effects to the souls of the widow and her husband, and to those of the surviving members of their families; they also prescribed forms and ceremonies in which the attendance of brahmins was of course indispensable. Interest now began to whisper to the husband's relations, that the widow had a right to exclude them from his property during her life, but that she might be persuaded to accompany him; it was also suspected, that as the ties of affection and grief might not always be sufficiently strong to bind her to the corpse, bamboos and ropes might be used to assist her resolution. Munoo, and the most ancient and respectable writers, do not notice suttee; it was therefore, in their time, either unknown or not approved of. If the former, how comes it to be recommended in the more modern shasters, if the origin of the custom was not of the nature which I have supposed? For no modern law-giver would have ventured to praise an act not mentioned by his predecessors, if an example had not occurred, and been received with universal praise, though a novelty and an innovation. If known, but not mentioned, because not approved by Munoo, the authority of the modern shaster is not sufficient to give any merit to the sacrifice. In the first case, we do not find that the practice originates in the law, but that the law is the consequence of the practice; and that sacred authority is subsequently produced to enforce the merit of an act originating on the mortal feelings of affection, grief, despair, or some other passion of the mind, equally incapable of affording a hope that it could be acceptable in the eyes of the deity. Such can never become religious; but if, notwithstanding its low origin, the recommendation of the Shaster is supposed to make it so, the almost involuntary act of living becomes a still more sacred and religious duty, being enjoined by more ancient and more respectable authority; a position obviously absurd. After all, I allow it may be said that the practice of suttee may not be enjoined by the religious code of the Hindoos, but that they think it is, and therefore we are not to abolish it; but if we compel them to follow the laws of the Shaster in one instance, we may in another.

4. Mr. Oakeley's opinion on the cause of the prevalence of suttee in the vicinity of Calcutta, appears to me to merit attention; for however mortifying the reflection may be, my own observation compels me to admit, that in proportion as we approach the Presidency, the character of the natives become deteriorated, and the frequency of suttee increases. With regard to the influence of the worship of Kalee, I beg leave to quote the translation of a conference concerning suttee, which appeared in the Government Gazette of the 24th December last:—" But, by witnessing from your youth the voluntary burning of women amongst your elder relations, your neighbours, and inhabitants of the surrounding villages, and by observing the indifference manifested at the time, when the women are writhing under the torture of the flames, habits of insensibility are produced; for the same reason, when men or women are

suffering the pains of death, you feel for them no sense of compassion. Like the worshippers of the female deities, who, witnessing from their infancy the slaughter of kids and buffaloes, feel no compassion for them in the time of their suffering death, while followers of Vishnoo are touched with strong feelings of pity.

Beerbhoom. 5. Suttee appears to be little known in this zillah; and had not Mr. Morrieson appeared to have paid considerable attention to the subject, it would have required no observations.

Para. 4th. 6. The acting magistrate states three leading causes for the practice having subsided. He has not yet given any foundation for his belief in the first; nor does he say what new faith is by degrees supplanting the Hindoo. In the meantime, it appears to me that the degeneracy of any religion, unless caused by the ascendancy of a better, must make a people morally worse. The second will, if it operates at all, most probably have some effect; but, if the third has any, it must be equally felt all over the country, which is not the case. Indeed, I cannot perceive how the existing laws, affording protection to the heirs of the deceased husband, can in any manner deter a widow from becoming suttee.

Para. 5th. Mr. Morrieson deserves great credit for inducing the people of the district under his charge, to understand that the government, by authorizing the practice of legal suttee, wished to effect its abolition; but I cannot agree with him, that "enforcing the established and prescribed rules laid down in the Shasters, can have tended to shake the weakened superstition of the already half-doubtful Hindoo;" because those laws are the main support of the superstition which is to be shaken by enforcing them. Mr. Morrieson entertains a very correct idea of the feelings of the crowd at a suttee, when he states that they look on the sacrifice as an alluring idea, and an Para. 8th. "applauded spectacle." I cannot perceive that we can found the decline of the practice of suttee in Beerbhoom, "on a religious and moral basis," if, as observed by the acting magistrate, in the 6th paragraph, "religion is in a most impure and degenerate state." Nor can I see how the second cause of decrease (para. 4.) can have any effect; if, as stated in the 6th, the two incitements of precept and example Para. 9th. are almost wanting. The wives of the pundit, mentioned in this paragraph, appear to have been prohibited becoming suttee; and Mr. Morrieson does not state that this interference provoked any signs of disapprobation. And it is with great pleasure that I quote his opinion (para. 10.) that the people only want the excuse of a law to induce them "to evade the suttee bhud of their little read and less understood Shaster."

Sylhet, Chittagong, City of Patna, Backergunge, and City of Dacca. 7. The magistrates of these districts do not appear to have turned much of their attention to the subject of suttee; and their letters demand no particular observation.

Jessore. 8. Mr. Chapman entirely agrees with Mr. Oakeley, that the interference of government has been a cause of the increased prevalence of suttee; and I do not perceive that the remaining letters require any particular observations.

Office of Sup^t, Lower Provinces, I have, &c.
Calcutta, 11th Jan. 1819. (signed) *W. Ewer*, act^g sup^t police, Lower Provinces.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces,
Fort William.

1. Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th current, proposing six questions relative to the rite of suttee.

2. As the practice of suttee is almost unknown in this district, and as I never resided in any part of the country where it prevailed, I am of course not qualified to give satisfactory answers to your queries. I should not however deem it improbable, that the interference of the police officers, under the orders of government, may have tended to increase the practice, by acting as a stimulus, in the same manner that the interference of European governments with the religious tenets of any sect, has always tended to increase the zeal and confirm the prejudices of the sectaries.

3. With regard to a law for abolishing the practice of suttee, alluded to in the 8th query, I am of opinion that it would be impolitic and dangerous, and contrary to the avowed principles of the British government,—to allow the most complete toleration in religious matters, to all classes of its subjects.

Zillah Sylhet, I have the honour to be, &c.
17th December 1818. (signed) *J. Ewing*, magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces,
Fort William.

Sir,—I have the honour to acknowledge the receipt of your letter, under date the 7th instant, and to transmit the following replies to the interrogatories therein contained.

Interrogatory 1.—1st. Suttees have increased within this jurisdiction during the last three years; the records of this office exhibiting the number of three in the year 1816, five in 1817, and three in the present year.

Interrogatory 2.—2ndly. The increase is doubtless attributable to the mortality occasioned by the epidemic, which prevailed in this, in common with other parts of Hindostan, during a portion of the period adverted to.

Interrogatory 3.—3rdly. I am not aware that the authorized interposition of the police, has in any way tended either to diminish or increase the sacrifice of lives.

4thly. The concluding question is not easy to answer. The enactment of a law for the abolition of suttees, I should think would be unadvisable, inasmuch as it would be interfering with the religious customs of the natives which the legislature hitherto regarded as inviolate.

Magistrate's Office, City of Patna, 21st December 1818. I have the honour to be, &c.
(signed) *W. H. Tippet*, magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces, Calcutta.

Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, and to transmit the following replies to the interrogatories contained therein.

1. The practice of suttee has not increased in this district during the last three years, as will have appeared by the statement enclosed in my letter of the 21st ultimo. On the contrary, it appears to have decreased; though, as it is by no means frequent, perhaps the decrease in the present year up to the present period may be attributed to accident, and not to any particular prevalence to relinquish the custom.

2. This question is answered by the reply to the preceding one.

3. The interference of the police officers has been of no effect, as far as I can observe.

4. No increase having taken place, the interference of police officers cannot be said to have legalized the practice; though I doubt not, that if the natives found it convenient, they would pervert the orders of government into a pretence for doing so.

5. This question is already answered.

6. It is proper, in reply to this question, to observe generally, that the greater portion of the inhabitants of this district are of the mussulman persuasion, and that the Hindoo part of the population is not, as far as I can judge, much bigoted nor fastidious with respect to the observance of the ceremonies and customs of its religion; neither are the Hindoos of high cast, in general. For these reasons, I do not think that much if any difficulty would be experienced, in abolishing the custom suttee, if a law for that purpose were to be established. The landed property is held by the proprietors in such small portions generally, that the middling classes of the population are much more independent of the influence of the superior classes than in other districts, and as the people are continually at variance with each other, they are not likely to be united in offering resistance to any measure such as the one proposed. I am, &c.

Zillah Chittagong, 15th Dec. 1818. (signed) *W. P. Pechell*, magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces.

1. Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, and to furnish my opinion on the questions therein required.

2. The practice of suttee has very much decreased in this district, since the orders of government, of the 4th October 1814, were issued by the magistrate to the police darogahs, and by them published in their respective jurisdictions. In 1816, five suttees were ascertained and reported by the police. In 1817, nine; and in the present year, only one has been brought to the magistrate's knowledge of having taken place. During the whole of the three years the Hindoo women who burnt themselves on the funerals of their husbands were of mature age, none under 20 years, but mostly from 50 to 70 years old. It is therefore supposed, that the

persuasive means generally possessed by brahmins, in bringing their abstruse doctrines of religion in aid to their bigotry, to influence the weak minds of the innocent victims to a ready compliance of becoming a suttee, have not been practised.

3. The Hindoo inhabitants of this district, of every description, generally pique themselves on being (koolins), heads of their different sects. Accordingly, suttees were very frequent; but from the few which have occurred, it appears that the salutary measures adopted by government, and promulgated by the magistrates, have tended to diminish their prevalence.

4. I have hardly sufficient experience to calculate upon the effect of a law abolishing suttees; but should think the natives would deem it an encroachment, and unjust interference with religious privileges, and would either petition government, or privately effect the accomplishment of suttees. The measures adopted have tended apparently to check any undue influence, in making converts to their custom; and this seems all that can be done. I have, &c.

Zillah Backergunge, (signed) *J. Harington*,
14 Dec. 1818. acting magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces.

Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th instant, and to reply to the questions contained therein.

Question 1st.—Whether the practice of suttee has increased or decreased in this district?—The following abstract of the reports, submitted annually, will show that the practice has increased, and more particularly during this and the preceding year.

Abstract from 1815 to 1818.

YEARS.	BURNT.	PREVENTED.
In 1815 - - - - - -	60	1. Jumped off the pile and rescued by the police officers.
In 1816 - - - - - -	67	None.
In 1817 - - - - - -	98	1
Up to the 10th Dec. 1818 -	112	5

Question 2d.—If the practice has increased, what has been the cause of the increase?—I think the increase during this and the preceding year must be attributed to the great mortality which has prevailed throughout the country during that period; I form this opinion from having observed in the darogah's reports for these years, that the greater proportion of persons whose wives have become suttees, have died of the cholera morbus. Antecedent to 1817, I do not perceive that the increase has been such as to be considered attributable to any particular cause.

Question 3d.—What has been the effect of the interference of the police officers, under the orders of government, by which regular suttees are allowed?—One effect has I think been produced by the interference of the police officers; and that is, that several women have been prevented from burning, who certainly would have been burnt, had not the police officers been on the spot. In 1815, one woman jumped from the pile after it had been set fire to: she was rescued by the burkundauzes, and sent into Burdwan; but she had suffered so much that she died the following day. In 1817, one woman, after having repaired to the spot for the purpose of burning, was prevailed upon to relinquish her design, and is, I understand, now living with her relations on good terms. During the present year five women have been prevented from burning themselves, in consequence of having children under the prescribed age. I have not the slightest doubt that every one of the women would have been burnt had not the police officers attended.

Question 4th.—Whether the interference of the police has, by legalizing the practice, been accused of the increased number of suttees; or has it acted to the same effect in any other manner?—In my answer to the second question, I have stated the mortality during this and the preceding year to have been the cause of the great increase in these years compared with preceding years. In 1816 there appears to have been only an increase of seven, which is so trifling as to be hardly worthy of notice. I have indeed heard it remarked, that the attendance of police officers has, by adding to the parade of the ceremony, been a cause of the increase; but I have never heard this opinion expressed by the natives, nor have I myself observed anything which affords sufficient ground to warrant such a conclusion.

Question 5th.—If the practice is less frequent than formerly, to what do you attribute the decrease?—The practice having increased in this zillah, no answer is requisite to this question.

Question 6th.—What would be the effect of a law abolishing the practice of suttee?—After having attended at several suttees myself, for the purpose of gaining as much information as possible on the subject, and having paid considerable attention to it ever since I have been in this district, and after having attentively considered the doctrines under which it is sanctioned, the circumstances attending the actual performance of the sacrifice, and the terms upon which those who have been prevented from burning have subsequently lived with their relations and neighbours, I am decidedly of opinion that the abolition of the practice by law would not be attended with any evil consequences: on the contrary, I think the enactment of such a law is dictated by every principle of humanity; nor does it appear to me, that the abolition of the practice is altogether inconsistent with the spirit of toleration which has ever distinguished the British government. I shall even venture to make the doctrine of the Hindoo law, under which the practice is allowed, the groundwork of my argument on this subject. The ideas of the Hindoos regarding this ceremony are evidently the same as in regard to penances; that is, they think that the superior resolution of the woman who can relinquish worldly attachments, and endure the pain of fire, will entitle her and her husband to happiness hereafter. The pundits have also declared the free consent of the woman to be absolutely necessary. Now, admitting this free will to be necessary, and adopting the reasoning of the pundits, that it is the superior resolution of the woman which entitles her and her husband to such happiness, I think it must be admitted that this resolution ought to be formed by the free agency of the mind of the woman who wishes to become a suttee, and every word of insinuation or persuasion on the part of brahmins, which tends to influence her mind one way or the other, must be considered as illegal, and contrary to the Shasters. This exclusive free agency of the mind is plainly implied in the bewastas of the pundits; for they declare, 1st, That no blame attaches to any woman who does not become suttee; 2dly, That a woman who recedes from her declaration of becoming a suttee, before pronouncing the sunkulp, is also held blameless; and, 3dly, That even if, after she has pronounced the sunkulp, she has not courage to ascend the pile, she may recover her purity, undergoing a severe penance. These doctrines of the law, admitting a recovery of character, evidently show that human nature is considered too frail to expect that the generality of women should be enabled to form the high-minded resolution of burning themselves. The next point to be considered is, whether the intention to burn, expressed by so many women, is the genuine offspring of their own reasoning powers, or proceeds from the insinuations and persuasions of the brahmins, who flock around them upon the death of their husbands, and often before their dissolution. It is needless here to remark, the influence which education has upon the reasoning powers of the human mind; the total want of any thing like a system of education among the natives is also well known. I firmly believe, that if 100 Hindoo men were asked to state what it was that constituted the merit of a suttee, 98 would be unable to answer; they would perhaps say that they know it to be a laudable act, but they could not tell why it is considered so. We have known, that whatever little education is given to the males is never extended to the female sex; I have never met an instance of a Hindoo woman, of whatever rank, who could write even her name. If, therefore, we find that the greater proportion of the men are unable to give a reason for the performance of the sacrifice, it is surely fair to infer that the women are not better informed on the subject; and therefore it is fair to suppose that the resolution to become suttees cannot proceed so much from their having reasoned themselves into a conviction of the purity of the act itself, as from a kind of infatuation produced by the absurdities poured into their ears by ignorant brahmins, most of whom, if asked, would be found unable to give a reason for the doctrines which they inculcate. This mode of arguing may be considered theoretical; but at every suttee at which I have been present, I have met with nothing which has tended to controvert it: on the contrary, having seen the performance of the ceremony has convinced me more and more of the truth of what I have advanced; and I am persuaded, in my own mind, that 99 out of 100 women sacrifice themselves more under the influence of this infatuation than from any conviction of their own minds.

These persons, who sacrificed their children at Saugor, also acted under the influence of infatuation; they threw their children to the sharks because they thought it right and religious, but they could give no reason for so doing. The only difference between this sacrifice and that of a suttee is, that the one is recognized, and the other not recognized, by doctrines of which the people are kept in ignorance. But the impulse under which they act is the same in both cases; and if this impulse is considered contrary to the principles of humanity in one instance, why should it not in the other? I should hardly suppose that any pundit would give a bewasta, declaring it legal to persuade a woman either directly or indirectly to become a suttee.

I do not think any evil effects are to be dreaded from the enactment of a law abolishing this sacrifice. A few instances of opposition to the regulation might occur at first, but none of a serious nature, or more than may be expected in every change of custom; and, after the regulation became generally known, the practice would be totally laid aside. I give this opinion, however, as applicable only to this part of the country; it is impossible for me to judge what might be the effect produced at a place like Benares.

Zillah Burdwan, I have, &c.
the 14th December 1818. (signed) *E. Molony*, acting magistrate.

To W. Ewer, esq. Superintendent of Police, Lower Provinces.

1. Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th instant, containing queries relative to the practice of suttee.

2. The frequent occurrence of these horrid sacrifices in zillah Hooghly has for a considerable time attracted my attention, and induced me to take into serious consideration the causes of their increasing prevalence, and the possibility of checking so horrid a custom, without exciting any general feeling of dissatisfaction amongst the Hindoos. The importance of the subject must serve for my apology, should the present address seem of unreasonable length and of irregular form.

3. The statement which I lately furnished at your request, will show that the practice of suttee has of late become much more frequent in Hooghly than formerly; and although the fatal epidemic which visited the district during the two last rains, may be supposed to have caused the increase, yet this conclusion is not supported by facts; for, in the first four months of the present year, when the epidemic did not prevail, there were, respectively, 17, 10, 14 and 17 suttees; and in July, August and September, 10, 16 and 16; we must therefore seek other causes for the increased prevalence of the custom.

4. Previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed, legally or illegally, as it might happen; but the Hindoos were then aware that the government regarded the custom with natural horror, and would do any thing short of direct prohibition to discourage and gradually to abolish it. The case is now altered. The police officers are ordered to interfere, for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters; and, in that event, to allow its completion. This is granting the authority of government for burning widows; and it can scarcely be a matter of astonishment, that the number of sacrifices should be doubled, when the sanction of the ruling power is added to the recommendation of the Shaster.

5. But while I am entirely convinced that the interference of the darogahs has been the principal cause of the late increase in the number of suttees, I can by no means agree that his superintendence generally effects its intended object, that of preventing the suttee if not performed agreeably to the rules of the Shaster; for the magistrate will on this, as well as on most other occasions, receive a report, true or false, as the interest of the darogah may dictate. The necessity for his attendance must, unless he is hastened by a present, frequently occasion considerable delay; and the corpse become putrid before the widow can be burnt with it. Altogether, the instructions to the darogah, besides augmenting the number of sacrifices, and of disgusting the Hindoos by a string of inquiries into the state of the widow, appear to me to have had no effect, excepting that of affording them another means of extortion.

6. I have been informed, on good authority, that suttee is comparatively little known beyond the districts in the vicinity of Calcutta; and I have in vain endea-

voured to trace a satisfactory cause for this difference. It is, I know, supposed by some to be an act enjoined by the religion of the Hindoos. If so, why does it prevail in one place more than in another? and why is that one place in the immediate neighbourhood of the Presidency? The worship of the principal Hindoo deities are tolerably equal, wherever the religion extends. In one quarter one may prevail, and another in another; the forms of worship appropriated to each, and the pilgrimages and penances by which they are to be propitiated, are the same throughout India; and if suttee was really an act enjoined by religion, it would be universally meritorious, and equally observed, wherever that religion is followed; but as it is not, we must look for its prevalence among the Hindoos in the neighbourhood of Calcutta; not to their superior strictness in observing religious and moral duties in general, but to some peculiar circumstances affecting their moral character. It is notorious, that the natives of Calcutta and its vicinity exceed all others in profligacy and immorality of conduct, and (barbarous, as at best it is,) we find the Hindoo superstition, in its most degraded and darkest state, in the very part of our empire, where the influence of our manners must first be felt, and to which we must first look for the dawn of morality and civilization. The idol of the drunkard and the thief (Kallee) is of comparatively modern invention, and scarcely to be met with in the distant provinces; and there even, when a few of its worshippers are to be found, they perform their ceremonies in darkness and secrecy; and none but the most abandoned will openly confess that he is a follower of Kallee. In Calcutta, we find few that are not. The murderer, the robber, and the prostitute, all aim to propitiate a being, whose worship is obscenity, who delights in the blood of man and beast, and without imploring whose aid no act of wickedness or debauchery is committed or even contemplated. The worship of Kallee must harden the hearts of her followers; and to them scenes of blood and crime must become familiar. By such men, a suttee is not regarded as a religious act, but as a choice entertainment; and we may fairly conclude that the vicious propensities of the Hindoos in the vicinity of Calcutta, are a cause of the comparative prevalence of the custom. But I am utterly unable to assign a cause for this local depravity, and for the prevalence of a worship despised and abhorred by every Hindoo of respectable character.

Suttee is not known in zillah Behar, the worship of Vishnoo at Gya keeping all bloody sacrifices at a distance.

7. Regarding the prevalence of suttee as the effect of local immorality, instead of general religious prejudice, I do not hesitate in offering my opinion that a law for its abolition would only be objected to by the heirs, who derive worldly profit from the custom, by brahmins, who partly exist by it, and by those whose depraved nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show; at any rate, the sanction of government should be withdrawn, without delay. The adoption of this measure will most likely be followed by a decrease in the number of suttees. It will, at all events, deprive the darogah of the power of making them a means of extortion; and the magistrates feelings will not be outraged, as they frequently are at present, by compelling him to so barbarous a custom.

Zillah Hooghly, I have, &c.
the 19th Dec. 1818. (signed) *H. Oakely*, magistrate.

To W. Ewer, esq. Acting Superintendent of the Police for the Lower Provinces,
Calcutta.

1. Sir,—I was duly favoured by the receipt of your letter, bearing date the 7th instant, upon the subject of the increase or decrease of the practice of suttee in this district.

2. On the 18th November last, I forwarded a statement showing the relative number of suttees which appeared to have taken place during the last three years; since which date I have received information of one more suttee in the jurisdiction of Keagong, making in all four in 1818, nine in 1817, three in 1816.

3. From the general observations I have made throughout the year, I can decidedly give it as my opinion that the practice of suttee is on the decline in this zillah.

4. Before the decided interference of the police, the practice of suttee had of itself very much subsided, (a change from former times), which, I think, may be attributed to three leading causes: first, the degeneracy of Hindooism; second, to the fact of many of the high, rich and powerful zemindars being either mussulmen or Hindoos, not of high cast, of obscure birth, and of a new creation; and thirdly, to the moral certainty of the heirs of the deceased husband being maintained in the possession and enjoyment of life, honour and property by the existing laws and justice of government.

5. The well-understood wish of government to put a stop to the practice, and the uniform interference of the police, by throwing many obstacles in the way, and obliging the people to walk by ceremonies of form and punctuality, observe those established and prescribed rules laid down in the Shaster, have no doubt still further greatly tended to shake the weakened superstition of the already half-doubtful Hindoo; and by throwing the dark shade of disapprobation of legitimate authority on the once alluring idea of admired fortitude, and the applauded spectacle of the self-devoted human sacrifice, to wean the misguided and superstitious mortal from an unnatural and heart-relenting act.

6. Next to religion, the precept and example of superiors prove to be the most powerful incentives to the actions of man. In this district the first is in a most impure and degenerate state, and the two latter incitements are almost wanting; nay, the tide may be looked upon as turned, and the strength of the current against the inhuman practice of suttee is scarcely to be stemmed, by what Hindooism remains.

7. It is not to be expected that a few years is to put a stop to a religious practice which has continued for so many centuries; the custom will, no doubt, continue to vaccillate. But one month with another, and each succeeding year, will, I should conceive, evince an irregularity, demonstrative of a superstitious practice on the wane; and like the expiring flame from the funeral pile itself, though it may for a moment blaze up with apparent vigour, yet will each successive effort tend but to hasten its final extinction.

8. From the above, it will appear my opinion is, that the cause of the decline of the practice of suttee is not accidental, but founded on a religious and moral basis, which from its nature will secure a further diminution of an act so generally repugnant to the human heart. Whether the wished-for crisis would be soonest attained, by leaving matters to follow a more slow, but ultimately sure course, or by at once attempting to force obedience by penal enactment, is a question which I should deem, in the present state of affairs, most ill-timed; for sooner would a real good Hindoo family, who pride themselves on the number of suttees counted on their annals, consent to suffer the temporary penalty of the law, than forego the the believed ineternal benefit arising from the observance of the religious rite of suttee.

9. I do not believe there is in this district a single instance, certainly there is not upon record, where the interference of the police has been deemed a legalizing of the practice, and that the cause had been the means of inducing any one to become a suttee, who otherwise would not. On the contrary, my report to you of the 18th November, contains the intimation of two widows who had formed the pious resolution of becoming suttees, but were subsequently induced to forego their own, and comply with the wishes of their friends and the solicitations of the police. (The pundit of this court died lately. He was a learned man and very respectable Hindoo, of a good family, and not a very old man. His wives listened to the voice of prohibition, and are still alive).

10. The interference of government is well understood to be the christian wish of humanity. The rajah of this place is a *mussulman*; and the Hindoos seem generally willing to embrace the excuse of the will of the reigning power to evade the suttee, believed of their little read and less understood Shaster.

Zillah Sory Burthom, 18th Dec. 1818.

I have, &c.
(signed) *R. Morrieson.*

To W. Ewer, esq. Acting Superintendent of Police in the Lower Province.

Sir,—In reply to your letter of the 7th December, I beg leave to submit my opinion on the several questions proposed by you, relative to the practice of suttee.

1st. Question.—The statements which I have the honour to submit with this letter, show an increase of the practice of women burning themselves on the funeral piles of their husbands, especially within the last three months; which may partly be accounted for from the unusual number of deaths caused by the cholera morbus, and the general unhealthiness of the season.

2d Question.—I find it difficult to assign a sufficient reason for this increase, unless it may be presumed that the orders of government, for the attendance of the police officers, encourage the act by legalizing the practice of it.

3d and 4th Questions.—The attendance of the police officers gives a legal sanction to this practice; and, by so doing, enhances the reputation of the family of the person who devotes herself. But this interference, with the exception of giving it a greater degree of publicity, I consider almost nominal. The police officer receives intimation from some part of the family, that the widow wishes to burn herself on the funeral pile of her husband. He, in consequence attends; a statement is drawn up, by setting forth the woman voluntarily devotes herself, that there is no obvious objection, and all is conducted in conformity to the orders of government and the Shasters. The consent is obtained, evidently previous to information being given, and all the necessary preparations made. Supposing the woman wished to withdraw the consent already given, what time has she for it? All is bustle and confusion; the poor creature suffering under the distress and agitation of mind caused by the recent death of her husband; the corpse before her; and the surrounding friends and relatives calling upon her to devote herself; praising her resolution and pointing out the bliss declared to be awaiting her on the consummation of this act. Considering these circumstances, can it be wondered that so many instances occur? Who are these women; and what opportunity has the magistrate of ascertaining the real facts of the case? The suttee invariably takes place before the official inquiry is sent, after its conclusion who will come forward to point out any illegal act during the performance of the ceremony? Besides, who are those persons who sign their names to the paper, stating the woman, of her own free will, devotes herself?

5th Question.—The statements show an increase.

6th Question.—A law might doubtless be promulgated for the abolition of this practice, without causing any serious disturbance. It has already been done in regard to the sacrifice of children at Saugor, and elsewhere, as well as the practice of destroying female infants, and the burying alive of women. Why, if these customs, which were also generally practised, have been abolished by a humane government, should not the practice of suttee be abolished? The destruction of a woman or of a child, in the eye of the law, is equal; the free consent alleged in palliation of the sacrifice appears to me inadmissible; that is, no fair judgment can be passed upon a person *non compos mentis*, assenting to the performance of this act; for can a person be called actually in a sound state of reason and of mind, under the agitation of grief? and would a person's deposition under this state of mind, be received in a court of justice, in a case where life and death were at stake? Is the practice of suttee in any part of the Shasters insisted upon? or is it only recommended? Can the performance of this ceremony be in truth called a voluntary act? Is the custom prevalent throughout India? or is it confined in a great degree to the districts adjacent to the Presidency? Look at the statements, they exhibit a class of people who must have been generally ignorant of the Shasters.

I trust you will pardon any freedom of remark, in giving my opinion on this subject to the best of my judgment. I have, &c.

Zillah 24 Pergunnahs. (signed) *E. Lee Warner*, act^{g} mag^{te}.

To W. Ewer, esq. Acting Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—In compliance with your request, I have the honour to submit the following answer to the questions contained in your letter of the 7th instant.

Question 1st. Whether the practice of suttee has increased or decreased in the district under your charge, during the last three years?—The practice of suttee has increased during the last three years; three cases having occurred in the present year, and none in the two preceding.

2d. If the practice has increased, what has been the cause of the increase?—From the information I have been enabled to obtain, suttees have never been very prevalent in the district; and the cases above noticed are the only instances which have occurred since the circular orders, respecting the performance of those ceremonies, were issued by the nizamut adawlut in 1813; and I cannot attribute these to any particular cause.

3d. What has been the effect of the interference of the public officers under the orders of government, by which regular suttees are allowed?—In two instances the women burnt before any intimation of their intention was received at the thannah; and in the third case, no legal objection appearing to exist, the suttee took place with my permission, the husband of the woman who ascended the funeral pile being a Nepaulese brahmin, who died at the sudder station a few days since. The interference of the police never having been exercised in any other instance, it cannot be said to have had any particular effect.

4th. Whether the interference of the police has, by legalizing the practice, been in your opinion a cause of the increased number of suttees, or has it acted to the same effect in any other manner?—The interference of the police, by legalizing the practice, has not certainly in my opinion been a cause of the increased number of suttees, neither has it operated to the same effect in any other manner.

5th. If the practice is less frequent than formerly, to what do you attribute the decrease?—The answers given to the foregoing questions render any reply to this unnecessary.

6th. What would be the effect of a law abolishing the practice of suttee?—Much as I would wish to see the total abolition of a practice so repugnant to the feelings of humanity, I should consider the prohibition by law of a ceremony which is encouraged by the Shaster, as an infringement of that system of complete toleration in matters of religion, declared to be a fundamental principle of the British government in India, which might tend to shake that confidence at present reposed in it by all classes of its native subjects, and be eventually productive of dangerous consequences. I have, &c.

Zillah Behar, 30th Dec. 1818. (signed) *R. B. Gardiner*, magistrate.

To Walter Ewer, esq. Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, containing several inquiries relative to the practice of suttee in this district.

I am inclined to think that it is much less frequent than formerly, but am unable to form an accurate comparison, having no documents to exhibit the actual number of sacrifices previous to the year 1815.

And from the information collected, I am willing to suppose that the interference of police officers, far from legalizing the act, has conduced in a great measure to check the practice, which has uniformly been conducted, in consequence, without the coercion and cruel means formerly resorted to.

It is true, that a material increase is to be discovered during the present, compared with preceding years; and the inclination to perform this act of supposed meritorious suicide, appears to have been more assiduously cultivated amongst the inferior casts.

The increase of suttees among the brahminical cast, I attribute principally to the recent extraordinary mortality; but with reference to other orders, I am induced to ascribe it sometimes to pride, sometimes to indiscretion, frequently to timidity, and perhaps occasionally to enthusiastic idiotism.

But I do not maintain that the victim is ever actuated by such principles, I rather impute them to the surviving relations of the deceased.

With respect to the last question, I am of opinion that the nature of our government provides against any serious tumult; but popular discontent may, with reason, be anticipated.

It has been the practice of government to profess the most perfect toleration as to the religious prejudices of natives. It has been the object, whenever opportunity occurred, to impress on their minds how decidedly such interference was objected to. Here then would be a direct violation of such protestations, and the Hindoos would, with justice, continue distrustful of every future act of the legislature.

Fouj^ry^ Depart^mt^, City of Dacca, I have, &c.
12th December 1818. (signed) *John Master*, act^g^ mag^te^.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces, Calcutta.

1.—(Foujdarry adawlut.)—Sir,—I have to acknowledge the receipt of your letter of the 7th instant.

2. In reply to the 1st paragraph, it appears from the annual statement submitted to the sudder nizamut, that the practice of suttee has increased in a very considerable proportion. The cause of the increase I chiefly attribute to the interference of the government, as enforced by the circular orders of the nizamut adawlut, issued to the several magistrates on the 29th April 1813, 4th January 1815, 25th June and 11th September 1817.

3. The police, in no instance within my recollection, has been able to prevent the prosecution of a suttee; as care, no doubt, has always been previously taken by those interested in the advancement of it, that no irregularity should appear authorizing any interference on the part of the police.

4. The interference of the police has, by legalizing the practice, increased the number, by withdrawing from all the terror of any penalty. Prior to the promulgation of the circular orders, the practice of the suttee was known by all natives to be particularly obnoxious to the government, and universally condemned by every European serving under it, however high or low his situation in life might be.

5. Any law, abolishing the suttee, would be attended with no other effect than it should have under every good system of government, the immediate and due observance of its enactments. I would most willingly undertake to promulgate any orders regarding its abolition, throughout the district under my charge, without dread of any ill consequences arising from the interference of government.

Zillah Jessore, I am, &c.
23d December 1818. (signed) *C. Chapman*, magistrate.

N° 32.—(A.)—Resolutions.

The Governor General in Council observes that the receipt of the various documents submitted to government by the nizamut adawlut, with their register's letter of the 25th June, 16th July, and 14th August 1817, regarding the number of Hindoo widows who had performed the ceremony of suttee during the years 1815 and 1816, including the draught of a regulation for restricting the performance of that sacrifice, was acknowledged in a letter from the secretary of the 9th September 1817.

On that occasion it was observed, that although the Vice President in Council concurred with the court of nizamut adawlut, in the expediency of many of the measures suggested by them, he was of opinion that it would not be advisable to introduce or promulgate those measures in the formal shape of a legislative enactment.

This opinion was founded on the insufficiency and inaccuracy of the information possessed by government, relative to the rules of Hindoo law, and to the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee.

It was supposed that further experience would suggest many points of consideration, not provided for in the draught submitted by the court of nizamut adawlut; and would show the expediency of modifying or extending the rules proposed by them; and that it would, in consequence, be premature to legislate on a subject in which it was so desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

It was conceived, therefore, that the objects contemplated by the court would be more conveniently attained by promulgating such measures as might be judged proper, in the form of circular orders, for the guidance of the magistrate and police officers; and a draught of such orders, having been prepared in the secretary's office, (9th Sept. 1817,) was transmitted to the nizamut adawlut for consideration, and for any further suggestions or remarks which that court might be desirous of offering on the subject. The draught in question was subsequently, (viz. on the 23d September 1817,) referred to the consideration of the Governor General, who was then absent in the Upper Provinces.

At the period, (viz. the 5th November 1817,) when his lordship's sentiments concurring in the proposed arrangements were received, the state of our political relations with the Mahratta states, the extensive military operations carrying on in central India, and the disturbances prevailing in Cuttack, rendered it, in the judgment of the Vice President in Council, expedient to postpone the promulgation of the regulations in question, until a period of greater tranquillity.

The further documents subsequently received from the nizamut adawlut, and from the acting superintendent of police in the Lower Provinces, connected with this subject, which are noticed in the margin, have tended to excite considerable doubts with regard to the actual effects which have been produced by the circular orders heretofore issued under the authority of government, and by the interposition of the judicial authorities, with a view to diminish the prevalence of the practice of suttee.

Vide letter from the nizamut adawlut, dated the 4th June, 13th August, 10th Sept. 1818, the 21st May 1819; and from the acting superintendent of police, dated the 8th Nov. 1818, and the 11th Jan. 1819.

The number of sacrifices of this nature, reported to have occurred in the several districts immediately subordinate to the Presidency of Fort William, during the
year - - 1815, was 378. | In 1817 - - 707.
In 1816 - - 442. | – 1818 - 839.

On the subject of this progressive augmentation in the number of suttees, the court of nizamut adawlut, in their report of the 21st May last, have observed as follows:—

"The court are willing to believe that this increase may, in some degree, be ascribed to two causes; viz. 1st, to greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and, 2ndly, to the effect of the epidemic disease, which has prevailed during the last two years; but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise, however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities."

The Governor General in Council concurs in the foregoing sentiments of the court of nizamut adawlut, and he is reluctantly led to express his apprehension that the greater confidence with which the people perform this rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry by the continual agitation of the question, may have tended to augment, rather than diminish, the frequency of these sacrifices.

If, notwithstanding the cessation of the epidemic disorder, the reported number of suttees should continue to augment, or should not indeed be diminished, the last-mentioned causes of the progressive increase since 1815 will acquire a high degree of probability; and it may eventually become proper to prohibit the officers of government from exercising that active interposition in cases of this description, which has for some years past been authorized by government.

At all events, the Governor General in Council is satisfied with reference to the information submitted by the nizamut adawlut in their last report, that it would be inexpedient to promulgate the circular order prepared in the year 1817, until the doubts which now exist in regard to the causes of the increased prevalence of the sacrifice shall be removed.

Ordered, That a copy of the foregoing resolutions be sent to the court of the nizamut adawlut, and to the superintendents of police in the Western and Lower Provinces, for their information respectively.

Ordered, That a copy of the resolutions be likewise sent for the information of the government of Bombay, in continuation of the papers transmitted on the 30th December 1817.

Extract BENGAL Judicial Consultations, 5th November 1819.

Extract Letter from the Register to the Nizamut Adawlut, dated 3d Sept. 1819.

Para. 1. THE nizamut adawlut request that you will lay before his excellency the most noble the Governor General in Council, the accompanying copy of a letter from the 4th judge of the Calcutta court of circuit, dated the 5th ultimo.

10. The concluding remarks of Mr. Forbes, on the subject of suttees, do not seem to call for any particular remarks from the nizamut adawlut at present, with reference to the late annual report submitted to government on the 21st May last, and the resolutions of government of the 30th July last, received in reply. Copies of both those documents have been forwarded to the courts of circuit generally, for their information.

11. On the abstract question of the propriety of abolishing the practice under which Hindoo widows devote themselves on the funeral piles of their husbands, if the existing prejudices of the native subjects of the government were ascertained to be in a state to admit of it, the court must of course express their concurrence with Mr. Forbes. That the measures of its abolition, by authority, would be so easy as Mr. Forbes understands, the court do not consider themselves warranted in concluding, from the information they hitherto possess on the subject.

12. The court having been given to understand, that certain late answers to interrogatories on this subject, from the magistrates of the Lower Provinces, are in the

possession of government, His Excellency in Council is requested to transmit those documents for the court's perusal.

Extract Letter from Mr. G. Forbes, 1st Judge of the Calcutta Court of Circuit, to the Register to the Nizamut Adawlut, dated 5th August 1819.

10. Having been absent on circuit when the yearly statements of the number of suttees ascertained to have taken place in the division was submitted by this court, and which exhibits an awful increase in the number of human sacrifices, I take this opportunity to express my concurrence in the opinion which I found to prevail with the judicial officers at the several stations with whom I conversed on the subject, that the practice of Hindoo women burning themselves on the funeral pile of their deceased husbands, if prohibited by government, might be effectually suppressed, without apprehension of any serious obstacles.

11. It appears from the reports furnished by the magistrates, that the practice is prevalent among the most ignorant and deluded of the people, while the numerous instances of the widows of the higher classes, continuing to live in affluence and respectability, afford the most satisfactory evidence that there is no imperious call to submit to, no dire disgrace attending the rejection of the dread alternative.

12. It may be worthy of remark, that there are no less than 57 civil suits, involving property amounting to four lacks of rupees, now pending in this court, in which Hindoo widow ladies are parties.

13. At the foreign settlements of Chundernagore, Chinsurah, and Serampore, suttees are not permitted by the local authorities, nor were they during the period that these places were in our possession; I lately learnt from the gentleman at the time in charge of the government of Chundernagore, that finding his humane intentions almost invariably frustrated by the parties removing without his jurisdiction, he was discouraged in resisting the evil; but that he had determined to use means to prevent the interested relatives of the widow conveying their unhappy victim for the purpose of immolation to British territory.

14. I am happy however in being able to adduce an instance of effectual interference in the suppression of this barbarous custom under British authority. In the territory of Delhi, the late resident, Mr. Metcalfe, never, when apprised of the intention, permitted the burning of a widow to take place, and was prepared to prevent the practice, whenever necessary, by forcible interference, but which was requisite only on one occasion that came under his immediate observation.

15. Without attempting to enter into a discussion of this interesting question, I have considered it a duty merely to state such circumstances, connected with the subject, as have presented themselves in the course of my official duties; and I have been induced to mention the instance of successful interference by the resident at Delhi, as affording an example which I believe nearly every magistrate in the country would, if authorized, be most happy to follow; and in order to show that there appears no insurmountable obstacle to a measure, with regard to the exigency of which, if shown to be practicable, I conceive there can be but one sentiment.

Ordered, That the chief secretary write the following letter to the register of the nizamut adawlut.

6.—(Extract.)—I am directed to transmit to you, for the use of the court, the accompanying copies of * documents adverted to in the last paragraph of your letter.

* Crim. Cons. 30th July 1819. N° 31. (B.) and 32. L. P.

Extract Letter from the Governor General in Council to the Court of Directors, in the Political Department; dated 15th January 1820.

1818. Pol^l Dep^t Cons. 3d October, N^s 11, 12, 13, 14, 15.

Para. 174. Captain Pottinger, the provisional collector and magistrate of Ahmednuggur, under the authority of Mr. Elphinstone, having, in the most cautious and judicious manner, interfered, although unsuccessfully, to prevent a Hindoo woman at that place from performing a suttee, and his proceedings having been submitted to our notice, we deemed it a fit occasion for communicating to Mr. Elphinstone our sentiments on the subject generally. We directed our opinion to be stated, that the greatest caution was requisite on the part of the officers of our government, in dissuading widows from the performance of the ceremony, in order to avoid the imputation of interfering with the religious opinions of the inhabitants, to which the government of a brahmin prince could not be liable. We however thought that, keeping this necessary caution in mind, the local officers might still have influence to discourage the practice, in a great degree, by declining as Captain Pottinger had judiciously done, in the instance referred to, to be present at the ceremony, or to assist them in the supply of the necessary clothes, and other materials for the celebration of it. It at the same time appeared to us, that in cases of widows being successfully dissuaded from burning themselves, the allowance of a small sum for their subsistence might tend materially to discourage the practice. We accordingly authorized such disbursement in the territory of Poonah, relying on Mr. Elphinstone's care in keeping the expense, incurred for this purpose, within moderate limits.

Extract Letter from the Governor General in Council of Bengal to the Court of Directors in the Judicial Department (Lower Provinces); dated the 1st February 1820.

Crim. Cons. 30th July 1819. Nos 1 to 32 (A.)

Para. 51. The proceedings of the date noticed in the margin, contain various documents connected with the subject of the sacrifice of Hindoo widows, ordinarily denominated suttee.

52. From the resolutions recorded by us on the subject of those documents, your honourable court will observe, that the nizamut adawlut had in the year 1817, submitted to government the draught of a regulation containing rules for restricting the performance of that sacrifice under certain circumstances; and that although many of the measures suggested by the court had appeared to the Vice President in Council to be unobjectionable, it was considered to be unadvisable that the measures in question should be introduced or promulgated in the formal shape of a legislative enactment.

53. This opinion was founded on the insufficiency and inaccuracy of the information possessed by government, relative to the rules of Hindoo law, and to the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee.

54. It was supposed that further experience would suggest many points for consideration, not provided for in the draught submitted by the court of nizamut adawlut, and would show the expediency of modifying or extending the rules proposed by them; and that it would in consequence be premature to legislate on a subject in which it was so desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

55. It was conceived therefore that the objects contemplated by the court, would be more conveniently attained by enjoining such measures as might be judged proper, in the form of circular orders, for the guidance of the magistrates and police officers; and a draught of such orders having been prepared in the secretary's office (9th September 1817) was transmitted to the nizamut adawlut for consideration, and for any further suggestions or remarks which that court might be desirous of offering on the subject. The draught in question was subsequently, (viz. on the 23d September 1817), referred to the consideration of the Governor General, who was then absent in the Upper Provinces.

56. At the period, (viz. the 5th November 1817), when his lordship's sentiments concurring in the proposed arrangements were received, the nature of our political relations with the Mahratta states, the extensive military operations carrying on in central India, and the disturbances prevailing in Cuttack, rendered it in the judgment of the Vice President in Council expedient to postpone the establishment of the rules in question until a period of greater tranquillity.

Vide letters from the nizamut adawlut, dated 4th June, 13th Aug. 10th Sept. 1818, the 21st May 1819; and from the acting superintendent of police, dated the 8th Nov. 1818, and the 11th Jan. 1819.

57. The further documents subsequently received from the nizamut adawlut, and from the acting superintendent of police in the Lower Provinces, connected with this subject, which are noticed in the margin, tended to excite considerable doubts, with regard to the actual effects which have been produced by the circular orders heretofore issued under the authority of government, and by the interposition of the judicial authorities, with a view to diminish the prevalence of the practice of suttees.

58. The number of sacrifices of this nature, reported to have occurred in the several districts immediately subordinate to the Presidency of Fort William, was as follows:—

During the year - - -	1815 - - -	378.
Ditto - - - - -	1816 - - -	442.
Ditto - - - - -	1817 - - -	707.
Ditto - - - - -	1818 - - -	839.

59. On the subject of this progressive augmentation in the number of suttees, the court of nizamut adawlut, in their report of the 21st May last, observed as follows:—

"The court are willing to believe that this increase may in some degree be ascribed to two causes; viz. 1st, to greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and 2dly, to the effect of the epidemic disease which has prevailed during the last two years: but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather influenced than repressed by the interference of the public authorities."

60. Concurring as we did in the foregoing sentiments of the court of nizamut adawlut, we were reluctantly led to express our apprehensions that the greater confidence with which the people performed the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry by the continual agitation of the question, might have tended to augment rather than to diminish the frequency of these sacrifices; and that if (notwithstanding the cessation of the epidemic disorder) the reported number of suttees should continue to augment, or should not indeed be diminished, the last-mentioned causes of the progressive increase since 1815 would acquire a high degree of probability; and that it might eventually become proper to prohibit the officers of government from exercising that active interposition, in cases of this description, which had for some years past been authorized by government.

61. With reference to the information submitted by the nizamut adawlut, in their last report, we were satisfied that it would, at all events, be inexpedient to promulgate the circular orders prepared in the year 1817, until the doubts which existed with regard to the causes of the increased prevalence of the sacrifice should be removed; and we accordingly apprised the nizamut adawlut, and other authorities, of our sentiments, as stated above.

II.—PRESIDENCY OF BOMBAY.

Extract Bombay Judicial Consultations, 5th November 1817.

READ the following Letter from the Magistrate in the Northern Concan to Mr. Chief Secretary Warden, with enclosure.

1. You will be pleased to acquaint the right honourable the Governor in Council, that a Hindoo of some respectablity having died a few days since at Agasee, on the island of Basseen, his widow formed the resolution of becoming a suttee, and preparations were made for her being burnt with the remains of her deceased husband.

2. Information of the circumstance being received by Mr. Hockley, he of course took immediate steps to prevent the exhibition of so shocking a spectacle. The woman was brought into Basseen in a perfectly frantic state, and was placed under restraint, until her mind should become in some measure tranquillized.

3. At first, she avowed a resolution to destroy herself by other means, if she was not permitted to accomplish her original purpose; but she was deprived of the power of doing herself any injury; at the same time that every precaution was taken to provide her with food, such as she might partake of without the danger of violating any of the rules of her religion.

4. I am happy to be now able to state that the register has succeeded in preserving the life of this infatuated woman; she has at length been restored to coolness and reason, and has quitted Basseen with a strong feeling of gratitude towards Mr. Hockley, whom she regards as her preserver.

5. I have thought it my duty to report this case to government, as being the first of the kind that has occurred since the Northern Concan was ceded to the honourable

able Company, and as affording an example of the success attending a judicious exercise of authority in checking an observance which revolts from humanity, and is destructive of the welfare of society.

Tannah,
17th October 1817.

I have, &c.
(signed) *S. Babington*, judge and magistrate.

Proposed Order by the Governor.

Acknowledge the receipt, and express the satisfaction of government at the humane interposition of Mr. Hockley on the occasion adverted to, which has been the means of preserving the life of this respectable native.

(signed) *Evan Nepean.*

Minute of Mr. Prendergast.

It was chiefly owing to the indiscreet zeal, in what was considered the cause of humanity and religion, that the Portuguese lost Basseen. If we are bound to govern the natives by their own laws, if the public faith is pledged, as I believe it to be under the injunctions of the legislature, to secure to the natives the free and undisturbed exercise of their religious ceremonies, I, for my own part, cannot see how the proceedings reported in this letter can, upon any view or consideration of them, receive the sanction or the approbation of government, consistently with a just adherence to the obligations of political interests and public faith. I have no doubt of the rectitude of Mr. Hockley's intentions, but I think his zeal led him a great deal too far, and that the local authorities should be restrained from noticing or at all interfering with the natives in the exercise of any of their religious ceremonies.

(signed) *G. L. Prendergast.*

Minute by the Governor.

I think that before we come to a final decision on this question, we should ask the supreme government what has been the practice there.

I think it will be found that the practice has been positively prevented within the British dominions under the authority of government.

Mr. Prendergast's long residence in India ought to have enabled him to form a more accurate judgment than I can of the cause of the loss of Basseen by the Portuguese, and his observation may probably be correct; but I have understood that one of the principal grounds was not for interfering in the religious ceremonies of the natives, but by using compulsory means to induce them to adopt the christian religion.

If we were to adopt the principle to the full extent suggested by Mr. Prendergast, we should certainly avoid any interference in the practices of the bhats, or of the practice of infanticide; but I confess my opinion differs entirely with Mr. Prendergast on these subjects.

(signed) *Evan Nepean.*

Minute of Mr. Bell.

I think the reference proposed by the right honourable the Governor should be made. I believe it has for many years been the practice to use every endeavour to discourage self-immolation, and in the present instance the effect it seems to have had on the mind of the unfortunate woman, would rather encourage us in our endeavours to do so than otherwise.

(signed) *A. Bell.*

Minute of Mr. Prendergast.

The practices alluded to by the right honourable the President, of murders by bhats and infanticide, although tolerated by the native governments, which immediately preceded ours, have not the sanction of any religion, or of any law; they are perpetrated without the free consent of the sufferers, with violence, and purely from temporal motives. The opinion, therefore, which I took the liberty of offering on the report of the late proceedings of the assistant magistrate at Basseen, can by no means, I respectfully submit, be applied to the case of the bhats, or infanticide; on the contrary, I am ready to acquiesce in the most direct and decided interposition of the authority of government towards preventing, or for securely punishing the perpetration of them within our territories. But I am greatly mistaken, and have been so for many years, if the same decided interference would be justifiable in the case of a suttee. And with all possible deference for the opinion of the right honourable the President, and of my honourable colleagues, I beg to offer my acknowledgments for their suspending the final decision upon this certainly important question, pending a reference to Bengal; a consideration which the opinion of so young a member of the government as I am can lay no claim to.

(signed) *G. L. Prendergast.*

Further remark by the Governor.

As we are unanimous in our opinion, that it would be right to ask the Bengal government to let us know the extent of the interference adopted in that Presidency on similar cases, it is not absolutely necessary that I should say a word more on the subject, but I must be allowed to add, that, although recently raised to a situation of a member of government, his acknowledged talents and experience must always entitle his opinions to a favourable consideration.

(signed) *Evan Nepean.*

Resolved, That the following letter be written to the chief secretary to the Bengal government.

To W. B. Bayley, esq. Secretary to the Government at Fort William.

1. Sir,—A case having occurred within the honourable Company's recently acquired territories in the Northern Concan, wherein the widow of a Hindoo of some respectability, lately deceased, formed the resolution of becoming a suttee; preparations were accordingly made for her being burnt with the remains of her deceased husband, when the local magistrate interfered to prevent the exhibition of so shocking a spectacle. The woman, it is said, was brought into Basseen in a perfectly frantic state, and was placed under restraint until her mind should become in some measure tranquillized.

2. At first she avowed a resolution to destroy herself by other means, if she was not permitted to accomplish her original purpose, but she was deprived of the means of doing herself any injury, at the same time that every precaution was taken to provide her with food, such as she might partake of without the danger of violating any of the rules of her religion.

3. By these means the magistrate at length succeeded in preserving the life of an infatuated woman, who was thus restored to calmness and reason, and quitted Basseen with a strong feeling of gratitude towards the magistrate, whom she is said to regard as her preserver.

4. The Governor in Council cannot but rejoice in the success which has attended, in this instance, the humane interposition of the civil authority, in preserving the life of a respectable native; but being apprehensive how far it might be wise that government should appear to interpose its authority in preventing the practice of self-immolation within its districts, however revolting to humanity, in the eyes of a christian community, is desirous of being informed how far the officers of government, under the Presidency of Fort William, are authorized to interfere in preventing or discouraging the observance of such practice, within the territories subordinate to that Presidency.

I have, &c.

Bombay Castle, 5th Nov. 1817. (signed) *W. Newnham,*
secretary to government.

Resolved, That a similar reference be made to the Madras Government.

Extract Bombay Judicial Consultations, 26th November 1817.

Read the following Letter from the Judge and Magistrate, Northern Concan, to Mr. Chief Secretary Warden, dated 19th instant.

Sir,—I am concerned to have occasion to report that advantage has been taken at Basseen of the absence of the register on account of illness, and of the first assistant to the collector, who was called on duty to Tannah, to perform the ceremony of burning a widow with the remains of her deceased husband.

I conceive that if any notice is taken of this occurrence it should be treated as a serious offence, both on the part of the instigators of the suttee and of the local police officer who permitted it to take place; but not having yet been favoured with a reply to my former report upon this subject, I feel that I should be incurring a very heavy responsibility by proceeding against the offenders without authority from government for so doing.

I am, however, at the same time of opinion, that the practice may, without danger to our interests, be checked within our own limits, if the government should be disposed to support me in firmly resisting it, although I am sensible that the present is an unfavourable moment for opposing the prejudices of our new subjects.

Tannah, 19th Nov. 1817. I have, &c. (signed) *S. Babington*,
judge and magistrate.

Minutes, 24th Nov.—Ordered Mr. Babington be informed, that the Governor in Council has delayed replying to his former address of the 17th ultimo, under a doubt that existed of the policy of preventing widows from burning themselves with the remains of their deceased husbands, until a reference had been made to the supreme government; and until a reply be received, it would be inexpedient to prohibit these ceremonies.

Extract BOMBAY Judicial Consultations, 28th January 1818.

Read the following Letter from the Secretary to Government at Fort St. George, to Mr. Secretary Newnham, dated the 16th ultimo, with enclosure.

Sir,—I AM directed by the right honourable the Governor in Council, to acknowledge the receipt of your letter of the 5th ultimo, relative to the case of a Hindoo widow who was hindered from sacrificing herself on her husband's funeral pile, by the interference of the magistrate of the district.

2. The general practice, of which this is one instance, was brought to the notice of this government a few years ago; and the sentiments then entertained on the subject, are stated in a lettor to the magistrate of Combeconum, of which the enclosed is a copy.

3. The Governor in Council is of opinion, that independently of other objections to any forcible interference of the officers of government, for the prevention of a practice which could not exist unless held in high veneration, such an exertion of authority, like other attempts to coerce public opinion, might produce an effect contrary to what is intended. The Governor in Council has reason to think that the practice is giving way to the natural feelings of the human mind, and, in these territories, is now of very rare occurrence. Any measures, therefore, which might attract more of the public attention to it, and possibly enhance the superstitious regard with which it may sometimes be viewed, are, in the judgment of the Governor in Council, particularly to be deprecated.

Fort St. George, I have, &c.
16th December 1817. (signed) *D. Hill*, secretary to government.

To the Acting Magistrate in the Zillah of Combeconum.

Sir,—I am directed to acknowledge the receipt of your letter of the 14th instant, and to state that his excellency the Governor in Council would consider it an object of the highest importance to the cause of humanity and good morals, if the practice, of which an instance is reported by you to have recently taken place in your zillah, were suppressed, and accordingly approves of your using all practicable means to dissuade the widows themselves, and their kinsfolk, from continuing it; considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconstruction to which the interposition of the authority of government might be liable, His Excellency in Council entertains doubts how far the measure of expressly prohibiting the discharge of what (when discharged at all) must be regarded as the most sacred of human duties, would be entirely consistent with propriety, and would prove effectual, and would be free from the danger of worse consequences, than those against which it is meant to provide.

2. The Governor in Council desires to be informed, what number of widows have sacrificed themselves on their husbands funeral piles, in each year, since the establishment of the courts in Tanjour.

Fort St. George, I am, &c.
31st August 1813. (signed) *D. Hill*, secretary to government.

(A true copy.) (signed) *D. Hill*, secretary to government.

Minutes, 23d January.—Ordered, That the above letter lie for consideration till the receipt of the reply from the Bengal government, to the similar reference made to it under date the 5th November last.

Extract BOMBAY Judicial Consultations, 18th March 1818.

Read the following Letter from the Judge and Magistrate in the Northern Concan, to Mr. Chief Secretary Warden, dated 26th ultimo.

Sir,—IT becomes my duty to apprise the right honourable the Governor in Council, that the native police officer at Bheemry, who, as the government are aware, is also a revenue servant, has reported to the collector that the widow of a brahmin, who died yesterday, had expressed an intention of becoming a suttee, and that he had prohibited the ceremony, as at variance with the laws of the British government, until he was furnished with specific instructions for his guidance.

2. The 1st assistant to the collector, in charge at Callian, has very judiciously avoided any decision on the case, informing the police officer that he could give him no permission to allow the suttee to be performed, and in consequence of this answer, an application has been made to me on the part of the deceased's friends, to sanction the ceremony.

3. The present case therefore comes before me in the form of a direct application to obtain permission for a woman to immolate herself with the remains of her deceased husband, and is one which could not, I conceive, have been contemplated by the Governor in Council, when he directed me to be informed, that until a reply had been received to a reference made to the supreme government, it would be inexpedient to prohibit these ceremonies.

4. After bestowing on the subject every consideration which I am capable of giving it, I have determined to inform the person who has made the application, that I cannot give my sanction to the suttee taking place; but if in returning this answer, I should, in the opinion of the right honourable the Governor in Council, have acted contrary to the spirit of his instructions, I trust that my conduct will not be attributed to a wilful disobedience of orders, but to a belief on my part, that the intention of government is confined to avoiding any general prohibition of suttees till the decision of the supreme government is known; but that I should not be warranted by my duty as a magistrate and justice of the peace, in avowedly consenting to the commission of an act of suicide within my jurisdiction.

Tannah, I have the honour, &c.
26th February 1818. (signed) *S. Babington*, judge and magistrate.

Minutes, 14th March.—Wrote the following reply to Mr. Babington.

Stephen Babington, esq. Judge and Magistrate, Northern Concan.

Sir,—I am directed to acknowledge the receipt of your letter, dated the 26th ultimo, acquainting me for the information of the right honourable the Governor in Council, that the native police officer at Bheemry had prohibited the ceremony of a suttee, as at variance with the laws of the British government, until furnished with specific instructions for his guidance; and that in reply to an application made to you on the part of the deceased's friends, to sanction the ceremony, you had informed them, "that you could not give your sanction to the suttee."

2. In reply thereto, I am directed to acquaint you, that in conformity with the instructions conveyed to you in my letter of the 24th November last, namely, that "until a reply be received from the supreme government, it would be inexpedient to prohibit these ceremonies," any interference beyond measures of persuasion by any of the public officers of government, ought not to have been offered, and that the police officer at Bheemry should therefore have been informed that he was not authorized to impose any prohibition of the nature he had reported.

3. I am directed, on this occasion, to transmit to you the copy of a letter * from the secretary to government of Fort St. George, dated 16th December last, showing the caution observed by that government against any public interference in ceremonies of this nature, and a similar degree of caution should also be observed, within your jurisdiction, until the further orders of the governor shall be communicated to you.

I have the honour, &c.
Bombay Castle, 14th March 1818. (signed) *F. Warden*, chief secretary.

* Cons 28th Jan. 1818. Folio 574, 578.

Extract BOMBAY Judicial Consultations, 1st July 1818.

Read the following Letter from the Acting Chief Secretary to Government at For William to Mr. Secretary Newnham, dated 30th December last, forwarding copy of the printed circular orders of the Courts of Nizmaut Adawlut and Sudder Dewanny Adawlut.

Sir,—I AM directed by the honourable the Vice President in Council to acknowledge the receipt of a letter from you, dated the 5th ultimo, and in reply to forward to you, for the information of the right honourable the Governor in Council, the accompanying printed circular orders of the courts of nizamut adawlut and sudder dewanny adawlut, and to refer you to pages 74 and 81 of the orders of the first-mentioned court, which contain the rules at present in force in the territories under this Presidency regarding suttees.

2. I am likewise directed to observe, that government have now under their consideration some further general rules on the subject above alluded to, and that the result of their deliberations will be duly communicated to the government of Bombay.

Fort William, 30th Dec. 1817.
I have the honour, &c.
(signed) *W. B. Bayley*, actg chief secy.

Ordered, That the government at Fort William be informed, in reply to the preceding letter, that the Governor in Council will be thankful for three additional copies of these orders, if they can conveniently be spared.

Extract LETTER from the Governor in Council of Bombay to the Court of Directors in the Judicial Department, dated 29th July 1818.

Para. 243. THREE instances of suttees have occurred in the Northern Concan, since its annexation to this government, the particulars of which we have now the honour to report.

Cons. 1817. No 49. 5th Nov. Folio 4190.

244. In the month of October last, the judge and magistrate reported, that a Hindoo of some respectability having died at Agasee, on the island of Basseen, his widow had formed the resolution of becoming a suttee, and the preparations were made for her being burnt with the remains of her deceased husband, but information of the circumstance having been conveyed to Mr. Hockley the register, then stationed at Basseen, he took immediate steps to prevent the exhibition of so shocking a spectacle. The woman was brought into Basseen in a perfectly frantic state, and placed under restraint until her mind should become in some measure tranquillized.

245. At first she avowed a resolution to destroy herself by other means, if she was not permitted to accomplish her original purpose, but was deprived by Mr. Hockley's orders of the power of doing injury; at the same time every precaution was taken to provide her with food, such as she might partake of without the danger of violating any of the forms of her religion.

246. By these means the register succeeded in preserving the life of an infatuated woman, who was at length restored to calmness and reason, and quitted Basseen with a strong feeling of gratitude towards Mr. Hockley, whom she regarded as her preserver.

247. Although we could not but rejoice in the success which had attended the humane interposition of the civil authority in preserving the life of a respectable native, we were nevertheless doubtful how far it might be prudent that government should become a party by approving the register's proceedings, and interposing its authority in preventing the practice of self-immolation within its districts, however revolting to humanity it might appear in the eyes of a christian community. We therefore thought proper, in the first instance, to apply to the Bengal and Madras governments for information how far the officers of those governments were authorized to interfere in preventing or discouraging the observance of such practices within the territories subordinate to those Presidencies.

Cons. 1817. No 52. 26 Nov. Folio 4383.

248. In the following month the magistrate reported, that advantage had been taken of the absence of the register from Basseen on account of illness, and of the first assistant to the collector, who had proceeded to Tannah on duty, to perform the ceremony of burning a widow with the remains of her deceased husband; on which occasion Mr. Babington observed, that if any notice were to be taken of the occurrence, it should be treated as a serious offence, both on the part of the instigators of the suttee, and of the local police officer who permitted it to take place;

but not having been favoured with a reply to his former report upon the subject, he felt that he should be incurring a very heavy responsibility by proceeding against the offenders without authority from government for so doing.

249. Mr. Babington, at the same time, stated his opinion that the practice might without danger to our interests be checked within our own limits, if government should be disposed to support him in firmly resisting it, although he was sensible that the time was unfavourable for opposing the prejudices of our new subjects.

250. In reply to this communication, we informed the magistrate that we had delayed the reply to his former letter, under a doubt that existed of the policy of preventing these ceremonies, until a reference to the supreme government had been made, and that pending this reference it would be inexpedient to prohibit their observance.

251. Before we could obtain an answer to the references thus made to the other Presidencies, the magistrate, in the month of February, informed us that the native police officer at Bheemry (who was also a revenue servant) had reported to the collector that the widow of a brahmin, who had died on the preceding day, had expressed an intention of becoming a suttee, and that he (the native police officer) had prohibited the ceremony, as at variance with the laws of the British government, until he was furnished with specific instructions for his guidance. Cons. 1818. N° 12. 18 Mar. Folio 1147.

252. The first assistant to the collector, in charge at Callian, informed the police officer, that he could give him no permission to allow the suttee to be performed, and in consequence an application was made to the judge and magistrate, on the part of the deceased's friends, to sanction the ceremony.

253. A direct application being thus made to the magistrate, to permit a woman to immolate herself with the remains of her deceased husband, Mr. Babington conceived it to be a case not contemplated in our former instructions, and informed the person who made the application that he could not sanction the suttee.

254. This reply being at variance with the object of our former instructions, viz. " that until a reply be received from the supreme government, it would be inexpedient to prohibit the ceremonies," we informed Mr. Babington that any interference beyond measures of persuasion, by any of the police officers of government, ought not to have been offered, and that the police officer at Bheemry ought therefore to have been informed that he was not authorized to impose any prohibition of the nature he had reported.

255. We have since been favoured with the information solicited from the other governments, and find that the rules prescribed by them for the guidance of their officers in respect to suttees, are such as we anticipated, and consistent with the principles which regulated our proceedings in the instances above reported. By these rules, the interference of the public officers is limited to powers of argument, and other means of dissuading the infatuated widows and kinsfolk from adopting the practice, except in particular cases where the controling power of the magistrate is allowed to be exercised. These cases are so clearly laid down in the printed circular instructions from the nizamut adawlut, at Fort William, that we shall have no difficulty in framing suitable orders for the guidance of our magistrates under this Presidency, as soon as we shall have received some further information from the Bengal government, which it has promised to afford. Cons. 1818. N° 5. Jan. 28th. Folio 575.

256. As connected with this interesting subject, we have the honour of acquainting your honourable court, that the widow of Futteh Sing Guicowar has been induced to forego the observance of the practice of immolating herself on the funeral pile of her deceased husband.

Extract Bombay Judicial Consultations, 7th October 1818.

Read the following Letter from the Resident at Fort Victoria, dated the 27th July 1818, to Mr. Chief Secretary Warden.

Sir,—The widow of the banian at Mahar having been with difficulty dissuaded rom performing the ceremony of suttee, that is to say, sacrificing herself to the manes of her deceased husband, I request to be favoured with the orders of the right honourable the Governor in Council as to the degree of interference on my part which would be approved of in the event of the recurrence of any similar circumstance.

Fort Victoria, I have the honour, &c.
27th July 1818. (signed) *J. H. Pelly*, resident.

Minutes, 1st October.—Ordered, That one hundred copies of the circular orders, issued at Fort William* regarding suttees, having been received from the press, the resident be furnished with a copy; and that copies be circulated to every zillah magistrate for his future information and guidance, and to the court of circuit, and the superior tribunal of the Governor in Council.

*The circular orders here referred to are contained in the proceedings of the Bengal government of the 5th Dec. 1812, 17th April 1813, and 4th Oct. 1814, and 21st March 1815.

Extract Bombay Judicial Consultations, 8th September 1819.

Read the following Letter from the Chief Secretary to the Supreme Government to Mr. Acting Chief Secretary Newnham, dated the 30th July last, with enclosures.

Sir,—With reference to the second paragraph of my letter of the 30th December 1817, I am directed by his excellency the most noble the Governor General in Council, to transmit to you, for the information of the right honourable the Governor in Council, the accompanying copy of resolutions this day passed by government, regarding the ceremony of Suttee. I have the honour, &c.

Fort William, (signed) *W. B. Bayley*, chief sec^y to gov^t.
30th July 1819.

Extract from the Resolutions of His Excellency the most noble the Governor General in Council in the Judicial Department, dated 30th July 1819.

The Governor General in Council observes, that the receipt of the various documents submitted to government by the nizamut adawlut, with their register's letters of the 25th June, 16th of July, and 14th August 1817, regarding the number of Hindoo widows who had performed the ceremony of suttee during the years 1815 and 1816, including the draught of a regulation for restricting the performance of that sacrifice, was acknowledged in a letter from the secretary of the 9th September 1817.

On that occasion it was observed, that although the Vice President in Council concurred with the court of nizamut adawlut in the expediency of many of the measures suggested by them, he was of opinion that it would not be advisable to introduce or promulgate those measures in the formal shape of a legislative enactment.

This opinion was founded on the insufficiency and inaccuracy of the information possessed by government relative to the rules of Hindoo law, and to the local usages prevailing in different parts of the country as applicable to the ceremony of suttee.

It was supposed that further experience would suggest many points for consideration not provided for in the draught submitted by the court of nizamut adawlut, and would show the expediency of modifying or extending the rules proposed by them; and that it would in consequence be premature to legislate on a subject in which it was so desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

It was conceived, therefore, that the objects contemplated by the court would be more conveniently attained by promulgating such measures as might be judged proper, in the form of circular orders, for the guidance of the magistrates and police officers; and a draught of such orders having been prepared in the secretary's office, was transmitted (9th September 1817) to the nizamut adawlut for consideration, and for any further suggestions or remarks which that court might be desirous of offering on the subject. The draught in question was subsequently (viz. on the 23d September 1817) referred to the consideration of the Governor General, who was then absent in the Upper Provinces.

At the period (viz. 5th November 1817) when his lordship's sentiments, concurring in the proposed arrangements, were received, the state of our political relations with the Mahratta states, the extensive military operations carrying on in central India, and the disturbances prevailing in Cuttack, rendered it, in the judgment of the Vice President in Council, expedient to postpone the promulgation of the rules in question until a period of greater tranquillity.

Vide letters from the nizamut adawlut, dated the 4th June, 13th August and 10th Sept. 1818, the 21st May 1819; and from the acting superintendent of police, dated the 8th Nov. 1818, and the 11th Jan. 181.

The further documents subsequently received from the nizamut adawlut, and from the acting superintendent of police in the Lower Provinces, connected with this subject, which are noticed in the margin, have tended to excite considerable doubts with regard to the actual effects which have been produced by the circular orders heretofore issued under the authority of government, and by the interposition of the judicial authorities, with a view to diminish the prevalence of the practice of suttee.

The number of sacrifices of this nature, reported to have occurred in the several districts immediately subordinate to the Presidency of Fort William, during the year - - - 1815, was 378. | 1817 - - 707.
1816 - - 442. | 1818 - - 839.

On the subject of this progressive augmentation in the number of suttees, the court of nizamut adawlut, in their report of the 21st May last, have observed as follows:—

"The court are willing to believe that this increase may in some degree be ascribed to two causes; namely, 1st, to greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and, 2dly, to the effect of the epidemic disease which has prevailed during the last two years; but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise, however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities."

The Governor General in Council concurs in the foregoing sentiments of the court of nizamut adawlut, and he is reluctantly led to express his apprehension that the greater confidence with which the people perform the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry, by the continual agitation of the question, may have tended to augment, rather than to diminish, the frequency of these sacrifices.

If, notwithstanding the cessation of the epidemic disorder, the reported number of suttees should continue to augment, or should not indeed be diminished, the last-mentioned causes of the progressive increase since 1815, will acquire a high degree of probability, and it may eventually become proper to prohibit the officers of government from exercising that active interposition in cases of this description, which has for some years past been authorized by government.

At all events, the Governor General in Council is satisfied, with reference to the information submitted by the nizamut adawlut in their last report, that it would be inexpedient to promulgate the circular orders prepared in the year 1817, until the doubts which now exist with regard to the causes of the increased prevalence of the sacrifice shall be removed.

Ordered, That a copy of the foregoing resolutions be sent to the court of nizamut adawlut, and to the superintendents of police in the Western and Lower Provinces, for their information respectively.

Ordered, That a copy of the resolutions be likewise sent for the information of the government of Bombay, in continuation of the papers transmitted on the 30th December 1817.

(A true extract.) (signed) *W. B. Bayley*,
chief secretary to government.

Minutes, 4th Sept.—Ordered, That copies of the resolutions passed by the supreme government, regarding the ceremony of suttee, be transmitted to the several criminal judges and magistrates under this Presidency, in reference to the circular of the 5th October last, with direction to state what effect has been produced in their respective zillahs under any proceedings that may have been adopted by them on this subject.

Extract Bombay Judicial Consultations, 1st November 1819.

Read the following Letters from the several Criminal Judges and Magistrates under this Presidency, viz.

From the Criminal Judge in the Northern Concan, dated the 18th September last, to Mr. Acting Secretary Simpson.

Sir,—I have the honour to acknowledge the receipt of your letter of the 4th instant, furnishing me with copy of resolutions passed by the supreme government on the 30th of July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings that may have been adopted by me on this subject.

As all arrangements of police had been transferred to the collector prior to the receipt of the circular orders of the 5th of October last, it did not fall within the limits of my duty to take active measures on the occasion; and the course which was pursued will best be explained by the report of the zillah magistrate, who I find has been also consulted. I have reason to believe, however, that no instructions were formally communicated to the district police officers, Mr. Marriott judging it expedient to make the orders of government the rule for his own conduct, without vesting any subordinate authority with a discretion to act on such occasions; a course which, whilst it offered many advantages, was free from objection, as it had been usual to solicit the authority of the sircar for performing a suttee, even during the government of the Mahrattas.

With regard to the effect which has been produced in this zillah by my former proceedings, although I am sensible that a magistrate in India is not very likely to become acquainted with the opinions prevailing on such a subject, unless they are sufficiently strong to be openly manifested; yet the success which attended the prevention of suttees on two occasions, and in times of some difficulty, may warrant a conclusion, that the evil might without danger be in almost every instance averted.

The present communication from the supreme government, however, very strongly points out the difficulty of legislating upon such a subject, since by declaring in what instances suttees are to be allowed, encouragement is given to the practice of them; whilst on the other hand, a spirit of fanaticism may result from a positive prohibition.

I feel disposed therefore, in some degree, to abandon the opinions I had formed with regard to the propriety of a direct interference on the part of government, and to think that the greatest good is probably to be derived from the exercise of a sound discretion on the part of the local magistrate, who no doubt will be able by well-timed and cautious interference, to prevent the sacrifice on most occasions, without being thought to oppose it by force. I have, &c.

Tannah, 18th Sept. 1819. (signed) *S. Babington*,
crim. judge.

From the Magistrate at Surat to Mr. Acting Secretary Simson,
dated the 21st September last.

Sir,—In reply to your letter of the 4th of this month, I request you will do me the favour of acquainting the right honourable the Governor in Council, that no attempts have been made by women to destroy themselves with the bodies of their deceased husbands, within this jurisdiction, since I have been magistrate, and that the last sacrifice of that kind took place in 1814.

Surat, 21st Sept. 1819. I have, &c. (signed) *J. Morison*,
magistrate.

From the Magistrate in the Southern Concan to Mr. Acting Chief Secretary
Newnham, dated the 22d of September last.

1. Sir,—I have had the honour to receive Mr. Acting Secretary Simson's circular letter, dated the 4th instant, giving cover to a copy of certain resolutions passed by the supreme government on the 30th of July last, regarding the ceremony of suttee; and calling upon me to state what effect has been produced in this zillah under any proceedings that may have been adopted, founded on the circular order of the Bombay government, dated the 5th October preceding.

2. From the short time that the Southern Concan has been in our possession, there are no means of forming a comparison between the number of suttees which have taken place within the last and any other year; but as far as my observation goes, I shall say, that the humane intentions of the framers of the regulations, regarding these ceremonies, will not be fully answered. Some few widows perhaps escape, as falling under the exceptions specified in the Bengal pundit's reports; whilst on the other hand, it can hardly be doubted but that the necessary presence of the police officers of government, at these immolations, stamp on them that character of strict legality, and seem to afford them that degree of countenance on the part of government, which must produce an evil effect.

3. Still it is, I presume, upon the whole far preferable that suttees should be conducted under the existing regulations, than that the magistrates should possess no specific authority for active interference, though probably nothing short of an enactment rendering the aiding in, or abetting them highly penal, will at present materially diminish their number. In some parts of India, where the natives are of a different race, character, and disposition from those of this zillah, (who are principally low Mahrattas), such a measure might be attended with hazard, but I should apprehend none from it in the Southern Concan.

Southern Concan, Coll^r and Magist^{es} Office, 22d September 1819.
I have, &c.
(signed) *J. F. Petty*, magistrate.

From the Magistrate of Broach to Mr. Acting Secretary Simson, dated the 25th September last.

1. Sir,—Your letter dated the 4th I received on the 23d instant, transmitting me a copy of the resolutions passed by the supreme government regarding the ceremony of suttee, and desiring me to state what effect has been produced in my zillah under any proceedings which I may have adopted on the subject.

2. As it is some years since a suttee has occurred in this zillah, I considered it advisable not to promulgate any order on the subject.

Broach,
25th September 1819.
I have, &c.
(signed) *C. Shubrick*, zillah magistrate.

From the Magistrate in the Eastern Zillah, North of the Myhee, to Mr. Acting Chief Secretary Newnham, dated the 25th September 1819.

Sir,—In reference to the government circular of the 5th October last, and to your letter of the 4th instant, transmitting copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings that may have been adopted by me on this subject, I have the honour to request you will inform the right honourable the Governor in Council, that no suttees have occurred in this zillah since the police was transferred to my charge on the 1st of August last year; and that instances of such sacrifices are but very rarely heard of; I do not indeed recollect above two or three having occurred since the year 1804, since which I have been constantly employed in this quarter.

Eastern Zillah,
North of the Myhee, Magistrate's Office,
25th September 1819.
I have, &c.
(signed) *A. Robertson*, magistrate.

From the Magistrate in the Northern Concan to Mr. Acting Chief Secretary Newnham, dated the 25th September last.

1. Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's letter of the 4th instant, transmitting to me copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings which may have been adopted by me on the subject.

2. The importance and delicacy of this subject must be my apology for soliciting the particular attention of the right honourable the Governor in Council to this communication, which contains the detail of one fact that I have no hesitation in saying, merits his most deliberate consideration.

3. On the 5th of October last circular letters were sent to the magistrates, defining the points of interference necessary to be observed by the police in respect to the suttee sacrifice.

4. In carrying into execution instructions of government, I conceive that it is left to the authorities to whom they are addressed, to enforce them in such manner as shall ensure the observance of the principle upon which such instructions are formed.

5. The principle of those under notices was to allow the practice of the suttee in cases wherein no particular prohibition is directed by the Hindoo law; and what is considered by the supreme government to form such prohibition is clearly defined in the printed instructions, which were on the 5th October last sent to me.

6. After having weighed, with every deliberation, the mode of carrying into effect the intention of government, I became most fully satisfied, *that if the prohibitory*

points to the sacrifice were to be determined by native police officers, the practice of that awful rite would shortly multiply manifold.

7. That opinion was partly founded upon the venality of the natives in general, in this case rendered more likely by the augmentation of their consequence, occasioned by their decision being declared unalterable in the disposal of life; and partly, because it was the prevalent opinion amongst the natives that this sacrifice would not be tolerated by the British government.

8. Under these circumstances, to have given the instructions to my people would at once have informed the community, that the sacrifice of the suttee is allowed by the British government, and that therefore it might have been performed with impunity. It would also have opened a source of emolument to such native officers as are corrupt enough to sell their authority at the expense of the sacrifice of a human victim. With the confidence which would thus have been given to its performance, and with the inducement which I have mentioned to the police officers to encourge the practice, I am certain the number of victims would have greatly increased; and I may here observe, that my opinion has been verified by occurrences in Bengal, for in the papers now acknowledged, it is stated that the number of victims have greatly increased since the promulgation of the "circular orders" to the police officers; and it is recorded under the 30th of July, as the sentiments of the Governor General in Council, that he is reluctantly led to express his apprehension that the greater confidence with which the people perform the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry, by the continual agitation of the question, may have tended to augment rather than diminish the frequency of these sacrifices. I would humbly add, in addition to these causes of the increase, the one mentioned in the commencement of the preceding paragraph.

9. With this view of the subject, the right honourable the Governor in Council will not, I trust, expect that I promulgated the circular instructions to my people, but that I rather adopted the resolution of having my own mind satisfied by actual personal examination, as far as delicacy would allow, that each votary to this tremendous sacrifice was not restricted from immolating herself by any of the prohibitory causes set forth in the "circular instructions," and I now have the happiness of believing that the course which I have adopted has been the means of saving many poor, infatuated, or intoxicated females from destruction.

10. It would be sacrilege against humanity to suppose that there exists a civilized being who would sanction this outrage against nature, when he possessed justifiable means of preventing even a single sacrifice; and I can hardly suppose that it will be thought that I wish to arrogate to myself any superior segacity or merit, because I have entered into the preceding detail; and because I state as my decided opinion, that *if* the British government do consider it right to recognize the sacrifice of the suttee, the less frequently the subject is brought before them so much the better for the cause of humanity, and the consequent civilization of mankind. *If* the practice *be* tolerated by government, the magistrates may still, by personal exertion, often prevent it; and to their discretion must the police look for its prevention upon every possible occasion, when such does not directly militate against the principle of toleration.

11. The effects of my measures have been, that since the receipt of the "circular instructions" in October last, only two applications have been made for the sacrifice, but as they were not made in the mode which I prescribed, they did not take place. A third votary was actually sacrificed a short time since without any application being made; *and for this breach of police law* the parties concerned have been punished by me, and I have no doubt that the measure will be attended with very good effects.

Tannah, 25th Sept. 1819.

I have, &c.
(signed) *S. Marriott*, magistrate.

From the Acting Criminal Judge at Ahmedabad to Mr. Acting Chief Secretary Newnham, dated the 25th September last.

Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's letter of the 4th instant, calling upon me to report what effect had been produced by any proceedings which might have been adopted in this zillah regarding suttees.

2. Since the letter from government, dated the 5th October last, no instance of a suttee has occurred within this jurisdiction. One woman, in the month of July

preceding, burnt herself on her husband's funeral pile. The magistrate on this occasion took the necessary measures to ascertain that she was not compelled by force, or worked upon by intoxication, to take the step which she adopted.

3. The practice prevails in so trifling a degree in Guzerat, that interference to the extent above mentioned, on the part of the judicial authorities, does not seem to be likely to be attended with those bad effects which are thought to have resulted from it in Bengal, the cases are too few to allow of the public mind receiving any bad impression from it, and if on the score of policy this investigation is important, it becomes the more a duty in the name of humanity.

4. This inquiry, therefore, to be instituted whenever a case may arise, seems to be all that can prudently be done; the subject is one which ought certainly not to be needlessly obtruded on the notice of the Hindoos; and any public notification regarding it, even if containing doctrines only in which they themselves must concur, would on this ground be far from desirable.

Ahmedabad Adawlut, I have, &c.
25th Sept. 1819. (signed) *C. Norris*, act^g crim. judge.

From the Criminal Judge in the Eastern Zillah, North of the Myhee, to Mr. Acting Chief Secretary Newnham, dated the 27th of September last.

Sir,—I have the honour to inform you, in reply to Mr. Acting Secretary Simson's letter of the 1st instant, that the ceremony of suttee has not been performed in this zillah since the establishment of the adawlut.

From the inquiries I have made, I find that the ceremony has only been performed at Kaira three times within the memory of man, and indeed that it is a ceremony of very rare occurrence at all in this part of the country.

Adawlut, Eastern Zillah, I have, &c. (signed) *G. W. Anderson*,
North of the Myhee, 27 Sept. 1819. crim. judge.

From the Criminal Judge at Surat to Mr. Acting Chief Secretary Newnham, dated 27th September last.

Sir,—In answer to Mr. Acting Secretary Simson's circular letter, dated the 4th instant, I have the honour to state no suttee has taken place in any family resident within the city of Surat and town of Raudier, subsequent to the date of the government circular of the 5th October last.

It being the duty of the kotwal at all times to report if any occurrences of this nature were likely to happen, it does not appear that any new instructions were given in consequence of the last quoted circular.

Surat Court of Adawlut, I have, &c.
27th Sept. 1819. (signed) *T. M. Keate*, crim. judge.

From the Judge at Broach to Mr. Acting Secretary Simson, dated the 29th September last.

Sir,—In acknowledging the receipt of your letter of the 4th instant, I have the honour to state that suttees have been always so rare in this zillah, as to preclude forming any opinion on the point in question. I do not believe that any measures that could be adopted for purposes of prevention would be likely to attract Hindoo bigotry, at this zillah, to self-immolation; at the same time, there is no call for their adoption. I have, &c.

Broach Adawlut, 29th Sept. 1819. (signed) *T. Barnard*, judge.

From the Judge in the Southern Concan to Mr. Acting Chief Secretary Newnham, dated the 4th of October last.

Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's circular letter, dated the 4th ultimo, transmitting copy of resolutions passed by the supreme government on the 30th of July last, and calling on me to report what effect has been produced in this zillah under any proceedings which may have been adopted by me regarding the ceremony of suttee.

2. I beg you will have the goodness to acquaint the right honourable the Governor in Council, in reply, that I have been for some time past employed in collecting the requisite materials to enable me to frame a report regarding the extent to which

this practice prevails in the Southern Concan at present, compared to what it did under the late Mahratta government; but as I do not anticipate that I can be possessed of full information on this subject till towards the close of the year, to enable me to form a correct judgment of the general effects, throughout the zillah, of the regulations now in force, I consider it would not be proper delaying till then to reply to the call now made upon me. I shall therefore proceed to submit to the right honourable the Governor such observations as I have thus far had an opportunity of making, together with the conclusions I have drawn as to the probable ultimate efficacy of the rules laid down for the guidance of magistrates in the printed orders accompanying your letter of the 5th of October last year.

3. These observations, as applicable at present to a very limited extent of territory, I trust the right honourable the Governor will receive with indulgence, more particularly if the inferences I have drawn from them should differ from the opinion generally entertained on the subject by many high authorities, whose means of forming a correct judgment are more extended than mine have hitherto been.

4. I was much gratified on finding, on my first arrival in this part of the Concan, that the ceremony of suttee, at no time so commonly practised as in most parts of British India, had, on the institution of the honourable Company's government, entirely ceased, apparently caused by a very general opinion which prevailed among the natives, though certainly without reason, that the performance of this sacrifice was totally repugnant to the laws, as well as to the feelings of government; in short, that it would not be permitted.

5. This sentiment, particularly as no specific rules at that period existed for the guidance of magistrates, and as no bad effect apparently was the result of it, I did not most certainly take the smallest pains to remove; contenting myself, in the very few instances were my permission was applied for, by neither giving or withholding my consent, declaring, as was then literally the case, that I was ignorant whether the usage was permitted by the government or not.

6. The state of doubt in which these evasive answers left the minds of the applicants, I found had all the effect I could have hoped for, and in a very short time I heard no more of them; the result being, that within the boundaries of the late Malwan residency, not a single case of suttee has ever occurred, at least not in my time; and I believe I am correct when I add, neither within the four years my predecessor was stationed there, at all events if there has, it must have been performed (a very improbable circumstance) with such secrecy as to preclude the possibility of its coming to the knowledge of the local authorities.

7. Since the accession of the Paishwa's conquered districts, where the practice was undoubtedly very prevalent formerly among the Mahrattas, as well as brahmins, I have only known of two cases of suttee, and they took place before the institution of the British regulations, and at a time when the inhabitants had been apprised that the customs and usages of the late government were still in force; they are now aware of the contrary, and the rules regarding suttees have been promulgated, since which I have heard of no instance of it; but whether this desirable effect has been accomplished by a fear that may at first exist of transgressing the laws by their being indistinctly understood by the population at large, or to a real desire on the part of the natives to adhere to the known wishes of the government, in opposition to their own bigoted customs, I cannot at this early period venture to pronounce; sufficient it is for the present, whatever be the cause, that the effect is good, and that it is as yet unattended by any visible bad consequences.

8. A circumstance, which occured in one of the cases of suttee above alluded to, and which took place in the Vizadroog province eight or nine months ago, affords a tolerable instance in support of the latter remark, and of the disposition of the inhabitants. A young officer who commanded the fort, hearing of the intended sacrifice, and acting no doubt from motives of humanity, and being also ignorant probably of the established usage, took means to prevent its accomplishment, chiefly as he relates through the persuasive interposition of a brahmin; whatever however were the means the attempt was abandoned, and although the occurrence was subsequently reported to me, it did not appear to be complained of, and I am informed the intended victim is now living and thankful for her escape.

9. Notwithstanding the former extensive prevalence of this custom in the Paishwa's territories, it appears very evident some restrictions against it were in force, as I find it was always considered indispensable to obtain, previous to the performance of the ceremony, the sanction of the local authorities; and what is a still more favourable feature in their government, persuasions were generally used

against it; and in the neighbouring state of Sawunt Warree, these restrictions were carried at one period to much greater lengths, since we find during the reign of Kem Sawunt a positive prohibition against the practice, which altogether existed for 10 or 12 years, and this too without creating any disturbance, or any outward marks of discontent; affording, if the tradition be not greatly exaggerated, a most favourable instance of what might be done, and what the people would submit to, without considering their religious prejudices too much shocked.

10. The right honourable the governor I hope, therefore, will be of opinion, that it may fairly be inferred from the foregoing, that religious fanaticism, as regards the practice of suttees, has at all times existed to an extent in the Concan far short of what prevails in the Bengal province; and that the sentiment which I had originally tacitly permitted to remain, of its being contrary to the laws of the British government, has been productive of all the advantage to be hoped for; and that however many victims may, it is hoped, be saved in the newly acquired provinces under the present regulations, yet that from the disposition of the inhabitants much stronger restrictions, not to say a total prohibition, would be submitted to without much danger.

11. Exclusive of the fact, that this disposition quietly to submit to this innovation on their customs does exist, I think the case may in a great measure be accounted for, first, from the circumstance of the practice not having been encouraged by the late government; and secondly, from the inhabitants being accustomed, in some degree, to an occasional alteration in their laws, from the number of revolutions the Concan has undergone, probably more than any part of India within a given time. The governments of Angria, Calapore, Sawunt Warree, the Paishwa, and now the British, having, within no very extended period, each held the ruling power, at least over part of the country, whence, although during all the former governments the Hindoo laws prevailed, yet as each occurred some change of system was always looked for and expected, and revolution became in a manner habitual.

12. Thus on the late accession of the British authority over nine-tenths of the extent of the territory under this zillah, and until the laws and regulations become more generally promulgated and comprehended, it may naturally be supposed that in all doubtful cases, such as the subject now under discussion, where it is considered possible they might be transgressed, a timidity will exist of incurring the punishment, and this may act as the cause of the present decrease of suttees in the new districts; but it is greatly to be feared, unless the sentiment alluded to in the conclusion of my 7th paragraph prevails, as I still hope may be the case, that as soon as the provisions of existing rules are thoroughly and distinctly understood, and that it becomes universally known that free toleration of this awful ceremony is acknowledged, strictly according to the tenets of the Shaster, that the custom will again revive; for although a considerable number of suttees must necessarily be annually prevented under the present restrictions, yet it remains a question whether the clear exposition of the Hindoo law, as given by such high authorities as the pundits of the sudder dewanny adawlut, at Fort William, and now promulgated, may not excite an emulation among those who by its provisions are permitted to burn, to adhere more closely to those tenets than they would otherwise have done, from a large proportion of the population probably never having read, still fewer understood them.

13. I am still more inclined to fear, that if the practice revives at all (having now literally, as far as my observation goes, ceased) that it will speedily reach its former height from the impression. I cannot avoid entertaining, that the force of example is a great predisposing cause, and that, therefore, it is a case where no medium will be found to exist, for when the practice is found to prevail at all, there will never be wanting fanatics to emulate their predecessors, whether they may be stimulated by a desire to obtain the same proportion of posthumous fame, or the same happiness which is promised in the Shaster hereafter to all those self-devoted victims.

14. The provinces however late under the Malwan residency have now for such a number of years been freed from this barbarous custom, that I entertain hopes it is permanently eradicated in that part of the country; and as there is no reason for supposing that the mode of proceeding which answered the intended purpose so well at Malwan, in the first instance, should not equally well succeed throughout the zillah, probably the right honourable the Governor will be of opinion the experiment might with safety be made, provided the existing rules, as I have expressed mp fears may be the case, should fail in the desired effect.

15. In conclusion, I trust the right honourable the Governor will, if I have in this

dispatch exceeded the limits of the report called for, accept my excuse, and attribute it to an interest on the subject, which it is impossible for any person to be wanting in, especially placed in the situation which I hold.

Southern Concan Adawlut, I have, &c.
4th Oct. 1819. (signed) *V. Hale*, judge.

From the Magistrate of Anjar to Mr. Acting Chief Secretary Newnham, dated the 10th ultimo.

Sir,—In acknowledging the receipt of Mr. Secretary Simson's circular letter in this department, of the 4th ultimo, with its enclosure, relative to the practice of suttee, I beg to report that there has been only one instance of a woman desiring to burn herself in our district, in Cutch, since 1816. In that instance I proceeded to her house, and as she appeared firm in her resolution, I could only persuade her to delay the ceremony for a few days, promising that at the expiration of that time, if she persisted in her wish, she should meet with no hindrance.

2. As might be expected, 24 hours produced a total change in her mind, instead of the hysterical grief with which she was before affected, tears came to her relief, and she declared her resolution not to burn. Her relations and friends were extremely anxious that she should be dissuaded from burning.

3. One woman and a man, the former by cast a dher, and the latter a carpenter, insisted on being interred alive; and as they would not be dissuaded, they were both buried with the usual ceremonies. The woman was of a very advanced age, and the man was afflicted with a severe malady.

Camp, Bhooj, I have, &c.
10th October 1819. (signed) *J. M^cMurdo*, magistrate of Anjar.

Minute of the Governor on Mr. Marriott's Letter of the 25th September, in which Mr. Bell concurs.

It appears to me that he has exercised a sound judgment, in refraining to place the power, to which he alludes, in the hands of his native establishment, which, if done, would, in my opinion, have been attended with the consequences he anticipated, and so he should be told.

(signed) *E. Nepean.*

Minute by Mr. Prendergast, Bombay, 30th September 1819.

I think Mr. Marriott should, in reply to his letter of the 25th instant, be informed, "*That it is not the intention of government to check or forbid any act authorized by the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required, previously to the performance of the act of suttee.*" That consequently, "*the police law*" he has taken upon himself to enact is as unwarrantable as the punishments inflicted by him, as noticed in his last paragraph, are illegal, and consequently that the first must be forthwith rescinded, and the latter, under no pretence whatever, repeated.

That rigidly adhering to this principle of complete non-interference of any officer of government, unless in cases wherein they shall have previously, positively ascertained that the intended act is accompanied by circumstances not authorized by the religion and laws of the people, government have no other objection to Mr. Marriott's 4th paragraph, as to the manner in which he may think proper to conduct his *previous* inquiries; that those doubts which have been excited in the minds of the board, from the strength of language in which he has expressed himself; from the general subject of the difficulty he may himself find in confining his zeal within those bounds of policy and propriety, beyond which government cannot permit it to be indulged, without endangering every public interest intrusted to his charge; and from the sensation which may have been occasioned by Mr. Marriott's indiscreet interference in the instances that have occurred, calculated to excite a spirit of martyrdom, and increase rather than diminish the evil, and create a feeling of alarm from any proceedings of his, which would not, under a different line of conduct on his part, be felt, and is not so in other parts of our possessions, wherein no difficulty is opposed by either the officiating brahmins or others to those inquiries being made by proper persons, such as Hindoo officers of respectability, or even by our European magistrates themselves, when on the spot; and it is clearly understood, that no interference with their ceremonies is justifiable, or at all authorized

rized by government, excepting on positive proof of their being attended with circumstances prohibited by their own religion and law.

That the brahmins are themselves aware, unless the act is free and voluntary on the part of the woman to the last moment, and unaccompanied by any circumstance of illegality, the sacrifice would, according to their religion, be not only unavailing and unacceptable, but would also involve every person concerned in it in a crime, for which they would become subject to retribution and punishment. That in every instance in which it has occurred in Surat, Broach, Baroda, and throughout our territories under this Presidency, wherein the most complete previous inquiries have been made by our European and native officers, even of the victim herself, when every argument has been used, which, with the offers of pension and provision for herself and family if she would refrain, was refused, even when the torch was in her hand, and at the moment of entering the funeral pile, the officiating brahmins, so far from obstructing those offers and arguments, were forward to aid in explaining them, and in proving that no illegal means were used. It is so far presumable that improper means are seldom resorted to; and that exceeding the bounds of prudence and good policy is less necessary and less justifiable in the previous inquiries.

The necessity of some such communication as I have here suggested to be made to Mr. Marriott, will, I think, sufficiently strike the board, when I add that Mr. Marriott's "*police law*" would, in most cases, amount to positive prohibition, because a "suttee" must, if at all, take place within a certain time, and that a very short one after the death of the husband, which, when it occurs at a distance from where Mr. Marriott might happen to be, would render any previous applictaion to him personally wholly impracticable; and if that well-meaning gentleman had for his object to put down the practice by the strong hand of power, I know no plan he could have adopted so effectually for that purpose, as that of his "*plice law*;" excepting, that if government will follow his example, and order that no suttee shall take place without the previous permission of government in every instance, this, as there would never be time to apply for and obtain it, would of course completely annihilate the religious ceremony, until we should, from causes I do not wish to suggest, be forced to return to that wise policy to which we chiefly owe our dominion in India, and by which alone it can be maintained, to which, if Mr. Marriott's feelings on the subject will not admit of his adhering, valuable as his revenue services may be, he must be an improper person to be employed in the interior, or any where but at the Presidency.

(signed) *G. L. Prendergast.*

Minute by Mr. Warden, delivered in during his seat at the Board.

I also think that the collector has exercised a sound judgment in not promulgating the circular orders regarding the performance of suttee.

Whilst I am fully aware of the delicacy of this important question, I am at the same time equally convinced of the practicability of abolishing, not only this, but also every other sanguinary practice of the Hindoos, and without endangering either the popularity or the security of our supremacy.

The wisest mode of proceeding appears to be, for the government studiously to refrain from countenancing it in any way. It is the police law, or the custom of the country, to apply for the permission of the ruling authority previously to the performance of the suttee, and that check should in my opinion continue; it has in fact been exercised in more than one instance by the collector with success, upon whose discretion I am entirely disposed to rely on this occasion.

4th October 1819. (signed) *F. Warden.*

Further Minute by the Governor, 5th October 1819.

The subject now before us is one of great delicacy, and the forming any decision on the course to be adopted for preventing the recurrence of this dreadful practice, is attended with considerable difficulty. It must be our object to abolish it if possible; but the question is, whether it would be most likely to be effected by permitting its free exercise, or by endeavouring to check it by the imposition of restraints?

I have heretofore understood that no suttee could take place under the native government, without the assent of the ruling authority, and should that be the case, I think the exercise of such discretion should still be restrained, as occasions may occur wherein it may be proper to avail ourselves of it.

Circumstances must frequently occur to prevent the possibility of obtaining such permission within the time prescribed for the performance of the ceremony, and when it may so happen, I should consider it an unwise policy to notice it, and still more so to punish any officer of government for permitting it to take place for the want of such permission.

With strong impressions on my mind, that these sacrifices were encouraged by the religious orders, I was struck with the observations of Mr. Prendergast, by which it would appear that the impressions I had formed were erroneous; and disposed as I must be to rely on his information, it would lead me to think that the officer of government should be cautious in laying restraints, if he was fully convinced that it was a voluntary act of the widow, since the imposition of restraints might be productive of consequences contrary to what we must all be desirous of effecting, and which seems to have been proved by the test of experience on the other side of India.

I really do not understand how far the custom of the country may be considered a *police law*, or otherwise. If any doubts on that question should exist, it would be unwise to allow its exercise, especially as we have it in our power to establish any salutary regulation that may be required, by legal enactments.

(signed) *E. Nepean.*

Further Minute by Mr. Prendergast.

The check suggested by Mr. Warden, and ordered by Mr. Marriott of his own authority, of requiring the permission of the ruling authority to perform religious acts which cannot be refused, amounts in my opinion to nothing more than a show of impotent opposition, just sufficient to increase the propensity it is so desirable to suppress; and whilst I agree in the suggestion, that the wisest mode of proceeding will be studiously to refrain from countenancing this practice, or that of idolatry, or self-immolation by drowning, burying alive, or throwing themselves to be crushed under the carriage wheels of the idols, or self-torture, I cannot see the consistency or necessity of the ruling power being required, as seems to be suggested, to grant its formal licence and sanction, for acts authorized by the religion of the inhabitants of our dominions; which, however grating to our feelings, we cannot consistently with our legislative enactments interfere with or obstruct. Where any of those acts are *not* strictly authorized by the religion of our native subjects, the law is abundantly strong to punish every person concerned in it, and where it is so sanctioned by law and religion previous permission cannot and ought not to be necessary. I think it very likely that it would be nearly as grating to the feelings of Mr. Marriott to put his hand to a formal sanction of the act, as it would be to our bishops, archdeacons, or divines to grant daily licences under their hands to our native subjects, to proceed to their idolatrous temples, and to worship graven images.

All the reports lately received, and now on our table, from every zillah authority, clearly shows that under a system of complete non-interference, the practice in question has actually altogether ceased in most, and decreased in all our provinces under this government; a fact strongly corroborative of the soundness of the opinions which have lately been communicated to us by the supreme government.

Mr. Marriott's zeal appears to be quite mistaken, and ought, I still think, to be checked and confined within those bounds of prudence and good policy which have so beneficially been observed in all our other zillahs. If "the permission of the ruling power" means government itself, I have already shown it never can be obtained, and that Mr. Marriott's "*police law*" requires what is in most cases equally impracticable; and that gentleman himself sees objections to allowing local authorities present on the spot, to grant the previous permission; this in truth is the only permission that can be obtained, but I am of opinion it would only amount to an irritating and unnecessary interference, and ought not to be declared necessary.

The quotation in the first part of my former minute, underlined by the governor, is taken from the regulation of the supreme government on the very point in question, and I am of opinion it ought to be our guide; and a communication, something to the effect I suggested, be made to Mr. Marriott.

(signed) *G. L. Prendergast,* 8th October 1819.

Third Minute by the Governor, 12th October 1819.

Notwithstanding the discussions which have taken place, I do not know that I can offer any farther opinion on this delicate subject than that I have already given.

It is one of those subjects in the decision of which difficulties present themselves on every side, and doubts must remain of the effect which any course of proceedings may produce.

The supreme government tell us, the test of experience has shown that restraints have been attended with a contrary effect to that which could be wished, while Mr. Marriott would lead us to believe that their exercise has tended to save the lives of individuals who would otherwise have been sacrificed. The conclusions, however at variance they may be, may be correct as applicable to local situations.

I beg to be understood, that the observations contained in my last minute were not intended to hold out any recommendation of legal enactments applicable to suttees, but to police law generally; because I should feel disposed to interfere as little as possible with the delicate question now before us, excepting by the prevention of the exercise of any system of police that might not be legally authorized. If, therefore, Mr. Marriott has in any instance exceeded the powers delegated to him, I think a check should be given to his proceedings; he is an active, zealous man, and the slightest hint will stop him if he should have gone too far.

(signed) *E. Nepean.*

Agreed, That the following reply be returned to Mr. Marriott.

To Saville Marriott, esq. Magistrate in the Northern Concan Tannah.

Sir,—I am directed by the right honourable the Governor in Council to acknowledge the receipt of your letter, dated the 25th September last, reporting the proceedings you have adopted under the circular order dated the 5th October 1818, defining the points of interference necessary to be observed by the police in respect to suttees.

2. The subject in question is one of great delicacy, and the forming any decision on the course to be adopted for preventing the recurrence of this dreadful practice is attended with considerable difficulty. It must be the object of government to abolish it, if possible; but the question is, whether it would be most likely to be effected by permitting its free exercise, or by endeavouring to check it by the imposition of restraints?

3. It has been satisfactorily ascertained by the reports which have been received from the several judicial and magisterial authorities, that the practice had become one of very rare occurrence in the territories subordinate to this Presidency, whilst in many portions of them it has altogether ceased.

4. It is understood that no suttee could take place under the native government, particularly in the Mahratta states, without the assent of the ruling authority; and should that be the case, the exercise of such discretion should still be retained, as occasions may occur in which it may be necessary to avail ourselves of it.

5. Circumstances however must frequently arise to prevent the possibility of obtaining such permission within the time prescribed for the performance of the ceremony; and in such cases the Governor in Council would consider it an unwise policy to notice it, and still more so to punish any officer of government for permitting it to take place, for the want of such permission. Too great caution cannot be observed by the officers of government in laying restraints on such sacrifices, when fully convinced that they are the voluntary acts of the persons sacrificed, since the imposition of restraints might be productive of consequences contrary to what the Governor in Council must be desirous of effecting, and which seems to have been proved by the test of experience on the other side of India.

6. Under these observations, the Governor in Council approves of your having abstained from promulgating the circular instructions of the 5th October 1818, within the districts under your charge; but would have been more pleased had you refrained from punishing the persons concerned in the sacrifice which lately took place without previous application to your authority, however contrary such proceeding may have been to the prevailing law of the country. I have, &c.

Bombay Castle, 1st Nov. 1819. (signed) *W. Newnham*, secretary to gov^{t}.

Minute, 1st November.—Ordered, Mr. Hale be informed, in reply to his letter of the 11th October, that it is not desirable he should institute any further inquiries in regard to the extent to which the practice of suttee prevails in the Southern Concan, because they could only lead to doubts of what our intentions may be, when under the impressions formed of its being repugnant to our feelings the effect would be likely to be produced, and care should be taken to remove them.

Mr. Hale is, at the same time, to be furnished with a copy of the preceding letter to Mr. Marriott, of which transcripts should also be communicated to the different judicial and magisterial authorities.

Ordered, That copies of the several reports, and of the replies returned to Messrs. Hale and Marriott, be communicated to the supreme government.

Extract BOMBAY Judicial Consultations, 24th November 1819.

Read the following Letter from the Acting Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 4th instant, with enclosures.

Sir,—I HAVE the honour to forward for the information of the honourable the Governor in Council, a copy of a letter under date the 3d instant, from the provincial collector of Poona, together with a copy of my reply of this day's date.

Poona, I have the honour, &c.
4th November 1819. (signed) *W. Chaplin,* acting commissioner.

William Chaplin, esq. &c. &c. &c.

Sic. orig. Sir,—I had the honour to report on the * last, that Gunnes Narrain Saneys, widow, had been prevailed on not to burn herself with the body of her deceased husband, in consequence of an offer from me of providing for her future maintenance, should she renounce her declared intention.

I now beg leave to acquaint you, that I have fixed her allowance at 200 rupees per annum, until her eldest son, now 14, shall arrive at the age of 18 years, when it is to be reduced to 180 rupees per annum; and when her youngest son, now 12, shall attain his 18th year, it is to suffer a further reduction of 30 rupees, leaving her at the end of six years a pension to support her mother, two daughters and herself of 12 ½ rupees per month, or 150 rupees per annum. I hope you will consider this donation to have been conferred with as little expense to government as is consistent with its wish in such a case.

Poona, I have the honour, &c.
3d November 1819. (signed) *H. D. Robertson,* P. collector.

Captain H. D. Robertson, &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter, dated 3d instant.

The arrangement you have adopted regarding the widow of Gunnes Narrain Saney, who has been dissuaded from becoming a suttee in consequence of your offer of providing for her maintenance, is very satisfactory; and I have much pleasure in confirming, subject to the pleasure of the honourable the Governor in Council, the allowance of 200 rupees, which (with certain reductions to be made hereafter) you recommend for the support of the widow and her family.

Poona, I have the honour, &c.
4th November 1819. (signed) *W. Chaplin,* acting commissioner.

Minutes, 18th November.—Resolved, That the pension granted by the provincial collector at Poona, to the widow of Gunnes Narrain Saney, who was dissuaded from becoming a suttee, be sanctioned in the present instance, as connected with proceedings sanctioned by competent authority, previous to the transfer of the deckan to this government; but Mr. Chaplain be required to instruct Captain Robertson and the magistrates at Candeish, Ahmednuggur and the southern Mahratta country, to abstain from interfering in similar cases until further orders; since it may establish a precedent which may prove highly injurious, as it may lead persons to pretend a resolution to sacrifice in the hope of being thus paid for desisting.

As connected with the printed circular transmitted to Mr. Elphinstone on the 10th February last,—Resolved, that copies of the dispatch from the chief secretary to the supreme government be recorded under date the 4th September last.

Mr. Chaplain is to be informed, that in the territories subordinate to this Presidency, the practice of Hindoo females sacrificing themselves on the funeral piles of their husbands, is of very rare occurrence, whilst in some portion of the territory it is hardly known to exist, and we are of opinion that the less we interfere in the practice the better.

Ordered, That a copy of the letter addressed to the magistrate in the Northern Concan, be communicated to Mr. Chaplain.

Wrote the following letter to the chief secretary to the supreme government.

To W. B. Bailey, esq. Chief Secretary to the Supreme Government.

Sir,—As connected with the subject of my dispatch of the 1st instant, I am directed by the honourable the Governor in Council to transmit to you the accompanying copies of one from the acting commissioner in the Deckan, dated the 4th following, and of its enclosures; and to acquaint you for the information of his excellency the most noble the Governor General in Council, that as connected with proceedings sanctioned by competent authority before the transfer of the Deckan to this government, the pension granted by the provincial collector at Poona to the widow of Gunnes Narrain Saney, who has been dissuaded from becoming a suttee, has been sanctioned in the present instance; but the Governor in Council is at the same time of opinion, that if such pensions were generally to be sanctioned, it would establish a precedent which might prove highly injurious, and lead to persons pretending a resolution to sacrifice themselves in the hope of being thus paid for desisting; he has accordingly directed the issue of such reward or provision to be henceforth discontinued.

2. Mr. Chaplin has also been furnished with a copy of your letter of the 30th July 1819, and resolutions accompanying it regarding suttees, and advised of the almost entire discontinuance of the system within the territories subject to this Presidency, which may in a great degree be attributed to the circumstance of government abstaining from all manner of interference.

Bombay Castle, I have the honour, &c.
18th November 1819. (signed) *W. Newnham*, sec^{y} to government.

Extract Bombay Judicial Consultations, 8th December 1819.

Recorded the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 28th ultimo, with enclosure.

Sir,—I have the honour to acknowledge the receipt of your letter of the 18th instant, and to forward for the information of the honourable the Governor in Council, a copy of my circular instructions of yesterday's date in consequence.

Poona, I have, &c.
28th Nov. 1819. (signed) *W. Chaplin*, commissioner.

Circular.

Sir,—The policy of attempting to dissuade widows from sacrificing themselves on the funeral piles of their deceased husbands, being exceedingly doubtful, I have received the instructions of the honourable the Governor in Council to desire that you will, until you shall have received further orders, abstain from all interference in such cases, lest it should have the injurious effect of leading persons to feign a resolution to burn themselves in the hope of being paid for desisting; at the same time, that it may excite a spirit of fanaticism, which may be rather inflamed than repressed by the interposition of the public authorities, a result which would appear from experience to have proceeded from the humane endeavour to prevent such immolations.

You will of course instruct the local officers under you to leave these sacrifices to take their course, without either sanctioning or disapproving of them.

Poona, I have the honour, &c.
27th Nov. 1819. (signed) *W. Chaplin*, commissioner.

Extract Bombay Judicial Consultations, 15th Dec. 1819.

Read the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 24th ultimo, with enclosures.

Sir,—I have the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter, dated the 20th instant, with enclosure, from the political agent in Candeish, together with my reply of this date.

Poona, I have, &c.
24th Nov. 1819. (signed) *W. Chaplin*, commissioner.

William Chaplin, esq. &c. &c. &c.

Sir,—I have the honour to report to you, that on the 16th instant I received an application from the mamlutdar of Soonghier, for permission to allow the widow of one Gopul Bulla, a carcoon in the service, who died a few days since, to burn herself.

It appears that on the day Gopal Bulla died, his wife was labouring under her monthly menstruation, and she could not burn with her husband's corpse, but she proposed to sacrifice on the pile with the bones of the deceased. This is the first instance of self-immolation, for which application has been made, since the country came under my authority, and I conceived it right to use all legitimate means to dissuade this young widow from the sacrifice. I accordingly deputed a brahmin from hence to carry into effect my intention, to whom I issued the accompanying written instructions for his guidance, which he was authorized to show to the relatives of the party, and to endeavour to influence them in averting the widow's inclination. I delayed sending off the carcoon till as late a period as possible, to admit of time for the widow's grief to have subsided, and I am happy to have to report, that my endeavour has been successful, in persuading her to forego her first intention.

Having promised that she should be provided for, I beg leave to recommend that she may receive a pension for life of seven rupees monthly, something less than half what her husband got as pay from the public, and which I am led to believe is considered sufficient. As a reward to the carcoon who has effected this object, and as an inducement to others to exert themselves similarly, I have given him 50 rupees, which I trust will, with the pension to the widow, be authorized and approved.

I have, &c.

Dhoolia, (signed) *John Briggs*, P. Ag^{t} in Candeish.
20th Nov. 1819.

Instructions to Cundoo Govind.

Bapoojee Gykwar, the mamlutdar of Soonghier, has written to the hoozoor, that the widow of the late Gopal Bulla, carcoon, who was not in a condition from natural causes to burn herself with her husband's corpse, has now resolved to sacrifice herself on the pile with his bones; that she listens to no advice on the subject, and declares she will put herself to death if not allowed to burn.

There is no obstruction on the part of the sircar to suttees, but it is now six or seven days since her husband died; and, upon reference to the Shasters, it is thus written:—1st, " The text of Gautama, cited in the Metachara, and by Debe Roodh, author of a commentary on the institutes of Yajreyawaleya, as well as in other books, viz. ' The wife of a brahmin must ascend no other pile than that of her husband.'

2nd. " The text of Ausemee, cited in the Nirnay Sindhu, and other books, viz. ' The wife of a brahmin must ascend no other pile than that of her husband; but for women of other casts, it is even laudable to burn on piles (chitties) other than those of her husband."

Upon reference to the circumstances under which this widow was prevented from burning with her husband, and according to the above quotations from the Shasters, it may be fairly inferred that God has interfered to prevent this sacrifice. Besides this, it appears necessary that the widow should not have shed a tear on the occasion of her husband's death.

You will therefore use your endeavour, by making use of these and other arguments to herself and her relations, to avert her present intention.

If, however, all should fail, and she persists in her resolutions, and you are convinced that no improper means are taken to induce her to consent to the immolation, such as the administering of drugs, &c. &c. &c. you will not prevent her performing the suttee. If you can dissuade her before she has repeated the sunkulp, she may, according to the Shasters, be received into her family and cast; and even if she has performed the sunkulp, she may again be received into her cast by penance. Such is the authority of the Shasters. You will do all you can to dissuade her at every stage of the proceeding, and assure her that she shall not be allowed to live in want by government.

In case, however, you fail entirely in your persuasions, you will stay and witness the ceremony, and prevent any improper treatment or compulsion on the part of the persons concerned.

Dhoolia, 17th Nov. 1819. (A true translation.) (signed) *John Briggs*.

Note:—The extracts are taken from pages 16 and 17 in the printed papers regarding suttees, transmitted by Mr. Elphinstone in April last.

On reference to the Shastery, it was found in the Nirnay Sindhu as well in a " Melachara," that a " widow who shall burn on the bones of her husband shall not be considered as having transgressed the law, for they are a part of the same chittre, and not another."

It was on this account the widow was authorized by me to burn, if she persisted till the last, and in case this passage should be quoted by her relations.

(signed) *John Briggs.*

Captain John Briggs, &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter of the 20th instant, reporting the result of your endeavours to dissuade a widow from becoming a suttee. The measures which you have so successfully adopted to prevent this sacrifice were extremely judicious, and I have much satisfaction in confirming the pension which you have recommended for the woman, and in approving of the reward of 50 rupees to the carcoon employed on the occasion.

Poona, I have the honour to be, &c. &c.
24th November 1819. (signed) *W. Chaplin*, commissioner.

Minutes, 14th December.—The board approve of Mr. Chaplin's having confirmed the pension of seven rupees per month, granted by the political agent in Candeish, to the widow of Gopul Bulla, and of the reward of 50 rupees granted to the carcoon employed in dissuading her from becoming a suttee.

Extract Bombay Judicial Consultations, 22d December 1819.

Read the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 12th instant, with enclosures.

Sir,—I have the honour to enclose the copy of a correspondence received from the collector of Ahmednugger, and to recommend that the allowance, granted by Captain Pottinger to the woman who has been dissuaded from becoming a suttee, may be confirmed, as Mr. Wilkins' promise to her was given previously to the receipt of the instructions recently issued under the orders of the honourable the Governor in Council.

Poona, I have the honour to be, &c.
12th Dec. 1819. (signed) *W^m Chaplin*, acting commissioner.

To William Chaplin, esq. &c. &c. &c.

Sir,—I have the honour to transmit for your information copies of a letter which I have received from Mr. Wilkins, and of my reply, regarding a woman who that gentleman had prevailed upon not to become a suttee.

Circuit Kutchery, I have the honour to be, &c.
Rahory, 8th Dec. 1818. (signed) *H. Pottinger*, collector.

To Captain Henry Pottinger, Collector of Ahmednuggur.

Sir,—I have the honour to acquaint you, that a few days ago an old brahminee woman, by the name of Yumoona Baee, the wife of Trimbuck Bhut, agnihotre, resolved, in consequence of the death of her husband by the bite of a mad dog, to become a suttee, and permission was earnestly solicited for the performance of the ceremony; but I am happy to say, that after great persuasion by her friends and myself, the woman reluctantly allowed her husband's body to be burnt, upon my assuring her that the government would take care she should not want as long as she lived, and she being quite destitute; I therefore respectfully trust that I shall be allowed to pay this woman the sum of seven rupees a month for her maintenance, during the remainder of her life, agreeable to the orders of the most noble the Governor General, as conveyed to you in the honourable the sole commissioner's letter of the 8th November 1818. I have, &c.

Nasik, 3d Dec. 1819. (signed) *W^m Wilkins*, sub-collector.

To William Wilkins, esq. &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter of the 3d instant, reporting that you had prevailed on the widow of Trimbuck Bhut not to become a suttee, and I beg you will continue to pay to her during life the sum of seven rupees per month, for her support.

You will have, ere this, received my letter of the 30th ultimo, prohibiting any further interference on this subject, and by which your future conduct will of course be guided.

I shall submit copies of your letter and of this reply to the acting commissioner, for his information.

Circuit Kutcherry, I have the honour to be, &c.
Rahory, 8th. Dec. 1819. (signed) *Henry Pottinger*, collector.

Minutes, 18th December.—Resolved, That the pension of rupees seven per month, granted by the collector at Ahmednuggur, during life to the widow of Trimbuck Bhut, agnihotre, whom Mr. Wilkins succeeded in dissuading from becoming a suttee, be confirmed.

Extract Letter from the Governor in Council of Bombay to the Court of Directors in the Judicial Department, dated the 19th April 1820.

Cons. 1819. N° 10. 25 of Feb. Page 501.

Para. 38. There have been only two suttees within the Broach zillah, since it has been under the British government.

III.—PRESIDENCY OF FORT ST. GEORGE.

Extract Fort St. George Military Consultations, 19th October 1772.

READ letter from the Nabob, No. 167, CC. enclosing letters from rajah Beerbur respecting Captain Tomyn's purchasing horses at Tripetty, and his having prevented a woman from burning herself.

Ordered, That copies of the above letters be sent to Captain Tomyn.

From the Nabob, dated and received 16th October 1772.

Country correspondence. N° 167.

Enclosed I send you for your information a letter from rajah Beerbur, received Naughputtah, also one from Meer Hussan Wuphan Cawny, a servant of the sircar, and one from the dealers in horses. The letters give an account of the horses at the feast, and the disturbance raised by the polygars, &c. owing to a widow of Boutigue man being prevented from burning herself.

What can I say more?

Purport of a Letter from Rajah Beerbur to the Nabob, dated 18th Oct. 1772.

Mentions his having enclosed two letters, one from Meer Hussan Wuphan Cawny, and one from the dealer in horses; that a pestilental air was at that time blowing there (Naughputtah), by which hundreds of people died every day; that the merchants and every one else at the feast were very anxious to get away; that the people with him, it was true, were well, but very pressing to go from thence, and it was not in his power to comfort them; and that the behaviour of the Europeans there would appear from the letters he had enclosed.

Purport of a Letter from Meer Hussan to the Nabob.

Advices that a Boutique merchant, having died the 12th instant, his widow was desirous of being burnt with his body, and every thing was prepared accordingly, when the captain at that place came and took the woman by the hand, and carried her to her late husband's house, and put a guard over it; that on this near 700 of the polygars, and other people, assembled and prepared for action, sending the letter-writer advice of the imprudent conduct of the captain, and saying they would all sacrifice their lives on the occasion; that the letter-writer sent them a proper answer to this, but could not get them to desist, nor prevent their surrounding the captain's tent, at last however, by sending the commandant of the nabob's seapoys to the leading men amongst the polygars people, he got them to suspend every thing till the next morning; that the consequence of the European's behaviour has been this, the hindering of the people from procuring either their grain or rice, every chittyman, shopkeeper, and merchant having fled to different places on account of the riot there; that he, the letter-writer, begged to have an answer to this letter as soon as possible; and that he should send away the dealers in horses and their horses to Davelohenoos the next morning.

Purport of a Letter from the Horse Dealers at Naughputtah to the Nabob.

Complaining of arbitrary conduct in the European horse dealers towards the native merchants.

Extract Fort St. George Political Consultations, 27th April 1802.

Extract of a Letter from the Resident at Tanjore, (Capt. Wm. Blackburne,) dated 20th April 1802.

I have the honour to inform you, that his excellency Ameer Sing, the late rajah of Tanjore, expired at 10 A. M. yesterday.

The rajah, I was informed, had died exactly at 10 A. M. the day before; and in the evening his body had been burnt upon a pile, agreeably to the forms of his religion and cast. I was also informed, that two of his wives had insisted upon accompanying him, and after a strenuous but unavailing resistance on the part of their own relatives, and my servant, had been suffered to consummate the horrid sacrifice.

Extract Letter from the Governor in Council of Fort St. George, to the Court of Directors in the Political Department, dated 3d May 1802.

Para. 5. By this dispatch we have also to communicate to your honourable court, the death of Ameer Sing, the deposed rajah of Tanjore, after an illness of short duration. He died on the 19th ultimo, after having recommended his infant son and family to the protection of the Company.

6. We are concerned to add, that notwithstanding the precautions taken by the resident of Tanjore to dissuade the sacrifice, two widows of the deceased rajah devoted themselves to the flames at the funeral of that prince.

Extract Letter from the Governor in Council of Fort St. George, to the Court of Directors in the Political Department, dated 29th May 1802.

Para. 6. The resident at Tanjore has received our commendation for his judicious and humane conduct, during the illness, and after the death of Ameer Sing. We beg leave to attract your particular attention to his letter of the 20th ultimo, containing a detailed account of the circumstances attending the event of Ameer Sing's death; and particularly of the means adopted, under the authority of the British government, to dissuade the sacrifice made on that occasion, by the devotion of two of that prince's consorts to the flames, in conformity to the tenets of the Hindoo religion.

Extract Fort St. George Judicial Consultations, 31st August 1813.

Read the following letter from the acting magistrate at Combeconum.

To the Chief Secretary to Government, Fort St. George.

Sir,—I have the honour of enclosing a translated representation from the newly appointed darogah in the talook of Paupanausem.

As the case mentioned in this representation frequently occurs in this zillah, and as I cannot find that it has ever been submitted to the consideration of government, I think it my duty to transmit the enclosed, as the first instance of the kind which has come to my knowledge since my arrival at this station.

It has hitherto been the practice of the magistrates of this zillah to endeavour by remonstrance to divert the infatuated victim of superstition from this horrid act of suicide, but, as might be supposed, these remonstrances never have had the desired effect.

I believe that the practice was abolished in Bengal, by proclamation from the Marquis Cornwallis; but as I do not feel myself authorized to prevent it, without the sanction of government, I have now the honour of submitting the case for consideration, and request his excellency the Governor in Council will be pleased to issue his instructions on the subject.

Magistrate's Office, I have, &c.
14th Aug. 1813. (signed) *C. M. Lushington*, acting magistrate.

Translation of an Arzee, addressed to the Magistrate of Combeconum by Abdulhuffar, acting Darogah of Paupanausem.

I received a letter from the curnem of Agaramangoody village, at four o'clock in the evening of the 2d August 1813, stating that Narnapiah, son of Ranjangatiah of the said place, had departed this life at 12 o'clock of the same day, and that his wife, Cauvary Ammall, intended to burn herself with the body of her husband.

With the intention of dissuading her, I proceeded immediately to the place; I arrived at five o'clock of the same evening, when I had intelligence that Cauvary Ammall had already been burnt at four o'clock; therefore I returned to Paupanausem, sent for the curnem and merassedars of the said village, and inquired about the business; they informed me that they used their utmost endeavours to persuade her not to burn herself with her husband, but she did not hearken to it. I have addressed this for the information and orders of the magistrate.

Paupanausem, 4th August 1813. (signed) *Abdulhuffar*, acting darogah.

The following draught of a reply is read and approved.

To the Acting Magistrate in the Zillah of Combeconum.

Sir,—I am directed to acknowledge the receipt of your letter of the 14th instant, and to state that his excellency the Governor in Council would consider it an object of the highest importance to the cause of humanity and good morals, if the practice, of which an instance is reported by you to have recently taken place in your zillah, were suppressed, and accordingly approves of your using all practicable means to dissuade the widows themselves and their kinsfolk from continuing it. Considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconstruction to which the interposition of the authority of government might be liable, His Excellency in Council entertains doubts how far the measure of expressly prohibiting the discharge of what (when discharged at all) must be regarded as the most sacred of human duties, would be entirely consistent with propriety, and would prove effectual, and would be free from the danger of worse consequences than those against which it is meant to provide.

2. The Governor in Council desires to be informed what number of widows have sacrificed themselves on their husband's funeral piles, in each year, since the establishment of the courts in Tanjore.

Fort St. George, I am, &c.
31st August 1813. (signed) *David Hill*, secretary to government.

Extract Fort St. George Judicial Consultations, 24th September 1813.

Read the following Letter from the Acting Magistrate at Combeconum, to the Secretary to Government, Judicial Department, Fort St. George.

Sir,—I have the honour to acknowledge the receipt of your letter, and in reply I beg leave to inform you, that there has been no public document kept in the magistrate's office to enable me to afford officially the information required by his excellency the Governor in Council, I am therefore under the necessity of making the statement from the information I have been able to collect by inquiry.

I regret to say, that saguanam is most frequently practised, and particular in Tanjore and its vicinity. From the inquiries I have made, I have ascertained that no less a number than (100) one hundred victims have fallen a sacrifice to this inhuman practice since the establishment of the court at Combeconum.

It would ill become me, after the receipt of your letter, to offer any opinion on the subject of prohibiting future saguanams; but I feel emboldened in the cause of humanity to state, that the practice is neither prescribed by the Shaster, nor encouraged by persons of education or influence.

I can speak from positive authority, that his highness the rajah of Tanjore has ever discouraged it; and I feel assured that, with the exception of a few necessitous brahmins, who derive a nefarious reward for presiding at this infernal rite, the prohibition of the practice would give universal satisfaction.

Aradangy, I have, &c.
14th Sept. 1813. (signed) *C. M. Lushington*, acting magistrate.

Ordered, That the foregoing letter do lie on the table.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Judicial Department, dated 1st March 1815.

Cons. 31st Aug. 1813.

Para. 93. BY a letter which was received from Mr. C. M. Lushington, whilst he was acting as judge and magistrate at Combeconum, the expediency of abolishing the practice of the voluntary immolation of widows, on the funeral piles of their husbands, was brought under our consideration. As we should deem it an object of the highest importance to the cause of humanity and good morals, if the practice were suppressed, we intimated to the acting magistrate that we approved of his using all practicable means to dissuade the widows themselves, and their kinsfolk, from continuing it; considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconstruction to which the interposition of the authority of government might be liable, we entertained doubts how far the measure of expressly prohibiting the practice would be entirely consistent with propriety, would prove effectual, and would be free from the danger of worse consequences than those against which it was meant to provide.

Cons. 24th Sept. 1813.

94. From the reply of Mr. Lushington to our inquiry, regarding the extent to which this practice in the zillah of Combeconum prevails, it would appear that not less than 100 lives have been sacrificed to it since the establishment of the court in that district.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Judicial Department, dated 11th March 1820.

Letter to, dated 4th March 1818.

(36 a' 40.) The court remark, on the practice of widows burning themselves with their husbands corpses, that it should be discouraged by every restriction that is reconcileable with the religious code of the natives; and that in every instance of it the magistrate or his assistant should insist on proof, that the sacrifice is quite voluntary. Remark also, that this practice obtains very partially in Bengal; and recommend that certain prohibitions in regard to it, which have been proposed by the Bengal government, should be adopted on this side of India. Requesting to be furnished with an account of the number of women, within the limits of this government, who sacrifice themselves in this manner in a specified period.

41. Notices instances in which Mr. Lushington appears to have been ill informed on this subject.

Para. 32. These paragraphs have been referred to the foujdarry adawlut; but the report which that court has been required to furnish on the subject they relate to, has not yet been received.

PAPERS

RELATING TO

EAST INDIA AFFAIRS:

VIZ.

COPIES OF ALL COMMUNICATIONS

Received from India since the 10th of July 1821,
Relative to the BURNING OF FEMALES on the Funeral Piles
of their Husbands.

Ordered, by The House of Commons, *to be Printed,*
19 *June* 1823.

LIST OF PAPERS

Presented to The Honourable House of Commons, in Obedience to their Order of the 23d March 1823:—*viz.*:

I.—BENGAL:

Reports of Cases adjudged in 1814:

Cases of Sheeoo Suhaee and Chetoo Barber, prosecuted for assisting at a suicide, and acquitted on the ground that they were justified by the tenets of their superstition - p. 5

Extract of Letter from Bengal in the Judicial Department (Lower Provinces), dated the 7th Dec. 1821, transmitting returns of Suttees reported to have taken place in the year 1819 - p. 6

Extract Bengal Criminal Judicial Consultations, (Lower Provinces) the 14th July 1820 (Nos 18 and 23, containing) Letter from the Register of the Nizamut Adawlut to Government dated the 2d June 1820 - - - - - - - - - - - - - - - ibid.

Detailed Statement of Suttees, which have occurred in the territories under the Presidency of Bengal, in the year 1818-19 - - - - - - - - - - pp. 7—26

Abstract of the foregoing statement - - - - - - - - - - - p. 27

Letter from the Register of the Nizamut Adawlut to the acting Magistrate at Burdwan, dated 24th March 1820, relative to an ineffectual attempt to dissuade the widow of a Jogee from causing herself to be burned alive with her deceased husband - - - - ibid.

Remarks and Orders of the Nizamut Adawlut, on the foregoing statements - - - p. 28

Minute of Government, with Letter sent in consequence thereof to the Nizamut Adawlut p. 30

Extract Bengal Criminal Judicial Consultations, (Lower Provinces) the 17th July 1821 (Nos 29 and 34) containing Letter from the acting Register of the Nizamut Adawlut to the Government, dated the 25th May 1821 - - - - - - - - - - - - - p. 31

Detailed Statement of Suttees which occurred in the Territories under the Bengal Presidency in the year 1820 - - - - - - - - - - - - - - pp. 32—55

Abstract of the foregoing Statement - - - - - - - - - - - p. 55

Remarks and Orders of the Nizamut Adawlut on the foregoing Statements - - - p. 56

Minute thereon recorded by Mr. W. Leycester, the Chief Judge of the Nizamut Adawlut p. 63

Minute by the 2nd Judge, Mr. C. Smith - - - - - - - - ibid.

Minute by the 3rd Judge, Mr. S. T. Goad - - - - - - - - ibid.

Minute by the officiating Judge, Mr. W. Dorin - - - - - - - - - ibid.

Resolution of the Governor General in Council upon the foregoing Papers - - - p. 64

Letter to the Register of the Nizamut Adawlut, communicating the foregoing Resolutions of Government for their information - - - - - - - - - - - p. 65

Extract Bengal Criminal Judicial Consultations (Lower Provinces) the 17th August 1821, containing; Letter from the Acting Register of the Sudder Dewanny Adawlut, dated the 7th of August 1821, enclosing papers relative to the trial and conviction of parties who were concerned in forcing a young female on to the funeral pile - - - - - - - - ibid.

II.—FORT ST. GEORGE.

Fort St. George Judicial Consultations, 10th of April 1819; the Court's Paragraphs to be referred to the Foujdarry Adawlut - - - - - - - - - - - - - - p. 69

Judicial Letter from Fort St. George, 4th January 1822, Paras. 29 and 30, transmitting Reports of the Judges and Magistrates on the practice of Widows burning themselves with the bodies of their deceased Husbands, with an Abstract Report by the Foujdarry Adawlut - ibid.

Fort St. George Judicial Consultations, the 6th April 1821, containing Extract Proceedings of the Foujdarry Adawlut, 18th December 1820 - - - - - - - - p. 70

Abstract Reports of the Judges, Magistrates, &c. and Reports:

Northern Division -
- Ganjam - - - - - - - - - - pp. 70. 77
- Vizagapatam - - - - - - - - - pp. 71. 79
- Rajahmundry - - - - - - - - - pp. 71. 83
- Musulipatam - - - - - - - - - pp. 71. 85
- Guntoor - - - - - - - - - - pp. 71. 86
- Nellore - - - - - - - - - - pp. 71. 87

Centre Division - -
- Bellary - - - - - - - - - - pp. 71. 89
- Cuddapah - - - - - - - - - pp. 71. 90. 96
- Chingleput - - - - - - - - - pp. 71. 92. 98
- Chittoor - - - - - - - - - - pp. 72. 93

Southern Division -
- Trichinopoly - - - - - - - pp. 72. 101. 102
- Cumbaconum, including Tanjore - - - pp. 72. 106. 130
- Verdachellum - - - - - - - - pp. 72. 113
- Salem - - - - - - - - - - pp. 72. 116
- Coimbatore - - - - - - - - - pp. 72. 118
- Madura - - - - - - - - - - pp. 72. 119
- Tinnevelly - - - - - - - - - pp. 72. 122

Western Division -
- N. and S. Malabar - - - - - - - pp. 72. 123. 128
- Canara - - - - - - - - - - pp. 73. 123
- Seringapatam - - - - - - - - - pp. 73. 125

General Remarks by the Foujdarry Adawlut - - - - - - - - p. 73
Draft of Instructions to the Magistrates - - - - - - - - - ibid.
Provisions of the Hindoo Law regarding the practice of Widows burning themselves - p. 74
Proposed directions to be issued by the Magistrates to the district Police Officers - - ibid.
Form of engagement for the care of Infants deserted by the Immolation of their Mothers p. 75
Orders issued to the Court of Circuit, Centre Division, 23d June 1819 - - - p. 66
Ditto - - - - - - - - - - - - - - - - 30th November 1819 - - ibid.
The same to the Southern and Western Divisions - - - - - - - ibid.
Ditto - to the Northern Division, 30th November 1819 - - - - - - p. 77
Resolution of Government, 6th April 1821 - - - - - - - - p. 129
Letter to the Foujdarry Adawlut, 6th April 1821 - - - - - - - p. 130
Fort St. George Judicial Consultations, the 27th July 1821. Further Reports of the Magistrate of Tanjore - - - - - - - - - - - - - - ibid.

III.—BOMBAY.

Extract Letter from the Governor in Council to the Court of Directors in the Judicial Department, the 6th May 1821 - - - - - - - - - - - - p. 132
Extract Political Consultations, 29th December 1819 - - - - - - p. 135
Extract Judicial Consultations, 19th January 1820 - - - - - - - ibid.
Extract Letter from the Governor in Council to the Court of Directors in the Political Department, dated 19th April 1820. Paras. 51, 52, and 64 - - - - - - - ibid.
Extract Political Consultations, 1st November 1819 - - - - - - - ibid.
Extract Political Consultations, 19th January 1820 - - - - - - - p. 139

Examiner's Office, East India House,
19th June 1823.

W$^{\text{M}}$ M$^{\text{c}}$CULLOCH,
Examiner of India Correspondence.

I.—BENGAL - - - - - - - p. 5.
II.—FORT ST. GEORGE - - - - - p. 69.
III.—BOMBAY - - - - - - - p. 132.

PAPERS

Relating to East India Affairs; viz. Hindoo Widows, &c.

I.—BENGAL.

REPORTS of Cases adjudged in 1814;

(Extract.)

Prosecutor - - - - - - - - -	Vakeel of Government.
Prisoners - - - - - - - - -	Sheoo Suhaee, mendicant, aged 18. Chetoo, barber - - - - - - - - 20.

Charge, assisting at Suicide.

THE prisoners were charged with assisting one Auoopun Tewaree, a brahmin, to destroy himself by drowning. It appeared in evidence that the deceased had been long afflicted with a grievous leprosy; that the disease was so violent as to cause his members to drop off, and to reduce his body to a state of putrefaction; that in this deplorable condition he had for some time formed the resolution of terminating his existence, but that he was prevented from attaining his object by the refusal of his neighbours to assist him in an act, which he of himself was incapacitated by extreme helplessness from performing. The prisoner Sheoo Suhaee was his son, and as appeared from his defence, corroborated by the testimony of witnesses, had been very urgent in dissuading the deceased from his purpose. On the 6th of August 1813, however, Sheoo Suhaee went out for the purpose of begging alms, and on his return home, found his father seated in a litter, with bearers standing ready to take him up. These bearers were strangers in the village, and having stopped at the house of the deceased for the purpose of drinking water, he hired them to carry him to the river side. On learning from his father that he had determined to drown himself immediately, the prisoner Sheoo Suhaee at first remonstrated; but finding his remonstrances unavailing he accompanied the litter to the river side, where he assisted the bearers in putting his father on board a boat, into which he himself also went, and having pushed off a considerable distance from the shore, the deceased cast himself overboard, and was drowned. The other prisoner, Chetoo, was accused of aiding and abetting in the act, by having performed the ceremony of tonsure on the deceased, shortly before he committed the suicide, which ceremony is considered by the Hindoos as indispensably necessary to be performed previously to the act of self-destruction, under such circumstances. It did not, however, satisfactorily appear, that this prisoner was aware of the intention of the deceased, and he rested his defence on the plea of ignorance on this head. The law officer of the court of circuit delivered the following futwa, "As self destruction is prohibited by law, as the prisoner Sheoo Suhaee was present when his father Auoopun Tewaree committed that act, and as he did not give information to the proper authorities in order to its prevention, he is criminal; so is the prisoner Chetoo, inasmuch as he performed the act of tonsure on the deceased at the river side; and there is every reason to presume him acquainted with what was to ensue. They are therefore, both liable to discretionary punishment by acoobut." The judge of circuit, considering the motives which had actuated the prisoners, recommended that they should be released unconditionally. The law officers of the nizamut adawlut, declared the prisoner Sheoo Suhaee, liable to slight discretionary chastisement for suffering his father to drown himself, and the prisoner Chetoo deserving of admonition, for privity to and concealment of the deceased's intention. The court, however, adverting to the bewustah delivered by the pundits of the sudder dewanny adawlut, in the cases of Sohawun, charged with burning his father alive, and of Pertaub, charged with the same offence, recorded on the proceedings of the nizamut adawlut, under date the 7th of August 1810, from which it appeared that the prisoners were justified by the tenets of their superstition, did not consider them proper objects of punishment, and directed that they should be immediately set at liberty.

Remark.—The case of Sohawun has been reported and printed in the 1st volume of the Criminal Reports, page 239.

Extract Letter from the Governor General in Council of Bengal, to the Court of Directors in the Judicial Department, dated 7th December 1821.

(Lower Provinces.)

Cons.
14th July, 1820.
N° 18. 23.

29. THE proceedings, noted in the margin, contain a letter from the register of the nizamut adawlut, submiting various documents conected with the number of suttees reported to have taken place during the year 1819, in the lower and western provinces; and a copy of the remarks and orders passed on a consideration of them by the nizamut adawlut. It will be satisfactory to your honourable court to observe the reported decrease in the number of these sacrifices during the year 1819, compared with the returns for the preceding year; videlicet,

In the year 1818 - - - - - - - - - - - -	839
Ditto 1819 - - - - - - - - - - - -	650
Decrease - - - -	189

30. Of the total number of 650 cases reported, no less than 421 occurred within the districts included in the division of Calcutta.

Extract BENGAL Criminal Judicial Consultations, 14th July 1820.

(Lower Provinces.)

N° 18.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Chief Secretary to Government.

Sir,—I AM directed by the nizamut adawlut to transmit to you, for the purpose of being laid before his excellency the most noble the Governor General in Council, the accompanying detailed and abstract statements, prepared in this office from the reports of the several magistrates, of suttees which took place in their respective jurisdictions during the year 1819, together with original letters which accompanied them, the remarks and orders of the court thereon.

I am, &c.
Fort William, 2d June 1820. (signed) *W. Dorin*, regr.

(No. 19.)—DETAILED STATEMENT OF SUTTEES OF HINDOO WIDOWS WHO WERE BURNT, OR BURIED ALIVE, WITH THEIR DECEASED HUSBANDS,

In the several Zillahs and Cities, during the Year 1819:—Compiled from the Reports of the Magistrates.

1.	2.	3.	4.	5.	6.	7.	
DIVISION CALCUTTA:							
ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan	1. Musst Ranjissuree	60	Bramin	Ramtainoo Mokerjea	11 Jan. 1819	Amboaa.	—
	2. D° Rassoo	50	Sooree	Ramsoonder Laho, soree	16 — —	Ditto.	—
	3. D° Gouree	38	Bramin	Hurchund Banerjea	28 — —	Ditto.	—
	4. D° Neemee	68	Koith	Ramsoonder, koith	6 — —	Rainah.	—
	5. D° Kuroona	75	Beneea	Gudadhur, beneea	8 — —	Ditto.	—
	6. D° Surshuthee	45	Bramin	Radanauk Bhuttacharjee	27 — —	Pooblhul.	—
	7. D° Narramthakoranee	55	Ditto	Radakaunt ditto	25 — —	Ousgaon.	—
	8. D° Sabellree	60	Ditto	Sreedhur Gangoolee	24 Feb. —	Indos.	—
	9. D° Chund Munny	60	Tartlee	Suhodeb Zantee	6 — —	Town Burdwan.	—
	10. D° Chand Munny	70	Sootaur	Gooroopersaud, sootaur	16 — —	Ditto.	—
	11. D° Berneoma	28	Bramin	Rampersaud Banorjea	23 — —	Muntessur.	—
	12. D° Kalleeunee	62	Ditto	Ramsoondur Bhuttacherjea	8 — —	Balkishen.	—
	13. D° Jullessuree	80	Baugdee	Rajoo Mullick, baugdee	3 Mar. —	Gungooreea.	—
	14. D° Sauntoo	25	Sulgope	Bulram Mundul	25 — —	Muntesseer.	—
	15. D° Thakoranee	40	Bramin	Goorooperaud Banorjea	23 — —	Amboaa.	—
	16. D° Kishoree	60	Tamboolee	Bhaugbut De, tamboolee	26 — —	Town Burdwan.	—
	17. D° Goor Many	55	Bramin	Perbhooram Chukerludly	14 Apr. —	Muntessur.	—
	18. D° Annund Mai	60	Aughooree	Golundram Numdul	19 — —	Ditto.	—
	19. D° Russomumny	8	Bramin	Jugmohun Chuckerbutty	5 — —	Culwa.	—
	20. D° Kishen Munny	45	Ditto	Buddeenauth Bhuttacherjea	15 — —	Amboaa.	—
	21. D° Radha	60	Koith	Lolchund Mutta	16 — —	Ditto.	—
	22. D° Surbaunee	70	Gowallee	Nusseeram, gowalla	5 — —	Poterah.	—
	23. D° Unnoo	60	Acherjea	Doorgachum, acherjea	11 — —	Rainah.	—
	24. D° Sreemullee	62	Chassah	Ramchund Mundul	18 — —	Suleemobad.	—
	25. D° Jumoona	62	Aughoree	Sarungdas, aughoree	30 May —	Balkishen.	—
	26. D° Surohullee	80	Bramin	Ramlochun Sendal	23 — —	Pooblhul.	—
	27. D° Unnepoorna	50	Buddee	Kumullochun Roy, buddee	6 — —	Amboaa.	—
	28. D° Chinta	70	Kybest	Sunkerdars Mundul	19 — —	Ditto.	—
	29. D° Nuleeta	40	Tantee	Luckheen, tantee	27 — —	Ditto.	—
	30. D° Uholeea	60	Maira	Kallee Muddich	—	—	—
	31. D° Uluck	40	Bustona	Muddundass Bastome	30 — —	Amboaa.	—
	32. D° Scobuona	35	Gund Buncea	Ramdolal, gund buncea	29 — —	Culwa.	—
	33. D° Chundra Munny	55	Brahmin	Woomakauth Bhuttacherjea	30 — —	Ditto.	—
	34. D° Bungesuree	82	Koeth	Bhaughut Sircar, koeth	7 June —	Indos.	—
	35. D° Susso Mooksley	50	Ditto	Ramchund	2 — —	Kainah.	—
	36. D° Dooryee Mull	50	Brahmin	Bindohien Tuckbunder	1 — —	Amboaa.	—
	37. D° Essuree	18	Ditto	Ramkomar Banerjea	5 — —	Ditto.	—
	38. D° Kunnoo Munny	70	Ditto	Annundchund Banorjea	18 — —	Culwa.	—

1. ZILLAHS.	2. CALCUTTA DIVISION:—*continued.* NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Burdwan - - *continued.*	39. Mussᵗ Jankee -	50	Gowalla - -	Sawgur Ghose, gowalla - -	19 July 1819 -	Town Burdwan.	—
	40. Dº Umluka - -	64	Sutgope - - -	Gourhurry Kooer - - -	17 – — -	Ambooa.	—
	41. Dº Sheboonduree -	40	Brahmin - -	Debeepersaud Ghosal - -	22 – — -	Ditto.	—
	42. Dº Suttobhoveria -	50	Ditto - - -	Ramdolal Mokerjea - - -	29 – — -	Ditto.	—
	43. Dº Bhugbutt - -	44	Ditto - - -	Ditto - - - - -	29 – — -	Ditto.	—
	44. Dº Aunortoo - -	65	Aughosee - -	Bickaram - - - -	5 – — -	Aumtosser.	—
	45. Dº Nilloo - -	60	Sooree - - -	Georeedhur Sahoo - - -	17 – — -	Cutwa.	—
	46. Dº Dassee - -	45	Barooi - - -	Thakoredas Koond - - -	26 – — -	Ditto.	—
	47. Dº Peremor - -	60	Bogde - - -	Bully Bagdee - - - -	8 Aug. — -	Rainah.	—
	48. Dº Soodj Munny -	60	Aughoree - -	Khoodura Dutt - - -	30 – — -	Indos.	—
	49. Dº Soorj Munny -	19	Gowalla - -	Bhaugbut Ghose - - -	20 – — -	Sulumahad.	—
	50. Dº Unnoopoosera -	53	Brahmin - -	Kalleepersaud Thakore - -	30 – — -	Balkishen.	—
	51. Dº Jussodah - -	70	Koeth - - -	Buddeenath Saha - - -	28 – — -	Poobthul.	—
	52. Dº Suressullul -	16	Brahmin - -	Kishen Kuath Mokerjea - -	27 Sept. — -	Gungooram.	—
	53. Dº Ullungo Munnee	85	Koeth - - -	Sillaramchund - - -	10 – — -	Indos.	—
	54. Dº Jutnee - -	75	Aughoree - -	Sunker Sawunt - - -	22 – — -	Munlesswur.	—
	55. Dº Sucmullee -	49	Brahmin - -	Wooma Kaunth Banerjea - -	13 – — -	Balkishen.	—
	56. Dº Punchee - -	—	Ditto - - -	Ditto - - - - -	13 – — -	Ditto.	—
	57. Dº Dassee - -	75	Sooree - - -	Goopee, sooree - - -	2 Oct. — -	Ditto.	—
	58. Dº Ullunge - -	60	Chassee - -	Buncharam, chassa - - -	7 – — -	Potenah.	—
	59. Dº Chunder Munny	60	Brahmin - -	Joygobind Mokerjea - -	5 – — -	Ambooah.	—
	60. Dº Bhuboosoonderee	32	Buddee - - -	Kalleopershaud Roy - -	13 – — -	Ditto.	—
	61. Dº Kuroonama -	85	Brahmin - -	Ramoronker Banerjea - -	22 – — -	Ditto.	—
	62. Dº Paurbuttea -	45	Ditto - - -	Moheschund Mokerjea - -	31 – — -	Ditto.	—
	63. Dº Chittramunny -	46	Kaith - - -	Thakoredas Ghose - - -	31 – — -	Suleemabad.	—
	64. Dº Bhugbuttee -	25	Kolaub - - -	Komul Kolaul - - -	7 Nov. — -	Odosgaon.	—
	65. Dº Radhamunee -	50	Brahmin - -	Govind Ghosaul - - -	13 – — -	Ditto.	—
	66. Dº Besmomai -	35	Ditto - - -	Butram Mokerjea - - -	4 – — -	Cutwa.	—
	67. Dº Ulkee - -	50	Ditto - - -	Ramnarain Moyoomdas - -	6 – — -	Ambooa.	—
	68. Dº Kuroonamai -	80	Ditto - - -	Ramnarain Turklunkar - -	7 – — -	Ambooa.	—
	69. Dº Kuroona - -	50	Aughoree - -	Kartick, aughoree - - -	26 – — -	Town Burdwan.	—
	70. Dº Hursoondaree -	32	Brahmin - -	Kassonauth Mokerjea - -	14 Dec. — -	Suleemabad.	—
	71. Dº Wooda Nunnee -	40	Ditto - - -	Kaurtick Banerjea - - -	31 – — -	Ditto.	—
	72. Dº Audoree - -	50	Aughoree - -	Chokousa - - - -	13 – — -	Cutwa.	—
	73. Dº Khema - -	60	Maira - - -	Doolul Mudduck - - -	7 – — -	Balkishen.	—
	74. Dº Burjessursee -	47	Aughoree - -	Puwun Dutt - - - -	7 – — -	Ditto.	—
	75. Dº Goopla Munnoor	40	Brahmin - -	Thakoordoss, brahmin - -	25 – — -	Ditto.	—
Cuttack - - -	1. Mussᵗ Gowree -	26	Chossah - -	Ramdully, chassah - - -	19 Jan. — -	Zemindary Hunnah	—
	2. Dº Kunjoo Bye -	38	Raujpoot - -	Hurry Sing, cast, raujpoot -	8 Feb. — -	Talmall Kunka.	—
	3. Dº Gowree - -	45	Khandyte - -	Phaulgoonee Mokorspaller, khundyte -	5 – — -	Ditto.	—
	4. Dº Aubnah - -	25	Ditto - - -	Maurkund Doss - ditto -	13 – — -	Puhrajapore.	—
	5. Dº Purdwan - -	60	Kutnoe - - -	Puncha Mocktee - - -	7 Mar. — -	Cuttack.	—
	6. Dº [illegible] - -	40	Brahmin - -	Neelkunt, brahmin - - -	31 – — -	Assurassur.	—

	8. Dº Somadsadee	52	Ditto	Nursing Misser, cast - - ditto	23 — —	Ditto.	—
	9. Dº Paurbuttee	21	Soonar	Sultroo Sawhoo, cast, soonar	18 May —	Urruckpore.	—
	10. Dº Umpah	45	Khundyle	Govind Pauter, cast, khundyle	24 July —	Phurajepore.	—
	11. Dº Jussowdah	22	Mohctee	Bonade Mahlee	2 Sept. —	Talwall Kunka.	—
	12. Dº Kunker	34	Brahmin	Surdburkeer, cast, brahmin	6 Oct. —	Puhorajepoor.	—
	13. Dº Saobodrah	22	Ditto	Nursing Doss - - ditto	28 — —	Balasore.	—
Joint Magistrate Khoorda.	1. Dº Lukmee	40	Maintee	Pudlab Chamookurry, maintee	12 Jan. 1819	Banpoor.	—
	2. Dº Neemo	20	Malee	Neevly Mahapata, malee	18 Feb. —	Khoorda.	—
	3. Dº Upurna	40	Brahmin	Kunthmior, brahmin	9 Mar. —	Ditto.	—
	4. Dº Umbecka	40	Mainlee	Basoodeb Mainler, mainlee	12 — —	Ditto.	—
	5. Dº Toolsee	50	Mainlee	Loknath Mainlee, mainlee	11 June —	Ditto.	—
	6. Dº Nuba Daee	16	Khandayle	Dunbundoo Chola, kundayte	19 July —	Peeply.	—
	7. Dº Chya	50	Brahmin	Kupeel Doss, brahmin	22 Aug. —	Ditto.	—
	8. Dº Umbeeka	35	Ditto	Gungadhur Pubrasing, or	26 — —	Khoorda.	—
	9. Dº Soolubeer	50	Khandayle	Mahadeb Hurruchun, khandayter	24 Nov. —	Ditto.	—
Joint Magistrate Pooree.	1. Dº Bramin	19	Shargurdposha	Gopee Sing, shagurdpeshar	24 Jan. —	Hushurpoore.	—
	2. Dº Gowree	60	Muhtoor	Gopel Das, muhteer	24 — —	Pour	—
	3. Dº Gulahee	20	Patra	Goburdhum Khoondea, patra	16 Mar. —	Hurhurpoor.	—
	4. Dº Mooklee	42	Naik	Teelochurnnaik, naik	8 Apr. —	Teerun.	—
	5. Dº Soobubee	40	Muchtea	Hureesurdas, muklea	13 May —	Ditto.	—
	6. Dº Chuncula	50	Ditto	Sunkeer Muchtea, muhtee	20 June —	Pooree.	—
	7. Dº Sursetee	29	Ditto	Belamuhapersaib, muhtea	20 July —	Ditto.	—
	8. Dº Suro	35	Bys	Dylaseer Naik, bye	24 — —	Gopee.	—
	9. Dº Kemla	25	Brahmin	Muhoosumba Pater, bramin	17 Aug. —	Hurpurpoor.	—
	10. Dº Dalmee	50	Carpenter	Magunee Muhapator, carpenter	16 Nov. —	Pooree.	—
	11. Dº Soorunghee Dae	70	Bramin	Gooreechurn, brahmin	13 Dec. —	Deeruns.	—
Hooghly	1. Dº Bendah, bramin	26	Brahmin	Ramhurry Chukkeelently	9 Jan. —	Chandercona.	—
	2. Dº Koonchea	25	Sulgope	Gobindram, maul	11 — —	Ditto.	—
	3. Dº Chundpah	70	- - -	Geerudur, manjee	11 — —	Ditto.	—
	4. Dº Rumlom	60	Mallah	Praunkishen, mallah	6 — —	Byedbutty.	—
	5. Dº Bogwanny Dibbah	60	Brahmin	Kartie Bhuttacharjee	1 — —	Hooghly.	—
	6. Dº Suttpullee	60	Muddak	Fageerchind, muddak	19 — —	Benipoor.	—
	7. Dº Nayannee	72	Koormar	Neemya, kooomar	15 — —	Dhunniaka.	—
	8. Dº Numda Dossee	70	Kayt	Sunker Sain	30 — —	Ditto.	—
	9. Dº Rollow	65	Brahmin	Kurreenarain Chukerbutty	31 — —	Ghauttaul.	—
	10. Dº Mooktee	80	Tauntee	Suffulram, myelee	16 — —	Baugram.	—
	11. Dº Shister Mohe	36	Tehlee	Lochun Paul	26 — —	Hurpaul.	—
	12. Dº Janokee	37	Ditto	Keenoo Sircar	19 — —	Jenahabad.	—
	13. Dº Deb Rannee	23	Koyt	Roopnarain Dutt	16 — —	Ooloburriah.	—
	14. Dº Kummul Dossee	47	Tehlee	Doorgacher Dutt	6 Feb. —	Hooghly.	—
	15. Dº SeeroomurcneeDossa	55	Koyt	Ramkaunt Lain	10 — —	Ditto.	—
	16. Dº Kerronne Harreen	60	Kaurah	Ramsoonder, kaurah	27 — —	Ditto.	—
	17. Dº Seetah	19	Bennia	Buddenant Polidar	12 — —	Chandercona.	—
	18. Dº Sukhee	70	Dhobee	Oodey, dholea	13 — —	Ditto.	—
	19. Dº Bendabonna	68	Brahmin	Ramkaunt Mukerjea	4 — —	Bannsberriah.	—
	20. Dº Dobeea	60	Ditto				—

1. CALCUTTA DIVISION:—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Hooghly - - *continued.*	21. Musst Soodaunt Munneo	50	Bramin - -	Ranbeharry Chuckerbutty -	14 Feb. 1819 -	Bannsberriah.	—
	22. Do Pudda - -	40	Teeor - - -	Ramkaunt, teeor - - -	22 – — -	Byedbutty.	—
	23. Do Kisshoree - -	80	Bannian - -	Ramgopaul Darun - - -	24 – — -	Dhuniakalee.	—
	24. Do Poorneemah Dossee.	50	Augoree - -	Nusseram Sawunt - - -	1 Mar. — -	Benipoor.	—
	25. Do Kalundee - -	60	Kybert - - -	Bumbarum Kulleeah - -	14 – — -	Ditto.	—
	26. Do Junnmomah -	50	Tauntee - -	Mohun, tauntee - - -	13 – — -	Chondercona.	—
	27. Do Kemmul - -	40	Chonaree - -	Sartuck, choonaree - - -	17 – — -	Ditto.	—
	28. Do Tillah Munnee	60	Bramin - - -	Bydinauth Benerjea - - -	17 – — -	Ditto.	—
	29. Do Birmo Mohee -	25	Chassor - -	Dutteram Roy - - -	26 – — -	Ditto.	—
	30. Do Doorgah - -	40	Bramin - - -	Buddinauth Mokerjea - -	2 – — -	Byedbutty.	—
	31. Do Doorgah Dassoor	30	Sarear - - -	Muttook Sonar - - -	13 Apr. — -	Rajbulhaut.	—
	32. Do Boddee - -	80	Kybert - - -	Juggernauth, kayet - - -	19 – — -	Ditto.	—
	33. Do Surbannee -	80	Bramin - - -	Ramram Benerjea - - -	22 – — -	Byedbutty.	—
	34. Do Sajea - -	75	Kybert - - -	Rugonauth Manjee - - -	30 – — -	Ditto.	—
	35. Do Hurroo - -	17	Zaunteer - -	Seestyram, zauntee - - -	14 – — -	Chonderson.	—
	36. Do Bhowan Dossee	50	Kayt - - -	Doobraj Ghose - - -	26 – — -	Chundercona.	—
	37. Do Kummul - -	50	Gowallah - -	Geereedur Chaunuck - -	6 – — -	Ditto.	—
	38. Do Bealjee - -	70	Kybert - - -	Ramneedy - - - -	8 – — -	Baugnan.	—
	39. Do Sulkhea - -	40	Tauntee - -	Cheyton, tauntee - - -	4 – — -	Johanabad.	—
	40. Do Unnoo Poorna -	45	Gewalla - -	Cheyton Peesee - - -	9 – — -	Ditto.	—
	41. Do Radhamunnee -	25	Bramin - - -	Ramjory Chuckerbutty - -	18 May — -	Benipoor.	—
	42. Do Komlah - -	60	Tauntee - -	- - - - - - -	16 – — -	Dewangunge.	—
	43. Do Muddo Mookha	24	Sekkaree - -	Ramlochun, sekkaree - -	19 – — -	Chundercona.	—
	44. Do Jummoonah -	45	Soonree - - -	Sartuck, soonree - - -	20 – — -	Ditto.	—
	45. Do Sauntee - -	60	Bramin - - -	Connye Dugangee - - -	31 – — -	Ditto.	—
	46. Do Doorgabullee -	53	Koyt - - -	Gourhurree - - - -	2 – — -	Johanabad.	—
	47. Do Radhamunee -	60	Bramin - - -	Rammohurn Turkalonka - -	25 – — -	Ditto.	—
	48. Do Rajessurree -	50	Koyt - - -	Sewukram Sircar - - -	28 – — -	Ditto.	—
	49. Do Rampeeah -	45	Bramin - - -	Ramdoolaul Chulkkerbutty -	9 – — -	Ampteh.	—
	50. Do Cheeroo - -	30	Sulgope - -	Reemoo Mundel - - -	7 – — -	Byedbutty.	—
	51. Do Juggis - -	73	Bramin - - -	Ramdoolaul - - - -	23 – — -	Ditto.	—
	52. Do Ramrannee -	36	Koyt - - -	Runchanund Ghose - - -	28 – — -	Ditto.	—
	53. Do Birmo Mohi -	30	Ditto - - -	Birjoo Biswas - - - -	19 – — -	Dhunniakalla.	—
	54. Do Barranussa -	50	Bramin - - -	Prann Kishen Bhuttacharje -	23 June — -	Benipoor.	—
	55. Do Mullee Kah -	75	Tehlee - - -	Radachern Hajrah - - -	26 – — -	Jehanabad.	—
	56. Do Beemolah -	45	Ditto - - -	Bheem Nundy - - -	11 – — -	Byedbutty.	—
	57. Do Parbutty - -	45	Koyt - - -	Ramlunnoo Bose - - -	17 – — -	Ditto.	—
	58. Do Rampreeah -	42	Ditto - - -	Cosseenaath Ghose - - -	5 July — -	Ditto.	—
	59. Do Chunder Dossee	70	Kybert - - -	Suckkee Kaunt, doss - -	10 – — -	Ditto.	—
	60. Do Kunrunck -	50	Bramin - - -	Prann Nauth, mokerjea - -	25 – — -	Benipoor.	—
	61. Do Kunnud Mohi Dibbah	32	Ditto - - -	Jugmohun Banerjea - - -	3 – — -	Rajapoor.	—

64. Dº Kee Mee	80	Tehlee	- - - - - -	24 – —	Dewangunge.	—
65. Dº Beal Goo	30	Sulgopee	Ramanund Chowlee	17 – —	Ditto.	—
66. Dº Kunjor	70	Kybert	Saimchern Kulleesh	1 Aug. —	Byedbutty.	—
67. Dº Kallundee	80	Ditto	Dumoo Ghose	3 – —	Ditto.	—
68. Dº Parbuttee	50	Bramin	Ramsoonder Mokerjea	28 – —	Bannseberriah.	—
69. Dº Drup Munnee	21	Kybert	Seeboo Doss	31 – —	Ditto.	—
70. Dº Kommul Munnee Doss.	18	Koyt	Kishen Mohun Ghose	1 – —	Hooghly.	—
71. Dº Soorjee Munnee	60	Ditto	Sunker Sircar	9 – —	Ditto.	—
72. Dº Beemolah	60	Sulgope	Hurhurry Paul	20 – —	Chondercona.	—
73. Dº Nunoopoona	60	Moochee	Punchanundmoche	6 – —	Dhunniakallee.	—
74. Dº Molee	40	Gomallee	Kannac Ghose	22 Sept. —	Hooghly.	—
75. Dº Unnoopoorah	40	Koyt	Nusseeram Muttree	11 – —	Ditto.	—
76. Dº Paurree	25	Sulgope	Rammohun Mozemdar	11 – —	Benipoor.	—
77. Dº Mooklagulla Debbah.	30	Bramin	Pitember	9 – —	Bannsberria.	—
78. Dº Debeedossee	65	Koyt	Gooreepersaud Bose	30 – —	Ditto.	—
79. Pauttoo	60	Bramin	Nomyechem Thakoor	23 – —	—	—
80. Mussᵗ Golekee	30	Dholee	Ram Dhobee	24 – —	Chonderona.	—
81. Dº Kurroona Mohi	42	Sulgope	Goury Kanal, sulgope	5 – —	Byedbutty.	—
82. Dº Unnoopoor	30	Koyt	Manuk Bose	12 Oct. —	Bannsberriah.	—
83. Parbuttee	72	Bramin	Ramsumboo Larmah	18 – —	Ditto.	—
84. Mussᵗ Bhugbuttee	21	Koloo	Ramdhund, kuloo	21 – —	Benipoor.	—
85. Dº KoorroonaMohi	60	Jogee	Rampersaud, jogee	10 – —	Ditto.	—
86. Dº Ocmahbuttee	50	Chassah	Gourhurree Soor	14 – —	Dhunniakallee.	—
87. Dº Sunkerree	41	Kybert	Ramlochun Manjee	4 – —	Rajbulhaut.	—
88. Dº Kunlecah	26	Taunlee	Junnardun Mundel	30 – —	Chundercona.	—
89. Dº Susokea Debee	70	Bramin	Rammadal Banerjea	4 – —	Byedbutty.	—
90. Dº Bhooboneh Surree	28	Ditto	Hullodhur Chatterjea	4 – —	Ditto.	—
91. Dº Rutton Munnee	50	Bennian	Radakund Chund	2 – —	Jehanabad.	—
92. Dº Sukkhee	50	Kybert	Beeroo Paul	22 – —	Kotra.	—
93. Dº Heera Mun Debee	65	Ditto	Neemye Roy	5 – —	Paundocah.	—
94. Dº Oomah Soonderee	28	Byed	Juggutchendar	8 Nov. —	Benipoor.	—
95. Dº Mohissun	32	Bramin	Gunness Chutterjea	2 – —	Byedbutty.	—
96. Dº Doorpuddee	55	Ditto	Rampersaud	2 – —	Ditto.	—
97. Dº Soora Munnee	32	Ditto	Guddadur Bhuttacharjee	15 – —	—	—
98. Dº Raunmunnee Dibbeh.	40	Ditto	Rammochun Chuckkerbutty	3 – —	Bannsberriah.	—
99. Dº Bhugbuttee Dibbeh	60	Ditto	Ramdolaul Chutterjea	8 – —	Ditto.	—
100. Dº Umbeeka Dibbeh	45	Ditto	Bhyrochunder Banerjea	23 – —	Dhunniakallee.	—
101. Dº Doorgah Dosse	65	Jogee	Sarbuk, jogee	28 – —	Rajbulhaut.	—
102. Dº Russoo	65	Kybert	Peerdiam Deh	2 Dec. —	Dhunmakallee.	—
103. Dº Rans Munnee	28	Koyt	Cosseenauth Mullick	14 – —	Ditto.	—
104. Dº Hurro	35	Ditto	Hurrymohun Sircar	24 – —	Benipoor.	—
105. Dº Juggo Dumlah	22	Byed	Hurgobind Roy	24 Nov. —	Ditto.	—
106. Dº Birjessurree	60	Bramin	Ramkoomar Chutterjea	25 – —	Ditto.	—
107. Dº Soorjee Mun	55	Taunlee	Dhum Doss Sain	23 – —	Rajbulhaut.	—
108. Dº Kishoree	60	Ditto	Dusserut, tauntee	26 – —	Chondercona.	—
109. Dº Subbiddereh	70	Tehlee	Beeroo Nundee	14 – —	Hooghly.	—

1. CALCUTTA DIVISION:—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Hooghly - - *continued.*	110. Muss^t^ Dinnoo Mohi	85	Bramin - -	Obbyechern Bonerjea - -	27 Nov. 1819 -	Byedbutty.	—
	111. D° Annund Mohi -	42	Ditto - - -	Hurropersaud Mokerjea - -	12 — — -	Ditto.	—
	112. D° Bhuuanee Debbeh	60					
	113. D° Tipoorah Soonderee Debleea.	60	Ditto - - -	Kalleesunker Tirca Cunkar -	1 Dec. — -	Baursberriah.	—
	114. D° Sowagee - -	85	Kybert - - -	Narrainmundel - - - -	12 — — -	Omptah.	—
	115. D° Kurronamohi -	60	Brahmin - -	Ramkisson Holder - - -	24 — — -	Benipoor.	—
Jessore - - -	1. Chunderkulla -	20	Byed - - -	Rammohun Shen - - -	28 Jan. 1819 -	Noabad - - -	from the report of the darogah it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband; had no children.
	2. Puddabulty - -	45	Kaith - - -	Pronkisseen Mittree - -	26 Feb. — -	Ditto - - -	- ditto - - - ditto, having no young children.
	3. Kousilla - -	42	Ditto - - -	Kowal Ram Sill - - -	13 Mar. — -	Sulkee - - -	- ditto - - having an infant son of 10 months; the aunt of the widow has tendered an engagement that she will nourish the child.
	4. Urno - - -	30	Ditto - - -	Rammohun Ghose - - -	20 Apr. — -	Jenidal - - -	- ditto - - daughters of 3 years; the paternal uncle entered into written engagements to provide a suitable maintenance for the child.
	5. Neemee - -	25	Ditto - - -	Collypersaud Deb - - -	16 — — -	Noabad - -	from the report of the darogah it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband; having no young children.
	6. Jusocla - - -	40	Ditto - - -	Puddum Lochun - - -	23 — — -	Ditto - - -	- ditto - - - ditto.
	7. Rullun Money Dibbia	55	Brahmin - -	Rampersaud Chuckerbutty -	19 May — -	Salkea - - -	- ditto - - - ditto.
	8. Rampeea - -	40	Byed - - -	Teelokchunder Roy - -	8 — — -	Noabad - - -	- ditto - - - ditto.
	9. Gourmoney - -	25	Koorey - - -	Ramsoonder, koorey - -	15 July — -	Ditto - - -	- ditto - - - ditto.
	10. Rungmalla - -	20	Kaith - - -	Jugmohunmitter - - -	27 — — -	Ditto - - -	- ditto - - - ditto.
	11. Kuroona - -	55	Byed - - -	Purrankissen Shen - - -	15 Sept. — -	Sohagurra - -	- ditto - - - ditto.
	12. Siddyssurry - -	65	Brahmin - -	Ram Ram Chukerbutty - -	20 Nov. — -	Singa - - -	- ditto - - - ditto.
	13. Surbessurry - -	65	Byed - - -	Ramsunbusshen - - -	19 — — -	Lahargurra -	- ditto - - - ditto.
	14. Juqutessurry - -	50	Ditto - - -	Bindabun Raw - - -	28 — — -	Ditto - - -	- ditto - - - ditto.
	15. Surbancy - -	50	Barye - - -	Binderam Raw - - -	28 — — -	Noabad - -	- ditto - - - ditto.
	16. Surbo - - -	25	Koit - - -	Byrubchunder Mitter - -	27 — — -	Mahomedpore -	the brother of the deceased husband entered into an engagement to provide a suitable maintenance for a son, age 3 years; no objection to her burning in conformity to the Shaster.
Jungle Mehals -	1. Sreenooleo - -	38	Brahmin - -	Lochun Lumah - - -	25 Dec. — -	Thannah Oondah	the report of the darogah in this suttee was not received from the mofussil until January 1820.
	2. Pearee - - -	24	Manjee - - -	Molee Ram, manjee - -	22 Jan. — -	Thannah Bhurrebboom.	—
	3. Joymonee - -	60	Sutgope - -	Baboo Ram Dooaree - -	23 — — -	Ditto Loonamokey.	—
	4. Sebauney - -	60	Rajpoot - -	Premsing Surdar - - -	11 — — -	Zemindarry Pachete.	—
	5. Troomah - -	60	Ditto - - -	Premsing Sirdar - - -	11 — — -	- - Ditto.	—
	6. Chinlee - -	65	Sohaur - - -	Kuntee, sohaur - - -	15 — — -	Thannah Oondah.	—
	7. Benodee - -	30	Nauput - -	Panehoo Nye - - - -	24 Mar. — -	Ditto Bisson.	—
	8. Ulkee - - -	70	Byddee - - -	Golucklub Range - - -	27 — — -	Ditto Khittulpore.	—

	10. Benda	50	Augooree	Jittoo Manjee	6 Apr. 1819	Thannah Lettah.	——
	11. Pearee	25	Culloo	Saurtuck Culloo	21 — —	Zemindarry Pachete.	——
	12. Rullon Monee	70	Subgopee	Look Ramroy	1 May —	Thannah Kuttulpore.	——
	13. Heerreepreeah	42	Rajpoot	Loorut Sing	12 — —	Thannah Burrabhoom.	——
	14. Dareepuddee	50	Bhoo Mirze	Rogomauth Bhoomirze	12 — —	Zemindarry Soopore.	——
	15. Bujoy Money	50	Bramin	Gouind, bramin	13 — —	Zemindarry Aminagore.	——
	16. Dhuronee	80	Ditto	Biyloll Chowdarry	26 — —	Zemindarry Pachete.	——
	17. Loobun	75	Rajpoot	Purow, rajpoot	12 June —	- - Ditto.	——
	18. Luckhee	50	Naupaul	Koorah Ram Nye	2 July —	Thannah Sellah.	——
	19. Toolshee	35	Bhaut	Muthoor Roy, bhaul	2 Aug. —	Thannah Oondah.	——
	20. Nehaullee	45	Dyebug	Ramoo Roy, dyebug	15 — —	Zemindarry Aminagopore.	——
	21. Pretum Money	60	Rajpoot	Bullo, rajpoot	29 — —	Zemindarry Bhaugmoondee.	——
	22. Cumlee	25	Poder	Cumul, podar	9 Sept. —	Thannah Bessenpore.	——
	23. Obulliah	28	Bramin	Nilloo Takoor	2 Oct. —	Thannah Pachete.	——
	24. Saububree	72	Ditto	Gungadhur Ghuttuck	5 — —	Zemindarry Pachete.	——
	25. Khunnuck	50	Nauput	Aunund, naupit	9 — —	Thannah Kutulpore.	——
	26. Sreermuttee	55	Tantee	Bullyo Patler	19 — —	Thannah Soonamokey.	——
	27. Dyebuckee	60	Bramin	Junordum Takoor	24 — —	Thanna Bessenpore.	——
	28. Doockee	80	Rajpoot	Rajah Annund Sing	29 — —	Zemindary Baugmoondee.	——
	29. Odye Moonee	40	Telly	Rughoo, tehly	3 Nov. —	Thannah Bishenpore.	——
	30. Kishoree	45	Soonry	Radha, soonry	14 — —	Thannah Kutulpore.	——
	31. Kudmee	70	Koomar	Dyarom Mahatoo	17 — —	Zemindary Bygonkodar.	——
Midnapore	1. Muss^t Thakooryne Dasee	60	Braminee	Kaleesurkur Mokerjea, brahmin	19 Feb. —	Thannah Kulmeejobe.	——
	2. D° Soobadrah	50	Braminnee	Shuwulram Odheekaree, brahmin	20 — —	Thannah Sursah.	——
	3. D° Khoodee	18	Koomar	Bhoobun Koomer, koomer	8 Mar. —	- - Ditto.	——
	4. D° Doolee	60	Braminnee	Sudhoo Bhul, bramin	3 Apr. —	- - Ditto.	——
	5. D° Doorgah	55	Kyelh	Bishennauth Bose, kyelh	3 — —	- - Ditto.	——
	6. D° Maunkee	40	Gowollah	Kishwur Gowallah, gowallah	22 — —	- - Ditto.	——
	7. D° Rausoomunee	28	Hindoo Lawunth	Hurnurrain Roy, lawunth	18 May —	Thannah Sildah.	——
	8. D° Molee	25	Koloo	Khooderam, koloo	8 June —	- - Ditto.	——
	9. D° Jumnee	60	Brahminee	Goburdhun Meeseer, brahmin	29 July —	Thannah Purtabpore.	——
	10. D° Parbuttee	50	Gowallah	Doorga Raw Gope, gowallah	4 Sept. —	Thannah Sirsah.	——
	11. D° Gouree	70	Kyelh	Gobindram Das, kyelh	27 Nov. —	Thannah Subing.	——
	12. Teeluck Munnee	65	Baglee	Sahpul Boglee, baglee	9 — —	Thannah Gurbbela.	——
	13. D° Augum	40	Dhobeen	Sulloo Mundul Gougar	25 Dec. —	Thannah Sildah.	
Nudder	1. Poornat Debiah	19	Braminnee	Rammohun Chatoorjeaha, bramin	6 Jan. —	Sooksaugur	in this case the woman had a child under 3 years of age, but previous to the suttee, a near relation entered into the prescribed engagements on stamped paper to take care of it.
	2. Shukee Dasee	60	Baropnee	Bhundeeram, a barroye	10 — —	Sooksaugur	no objections, as this woman had no children under 3 years of age.
	3. Seetah	50	Braminee	Hurrydeb Opudhea, a brahmin	17 — —	Kaugurpookooriah	no objections as to the suttee, but as it appeared that no intimation was given to the thannah of this occurrence, the son and heir of the deceased was therefore sentenced to 10 days imprisonment.
	4. Omortho Dobia	22	Braminee	Hurchunder Chuckerbuttee, a brahmin	17 — —	Sooksaugur	in this case the woman had a child under 3 years of age, but previous to the taking place of the suttee, a near relation entered into the prescribed engagements on stamped paper to take care of it.
	5. Jarinee Debia	80	Braminee	Bholanauth Chuckerbullya, a brahmin	24 — —	Hunrah	no objections; this woman had no children under 3 years of age.
	6. Bhuyrobee	40	Ditto	Birjonauth Raia, brahmin	28 — —	Dowlutgunge	- - - - - ditto.
	7. Doyah Moiee	66	Kaisteen	Seesooram Ghose, a kaist	30 — —	Sooksaugur	- - - - - ditto.
	8. Oomah Soondoree	8	Braminee	Ramkishen Bhuttacharge, a bramin	31 — —	Ugurdeep	- - - - - ditto.
	9. Jummoonah Dassee	57	Kaistee	Doyaram Dulba, kaist	9 Feb. —	Sooksaugur	- - - - - ditto.

1.	2.	3.	4.	5.	6.	7.	
CALCUTTA DIVISION—*continued.*							
ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Nudder (*continued*)	10. Dashee	50	Gwallinee	Bydinath Ghose, a gwalla	1 Feb. 1819	Hunrah	no objections; this woman had no children under 3 years of age.
	11. Rhammonee	32	Braminee	RammohunBanjoorjeeah, a bramin	16 – —	Nuddea	ditto - - - - - ditto.
	12. Teerpoorah Debia	35	Ditto	Goluckchunder Bamoorjeah, a bramin.	20 – —	Sooksaugur	in this case the woman had a child under three years of age, but previous to the suttee, a near relation entered into the prescribed engagements, on stamped paper, to take care of it.
	13. Radhamonee	65	Ditto	Gokool Mookerjeah, a bramin	22 – —	Ditto	no children in this case.
	14. Teerpoorah	16	Baneanee	Unonthshoree, a baniah	14 Mar. —	Nuddea	- - ditto.
	15. Tarrahmonee	48	Ditto	Luckeeranaen Sing, a baniah	29 – —	Ugurdeep	- - ditto.
	16. Doorgah	60	Braminee	Loske Das Ghuttoke, a bramin	29 – —	Kanguhpookooriah	- - ditto.
	17. GohoorMoneeDassee	40	Kaistnee	Ramkooram Bose, a kaist	30 – —	Sooksaugur	- - ditto.
	18. Paurbuttee Debia	56	Braminee	Callachand Raia, bramin	30 – —	Ditto	- - ditto.
	19. Berjosoree Debia	50	Ditto	Sreehoree Churtoorjeah, a bramin	2 Apr. —	Ditto	- - ditto.
	20. Chitheerah Dassee	40	Nahpithnee	Beenod, a nahpith	4 – —	Hunrah	- - ditto.
	21. Ohlokah Dassee	30	Koyburthnee	Kistnopershad Dasa, koyburt	10 – —	Lantipore	in this case the woman had a child under 3 years of age, but previous to the taking place of the suttee, a near relation entered into the prescribed engagements, on stamped paper, to take care of it.
	22. Goloke Munne Dassee	38	Kaishnee	Gungapershad Mitree, a kaist	24 – —	Hunrah	no children in this case.
	23. GoluckMoneeDassee	38	Kaistnee	Gungapersaud Mitree, a kaist	27 – —	Subsah	- - ditto.
	24. Kocone Debia	65	Ditto	Jagorenath Turfdar, a bramin	4 May —	Hunrah	- - ditto.
	25. Shunkuree	50	Boydhanee	Bholanauth Sein, a boydhee	10 – —	Santipore	- - ditto.
	26. Shunkuree Dasse	65	Kaistnee	Golurdhun Dey, a kaist	17 – —	Hunrah	- - ditto.
	27. Neemee	40	Nahpithnee	Buistome Das, a nahpeth	9 June —	Santipore	in this case the woman had a child under 3 years of age, but previous to the taking place of the suttee, a near relation entered into the prescribed engagements, on stamped paper, to take care of it.
	28. Parbuthee Debia	40	Braminee	Tarrachund Chatoorjeah	1 July —	Hunrah	in this case there were no children under 3 years of age.
	29. Urnopoornah	60	Ditto	Seelchunder Rai, a bramin	27 Aug. —	Sooksaugur	- - - - - ditto.
	30. Sunkuree Dassee	50	Kaistnee	Luckhim Ghose, a kaist	28 – —	Hunrah	- - - - - ditto.
	31. Jossodah	70	Ditto	Buydinath Sircara, kaist	28 – —	Nuddeah	- - - - - ditto.
	32. Bhogobothee Debia	40	Braminee	Rammohun Sundyala, bramin	31 – —	Ugurdeep	- - - - - ditto.
	33. Teerpoorah	27	Kaistnee	Gorachand Sircar, a kaist	6 Sept. —	Buseerhaut	no children in this case.
	34. Deegumboree	36	Teylunee	Goloke Biswas, a teylee	8 – —	Sooksaugur	in this case there were no children under 3 years of age.
	35. Juy Monee Debia	50	Braminee	Bheekaree Mokerjea, a bramin	25 – —	Ditto	- - - - - ditto.
	36. Rammonee Dassee	50	Kaistnee	Ramkoomar Dutla, a kaist	30 – —	Hunrah	- - - - - ditto.
	37. Sheebosoondoree Debia	70	Braminee	Ramlochun Mokerjea, bramin	10 Oct. —	Santipore	- - - - - ditto.
	38. Shurkuree Debia	42	Braminnee	Kollapershaud Mookerjea, a bramin	18 – —	Sooksaugur	- - - - - ditto.
	39. Derpomoiee	36	Ditto	Bishonath Chatoorjeah, a bramin	18 – —	Hunrah	- - - - - ditto.
	40. Bhyrobe Dassee	40	Kaistnee	Ramchund Biswas, a kaist	24 – —	Sooksaugur	- - - - - ditto.
	41. Bidhia Debia	78	Braminee	Goureepersaud Rai, a bramin	27 – —	Santipore	- - - - - ditto.
	42. Pudho Debia	26	Ditto	Casheenath Ghosaul, a bramin	27 Nov. —	Sooksaugur	- - - - - ditto.
	43. Kheymah	60	Tanlee	Rammedhee, a tantee	27 – —	Santipore	- - - - - ditto.
	44. Kirpah Moiee	32	Brahmunee	Roghoonath Gangola, a brahmin	29 – —	Ditto	- - - - - ditto.
	45. Bhogoholhee Dassee	70	Kaistnee	Dhumeeahur Mitree, a kaist	13 Dec. —	Ditto	- - - - - ditto.
	46. Rookoonee Debia	51	Brahmumnee	Ramlochun Raia, brahmin	19 – —	Ditto	- - - - - ditto.
	47. Raierbuttee	23	Kaistnee	Ramchand Dhan, a kaist	25 – —	Lubsah.	—

Suburbs of Calcutta.	1. Harrance	70	Sutgope	Ramlochun Ghuee	19 Jan. 1819	Lulkeeah	leaving 4 sons and 3 daughters, all above 7 years of age.
	2. Armund Mohee	50	Brahmin	Bhugput Banurjea	10 — —	Tongurut	leaving 1 son and 1 daughter, all above 10 years of age.
	3. Kooraney	60	Joogy	Gyeram, joogy	10 — —	Nohagoree	leaving 2 sons and 2 daughters, all above 11 years of age.
	4. Doorga alias Rammony.	70	Brahmin	Ramsoonder Turruckbhossun	11 — —	Sulkeea.	—
	5. Chitteramoney	30	Ditto	Bissombhur Bomerjea	12 — —	Taugurant.	—
	6. Anund	32	Ditto	Goluck Mokerjea	19 — —	Lulkeeah	leaving 1 son, 25 years of age.
	7. Doorgamoney	60	Coyet	Ramtunoo Mitter	22 — —	Chitpore.	—
	8. Heeroo	65	Bramin	Suhossoram Chuckerbutty	30 — —	Taugeerut	leaving 1 daughter, 40 years of age.
	9. Kanchooney	70	Coyberth	Kenoo Doss	6 Feb. —	Sulkeeah	leaving 1 son and 3 daughters, all above 20 years of age.
	10. Koochillah	50	Ditto	Duhall Doss	15 — —	Ditto	ditto.
	11. Puresh	60	Ludgope	Neelmoney Roy	7 Mar. —	Chitpore	leaving 2 sons, all above 30 years of age.
	12. Chaund	50	Coyet	Neelmoney Roy	7 — —	Ditto.	—
	13. Sedessurry	60	Buyeddy	Jaudub Mojumdar	8 — —	Ditto	leaving 2 sons and 2 daughters, all above 20 years.
	14. Beeddah	50	Chung	Lachun Lusker	9 — —	Taugeerut.	—
	15. Joymoney	36	Coyet	Ramdhun Soonre	16 — —	Ditto	leaving 1 son, 15 years of age.
	16. Doorgomoney	16	Brahmin	Muddosoodun Mokerjea	20 — —	Chitpore.	—
	17. Bermomohee	17	Ditto	Durpnarain Mokerjea	30 — —	Taugeeraut.	—
	18. Sreemuttee	27	Soonree	Muttoormohun	6 Apr. —	Chitpore.	—
	19. Bouanny	50	- - -	Juggernaut	9 — —	Ditto	leaving 2 sons and 2 daughters, all above 14 years of age.
	20. Gyah	50	Coyberth	Collipersaud	19 — —	Taugeeraut	leaving 2 sons and 1 daughter, all above 23 years of age.
	21. Kishenperiah	60	Poyet	Hurry Roy	24 — —	Ditto	leaving 2 sons, all above 31 years.
	22. Radamoney	47	Brahmin	Ramjoy Mokerjea	8 June —	Tamjeerut	leaving 1 daughter, 20 years of age.
	23. Cuppoorah	90	Tewor	Bhogowan, teware	5 July —	Ditto	leaving 3 sons and 1 daughter, all above 40 years.
	24. Cumole	36	Coyet	Nusseeram	25 — —	Sulkeeah	leaving 1 son, 24 years of age.
	25. Berjessurry	50	Joogy	Gudadhur	29 — —	Tungeeraut.	—
	26. Comole	70	Coybert	Saufulram	7 Aug. —	Chitpore	leaving 2 sons, all above 22 years of age.
	27. Bhyrobee	60	Bramin	Bulo Ram Mokerjea	21 — —	Ditto.	—
	28. Shamasoondery	50	Ditto	Herra Ram Mokerjea	4 Sept. —	Tauzerat	leaving 2 daughters, all above 16 years.
	29. Anmaud	20	Cansary	Mokondo, cansary	9 — —	Ditto.	—
	30. Suradhunny	70	Bramin	Kishen Churn	19 — —	Chitpore	leaving 1 son, 50 years of age.
	31. Pookee	45	Myrah	Ramkauth	20 — —	Ditto	leaving 1 son, 25 years of age.
	32. Radhamoney	36	Seekerah	Bulo Ram	20 — —	Sulkeerah.	—
	33. Tarrahmoney	19	Coyet	Comolelochun	30 — —	Chitpore.	—
	34. Rookoomoney	45	Brahmin	Ramkaunt Pattock	30 — —	Ditto	leaving 1 son, 22 years of age.
	35. Radamoney	75	Coyet	Durapnarain Chowdry	30 Nov. —	Tauzeerut	leaving 3 sons and 4 daughters, all above 25 years.
	36. Kollanah	50	Gowallah	Tunoo Ghose	4 — —	Ditto.	—
	37. Goopooney	60	Bujeddy	Nundobery	5 — —	Chitpore	leaving 2 sons, all above 7 years of age.
	38. Sonnah	70	Myrah	Bubram Dhara	11 — —	Sulkeeah	leaving 2 sons and 2 daughters, all above 25 years.
	39. Moorally	79	Brahmin	Rampersaud Chuckerbutty	12 — —	Tauzerat	leaving 3 sons and 1 daughter, all above 23 years.
	40. Surosutty	70	Chooter	Behoo Chutter	15 — —	Ditto	leaving 2 daughters, all above 22 years of age.
	41. Mottee	34	Coyberth	Collipersaud Doss	19 — —	Ditto	leaving 1 son and 1 daughter, all above 11 years.
	42. Obhoyah	60	Brahmin	Rammohun Chutterjea	30 — —	Ditto	leaving 3 sons and 3 daughters, all above 17 years.
	43. Puddow	80	Cayet	Ramsunker Bose	1 Dec. —	Sulkeeah	leaving 2 sons and 1 daughtre, all above 30 years.
	44. Rajessurry	48	Joogy	Bhowany Laudkhun	8 — —	Tauzeerat	leaving 4 sons, all above 20 years of age.
	45. Surosuttee	70	Coyet	Punchanund	14 — —	Ditto	leaving 2 sons and 6 daughters, all above 9 years.
	46. Ruttunmoney	50	Ditto	Colly Churn	18 — —	Ditto	leaving 3 sons and 4 daughters, all above 9 years.
	47. Suckey	70	Brahmin	Ramnarain	24 — —	Chitpore	leaving 4 sons and 2 daughters, all above 18 years.
	48. Sulloo Mookhae	60	Ditto	Govind Ram	24 — —	Ditto.	—

CALCUTTA DIVISION:—*continued.*

1. ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jursidiction.	REMARKS.
Suburbs of Calcutta—*continued.*	49. Kartee Annee	60	Brahmin	Narraen Mokerjea	25 Dec. 1819	Chitpore.	——
	50. Rammoney	50	Ditto				
	51. Bhobosoondery	60	Ditto	Ramenauth	30 – —	Sulkeah.	leaving 2 sons and 2 daughters, all above 19 years of age.
24 Pergunnahs.	1. Muss^t^ Hardabee	32	Bramin	Gooroopersaud Mokerjea	26 Jan. —	Nyehautty.	leaving 2 sons, both above 11 years of age.
	2. D° Unopoorna	64	Ditto	Ramlochun Turklunker	7 Feb. —	Rammogore.	leaving 1 son and 4 daughters, all above 18 years of age.
	3. D° Chundesmoney	50	Kyest	Inder Narain Bose	7 – —	Andeeadeh.	leaving 3 sons and 3 daughters, all above 14 years of age.
	4. D° Bijauree	32	Govealah	Goluck Ghose	11 – —	Aureesdah.	leaving 1 son and 1 daughter, both above 8 years of age.
	5. D° Unopoonah	36	Bramin	Rada Kunt Mokerjea	17 – —	Ditto.	leaving 2 daughters, both above 14 years of age.
	6. D° Neelomburry	45	Ditto	Kalleepersaud Bidahunker	17 – —	Hudumgotekee.	leaving 2 sons and three daughters, all above 28 years of age.
	7. D° Kuroa Nambee	80	Ditto	Susteram Banerjea	12 Mar. —	Nyehautty.	leaving 1 daughter, 40 years of age.
	8. D° Unopoonah	45	Kyest	Rammohun Mitter	29 – —	Ansreeadah.	leaving 1 son, 20 years of age.
	9. D° Dossee	40	Ditto	Kashenaut Dutt	14 Apr. —	Ditto.	- - - no issue.
	10. D° Tarramoney	32	Brahmin	Ramdhun Roy	25 – —	Nyehautty.	- - - ditto.
	11. D° Gouree	70	Sutgopee	Kunnoy Soor	28 – —	Ditto.	leaving 1 son and 3 daughters, all above 20 years of age.
	12. D° Unpreeah	42	Maheendar	Radakunt Mahendar	30 – —	Barrackpore.	leaving 1 daughter, above 20 years of age.
	13. D° Sreemottee	80	Kybert	Saufull Ram Doss	9 May —	Anseeadah.	leaving 3 sons, all above 30 years of age.
	14. D° Soomiltra	60	Brahmin	Ramkissen Chuckerbutty	31 – —	Nyedhautty.	- - - no issue.
	15. D° Anund Mohie	50	Ditto	Bydeenaut Bhuttacharge.	—	—	——
	16. D° Bhyrubbee	45	Ditto	Ramdhun Mokerjea	11 – —	Nyedhautty.	leaving 1 son and 1 daughter, both above 20 years of age.
	17. D° Narraunny	—	Ditto	Neemy Chatterjea	15 – —	Ditto.	leaving 1 daughter, 30 years of age.
	18. D° Unnoopoorneh	60	Ditto	Gunga Narain Tuoklunker	23 – —	Ansreeadah.	leaving 4 sons and 1 daughter, all above 20 years of age.
	19. D° Baronee	90	Ditto	Kallee Churn Chuckerbutty	11 July —	Ditto.	leaving 2 sons and 1 daughter, all above 30 years of age.
	20. D° Russoo	30	Ditto	Ramgopaul Bidabagees	14 Aug. —	Ramnagoree.	leaving 2 sons, one 16 years, and the other 6 years of age. The infant left to the care of her maternal uncle.
	21. D° Jaunookee	70	Pode	Ramchurn Lusker	24 – —	Rammagose.	leaving 4 sons and 2 daughters, all above age.
	22. D° Mayah	60	Ditto	Keerparam Pode	4 Sept. —	Ditto.	- - - no issue.
	23. D° Tourney	75	Brahmin	Ramkunpanerjea	6 – —	Nyehaulty.	leaving 3 sons and 2 daughters, all above 20 years of age.
	24. D° Ranny	45	Ditto	Goureepersaud Chuckerbutty	25 – —	Rannagore.	leaving 4 sons and 4 daughters, all above 8 years of age.
	25. D° Mohaneah	55	Kyest	Manick Ghose	25 – —	Nyehautly.	leaving 4 sons and 4 daughters, all above 10 years of age.
	26. D° Unopoornah	65	Brahmin	Jagulchunder Chuckerbutty	4 Nov. —	Anreeadeh.	- - - no issue.
	27. D° Radhukah	60	Pode	Govind Ram Doss	5 – —	Ramnagore.	leaving 1 son and 3 daughters, all above 3 years of age.
	28. D° Nindooah	40	Ditto	Govind Ram Mundel	5 – —	Ditto.	- - - no issue.
	29. D° Dhunee	60	Ditto	Kebul Ram Mundel	5 – —	Raugeeporee.	leaving 2 sons and 3 daughters, all above 15 years of age.
	30. D° Bhugbulty	63	Brahmin	Goursoonder Gungoller	5 – —	Nyehautly.	leaving 2 sons and 3 daughters, all above 20 years of age.
	31. D° Deegamburry	50	Ditto	Ramchunder Chuttuck	21 – —	Ditto.	leaving 2 sons and 1 daughter, all above 20 years of age.
	32. D° Leedassuree	70	Ditto	Cheeram Chatterjea	24 – —	Ditto.	- - - ditto.
	33. D° Heerabutty	40	Ditto	Manick Chunder Roy	15 Dec. —	Kuddungotchee.	no issue.
	34. D° Joymunee	40	Kyest	Ramlochun Rose	17 – —	Anreeadeh.	leaving 1 son and 1 daughter, both above 16 years of age.
	35. D° Kuroona Mohee	50	Brahmin	Ramchunder Buttacharge	20 – —	Nyehalty.	leaving 1 son and 6 daughters, all above 6 years of age.
	36. D° Ruttun	40	Zantee	Gopaul Zanlee	5 – —	Aureeadeh.	leaving 4 sons and 3 daughters.
	37. D° Jaunkee	40	—	——	—	—	——
	38. D° Rada Monee	30	Brahmins	Aurradhun Mokerjea	28 – —	Ditto.	- - - no issue.
	39. D° Uppoornah	35					

Dacca Division:

Backergunge	1. Muss^t Siddasuree	40	Byde	Rojsoonath Soin, byde	28 May 1819	Gousneeddee	it appears from the thanadar's report, that the deceased has left no small children, and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	2. D° Puddo Mottah	40	Kyeth	Ramsoonder, kyeth	12 July —	Gourneeddee	ditto, one daughter of 3 years old - ditto - ditto.
	3. D° Tarah	40	Borumpul	Ramjoy, borumput	4 Sept. —	Bowphull	ditto, had no children - ditto - ditto.
	4. D° Ramseelah	50	Kyeth	Ramsunker Dutt, kyett	13 — —	Bokynapur	ditto, 2 sons - ditto - ditto.
	5. D° Jomoonah	23	Ditto	Ramkissere Doss, kyeth	30 Oct. —	Kalla Colly	ditto, 1 daughter of 3 years old, and 1 son of 1 ½ year old, ditto - ditto.
	6. D° Noha Myah	80	Ditto	Sobah Ram Bhurdun, kyeth	22 Dec. —	Augoreea	ditto, 2 sons and 1 daughter - ditto - ditto.
Chitta Gunge	1. D° Jassodah	50	Brahmin	Bulram, brahmin	10 Jan. —	Salkoneeah.	——
	2. D° Munee	60	Sooder	Sunker, soodher	18 — —	Phuttakchuree.	——
	3. D° Hurpreeah	—	Ditto	Jugdess, sooder	5 Mar. —	Putteah.	——
	4. D° Sooluchume, alias Sonah.	35	Ditto	Ramsunker, sooder	27 — —	Phuttukchree.	——
	5. D° Jewusee	80	Weaver	Mooktaram, weaver	2 June —	Satkoneeah.	——
	6. D° Kunchun Malla	50	Sooder	Banesser, soadder	23 — —	Zerawargunge.	——
	7. D° Goury	50	Ditto	Mocktaram, soodder	23 — —	Puttea.	——
City of Dacca	1. D° Bhoobunessary	20	Byde	Rugunauth Doss	2 Jan. —	Rajabarry.	——
	2. D° Sona Malla	35	Ditto	Bessessur Gopt	4 — —	Ditto.	——
	3. D° Dhunnoony	45	Soogey	Shamgoogy	9 Apr. —	Narrain Gung.	——
	4. D° Rajesurry	60	Brahmin	——	—	—	——
	5. D° Tarramoney	47	Bejed	Kerit Nurrain Surna	2 May —	Mulful Gung.	——
	6. D° Jusodah	45	Sooderkahet	Ramchunder Kobeeraaj	22 June —	Ditto.	——
	7. D° Bhowanny	20	Brahmin	Callachund Surma	30 — —	Solaghur.	——
	8. D° Subessury	55	Byed	Ramraja Doss	6 July —	Rajabarry.	——
	9. D° Purmessury	40	Brahmin	Biddadhur Surma	20 Aug. —	Mulfutgunge.	——
	10. D° Shibpreeah	23	Byde	Ramlochun Sein	4 Sept. —	Rajabory.	——
	11. D° Joymalla	60	Ditto	Ditto	30 Oct. —	Mulfutgunge.	——
	12. D° Tareenee	60	Ditto	Joynarain Doss	31 — —	Rajabry.	——
	13. D° Kurroonamoye	18	Ditto	Kishen Chund Dutt	15 Nov. —	Jemalpoor.	——
	14. D° Tarra Mooney	40	Brahmin	Ram Mohun Bhuttacharge	12 Dec. —	Narraingunge.	——
	15. D° Kashiperah	40	Ditto	Gopaul Kishen Surma	27 — —	Mulfutgunge	Mussumut Kashipereah had 2 infant daughters, and a son aged about one and a half years old; the prescribed engagement was entered into by Nudhab Ghosal, the brother of the widow, who accordingly took charge of the children.
	16. D° Dangy	45	Bhye Muttee	Ramjoy Bhoermetbbe	- - -	- - -	Mussumut Dangy had resolved to burn with her husband, but subsequently attended to the advice and remonstrances of the police, and relinquished her intention.
Dacca Jelalpore	1. D° Jussoodah	55	Kahet	Govindrom Mitter	14 Jan. —	Seb Chur	it appears from the report of the darogha, that Mussumu Jussoodah had an adopted son of the age of 30 years.
	2. D° Kurroona	50	Byd	Kissen Govind	16 — —	- - -	ditto - ditto, that Mussumut Kurroonna had 8 sons, from 6 to 37 years of age, and the youngest had been delivered in charge of the eldest brother to nourish and educate him during his infancy and minority; engagements for the same were executed by him.
	3. D° Teerah Moony	70	Brahmin	Ramnarain Chokerbutty	10 — —	Seb Chur	ditto - ditto, that Mussumut Teera Moony had two sons and a daughter, from 35 to 40 years of age.

1.	2.	3.	4.	5.	6.	7.	
DACCA DIVISION:—*continued.*		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES of SUTTEES.						
Dacca Jelalpore *continued.*	4. Mussᵗ Ruttun Mooney	30	Sooree	Gudadhun Lahoo	10 Jan. 1819	Sebchurn	it appears from the report of the darogah, that Mussumut Ruttenmoney had no children.
	5. Dᵒ Uhbhyeeah	40	Sooree	Arudthun	7 June —	Munsoodpoore	it appears from the report of the darogha, that Mussumut Uhbhyeeah had 3 sons and 1 daughter, from 5 to 19 years of age, and the youngest had been delivered in charge of the elder brother and aunt, Mussumut Rookoonah, to nourish and educate him during his infancy and minority (27); engagement for the same were executed both by his aunt and brother.
	6. Dᵒ Chunder	40	Kahet	Collykapersaud Mitter	13 Feb. —	Tulma	ditto - ditto, that Mussumut had 2 sons, from 25 to 30 years of age.
Mymensing	- - - - -	- -	- - -	— none. —			
Sylhet	- - - - -	- -	- - -	— none. —			
Tipperah	1. Soonderry	30	Joogee	Dhunneeram, joogee	20 Dec. 1818	Begumgunge	buried alive with her deceased husband, he being a joogee, (weaver cast).
	2. Jowbunny, alias Mohaluckhy.	20	Soodur	Ramchunder, soodur	1 Jan. —	Luckshaume.	—
	3. Rookunnah	17	Kaest	Bishenmauth Dutt, kaest	8 — —	Nasseernagur.	—
	4. Sutty	50	Joogee	Sunkernauth, joogee	30 — —	Cutwalla	buried alive with her deceased husband, he being a joogee, (weaver cast).
	5. Noyory	40	Ditto	Punchooram, joogee	4 Feb. 1819	Hajeegunge	ditto.
	6. Jussy	50	Ditto	Pucharam, joogee	5 — —	Luckshaume	ditto.
	7. Bepoolah	32	Soodur	Ramkanuth Des, soodur	8 — —	Thurlah.	—
	8. Bhageeretty	60	Joogee	Sub Pundet, joogee	4 Mar. —	Noornagur	buried alive with her deceased husband, he being a joogee, (weaver cast).
	9. Urropoornah	40	Ditto	Atmaram, joogee	4 — —	Thurlah	ditto.
	10. Kyturry	32	Ditto	Rammohun, joogee	6 — —	Begumgunge.	—
	11. Komully	55	Koest	Neelkunt Mujmooadur, koest	8 — —	Toolikibograh.	—
	12. Raujmullah	22	Joogee	Ramnauth, joogee	29 Apr. —	Begumgunge.	buried alive with her deceased husband, he being a joogee, (weaver cast).
	13. Rookoonsy	50	Byde	Rampersaud Dhur, byde	12 May —	Noornagur.	—
	14. Jussodah	40	Teleu	Surkar, telee	29 Aug. —	Cutwallee.	—
	15. Bhugsbutty	52	Kaest	Kerfaram, kaest	7 Sept. —	Ditto.	—
	16. Soobuddra	40	Joogee	Munnyramnauth, joogee	13 — —	Tharlah	buried alive with her deceased husband, he being a joogee, (weaver cast).
	17. Bermany	55	Ditto	Chuttermarin, joogee	28 — —	Begumgunge	ditto.
	18. Punchunny	60	Ditto	Pondub, joogee	4 Oct. —	Luckshaeme	ditto.
	19. Goorunj	55	Ditto	Pursoorom, joogee	20 — —	Begungunge	ditto.
	20. Punchummy	35	Ditto	Nillamund, joogee	20 Nov. —	Dowdcondy	ditto.
	21. Runjessurry	28	Burmun	Govindram, burmun	7 Dec. —	Amoorgunge.	—

Beerbhoom - -	1. Musst Tarnee - -	85	Chasee - - -	Neloy Mundal, chasah - -	8 March 1819	Keogong - -	the darogah reports, that on the 16th Cheits, a burkandaz, went on public duty to Sukhteepoor, and learnt from Chidam, chokeedar, that the wife of a Netoy Mundul, deceased, was gone to the banks of the Ganges, with the view of burning herself on the body of her husband, without the knowledge of the police: upon this, the burkundaz repaired to the spot, and found that the wife of the deceased was ready to burn herself, and that no intimation had been sent to the thannah; he therefore desired Ramkoomar, a grown-up son of the deceased, to inform the darogah of the circumstance, whilst he dissuaded the said Tarnee, and others; but they would not listen to him, and she burnt as a suttee. As Tarnee had been burnt as a suttee without previous information given, and before any inquiry could be held into the facts of the prohibited points, the heirs of the deceased and the burkundauze were summoned on the 21st April 1819, and on the 3d May following sent in by the darogah; when it appeared that the burkundauz had used every endeavour to dissuade Mussumut Tarnee, but she was deaf to his entreaties, and freely burnt herself on the body of her deceased husband; that she was old, and no prohibitory reasons existing for her becoming a suttee. The defendants therefore were released, but reprimanded for their non-observance of the orders.
	2. D° Gunga Munnee	40	Sowree - - -	Sheeboo Deeasee, souree - -	10 April 1819	Shakodeepore -	from the report of the darogah it appears, that on the 10th April, at night, the choukeedar of Oochkukurum repaired to the thannah, and mentioned that the wife of Sheeboo Deeasee, deceased, was desirous of becoming a suttee. The darogah therefore sent a jemadar and burkundauze to the spot, who made the necessary inquiries, from which it appeared that there were no reasons to prohibit her; so she, of her own free will, became a suttee.
	3. D° Sursuttee - -	50	Brahmin - -	Bhyrub Chuckerbuttee, brahmin	12 April 1819	Moressor - -	from the record in this case it appears, that on the night of the 30th Cheit, Bhyrub, brahmin, had died a natural death; and that his wife, Mussumut Sursuttee, had two grown-up and married daughters, and two sons under age, both of whom she recommended to the care of her husband's brother Kaloopersaud, who had entered into no written agreement to take care of them, nor awaited the prescribed inquiries of the police. Mussumut Sursuttee burnt herself with the body of her deceased husband, at which ceremony her two sons and the aforesaid Kaloopersaud assisted. The darogah therefore sent in those persons to the magistrate, from whose depositions it appeared that the aforesaid Mussumut Sursuttee had of her own free will burnt herself on the body of her husband, and that there existed no prohibitory reasons for her becoming a suttee; so that her two sons were made over by the court in charge of Kaloopersaud, who was made to execute an engagement upon stamped paper to take care of and bring up the boys. It was deemed necessary to evince the displeasure of the court, for the total disregard shown to its orders, by awarding the small fine of 1 rupee to Kaloopersaud, and a smaller sum to the others who assisted at the ceremony.
	4. D° Rasmunnee -	40	Konwar gowallee	Tilockchund Roy, known gowalla	27 Oct. 1819 -	Soory - - -	from the report of the darogah it appears, that on the 27th Oct. 1819, Dookha, chokeedar Choormoora, intimated that Tilockchund Roy had died a natural death, and that his wife was desirous of becoming a suttee. Darogah therefore sent a burkundauz to the spot, who, after holding the necessary inquiries, sent in his report; from which it appeared that Musst Rasmunnee had no infant children, and that there existed no prohibitory reasons for her becoming a suttee, and that she of her own free will had burnt herself on the body of her deceased husband.
	5. D° Bagbuttee -	70	Brahmin - -	Kumlakunt Chowdree, brahmin	4 Nov. 1819 -	Keogong - -	from the report of the darogah it appears, that on the 20th Kartie, 1226, within the jurisdiction of Moorshedabad, at the village of Kagoung, near the Ganges, Kumla Kaunt died a natural death, and that his wife, an old woman, of her own free will, had burnt herself with the corpse of her husband; that Roop Sing, burkundauze, repaired to the spot previously, and found no infant children; and that there existed no prohibitory reason for her becoming a suttee.

N. B.—It does not appear that any other suttees have taken place in this district; and there is no instance of any widow having been prevented, through the intervention of the police, or of her friends, from completing her intention of becoming a suttee.

Baugulpore - -	- - - - - -	- -	- - -	- - — none. —			

MOORSHEDABAD DIVISION—*continued.*

1. ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Joint Magistrate at Monghyr.	- - - - -	- -	- - -	- - —none.—			
Dinagepore -	- - - - -	- -	- - -	- - - - - - -	- - -	- - -	It appears from the reports received from the thannahdars within the limits of this district, that no women have burnt themselves this year.

N. B.—The thannahdars report, that no case in which a woman wished to burn herself, but was dissuaded from so doing by the police officers, or otherwise, has occurred in this district.

1. ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Joint Magistrate at Maldah.	1. Muss^t Ramprea Debba	80	Brahmin - -	Ramneedhee Banerjea, brahmin	26 Mar. 1819 -	Sheebgunge.	—
City of Moorshedabad.	1. Muss^t Sobha Soonderee	25	Ditto - - -	Huro Bhulancharge, brahmin -	17 Jan. — -	Gowus - -	Mussument Sobha left a daughter of the age of 5 years, for whose maintenance and care Gopaul Deb Surmah, her brother, has entered into written engagements.
	2. D° Soobna - -	45	Hindoo - -	Binode, hindoo - - -	8 Jan. — -	Shunsher Gunge.	—
	3. D° Harrosoondarree	18	Gund Baneeah	Nubkishore Dutt, gunbunnee -	13 Apr. — -	Soorjahgunge.	—
	4. D° Dhun - -	17	Brahmin - -	Ramchunkerwuttee, brahmin -	19 Oct. — -	- Ditto.	—
	5. D° Surres Munnee -	17	Cauest - - -	Bishenauth Sircar, cauest -	26 – — -	Maisnoollah Bazar.	—
	6. D° Gungah - -	42	Ditto - - -	Loharam, cauest - - -	24 Nov. — -	Akharah Ramsha.	—
Purned - - -	- - - - -	- -	- - -	- - —none.—			—
Rajeshahye -	- - - - -	- -	- - -	- - —none.—			—
Rungpore - -	1. Muss^t Sumpulee -	40	Sahoo - -	Kemulrano Doss, lahoo - -	13 Dec. 1818 -	Molung - -	this woman burnt of her own accord on the funeral pile of her husband, leaving 2 sons aged, and 2 daughters who are all of age, and also she was not with child.
	2. D° Rajeswusee Dasya 3. D° Beenaallee Dasya	28 18	Ranjbinsee -	Muheendur Desroonwur, raujbunsee - - - -	9 Paus, 1225, B. S.	Fukeergunge -	the women burnt of their own accord on the funeral pile of their husbands; they left no children, neither were they with child.
	4. D° Umbecka -	60	Kahot - - -	Radhanod Bhose, kahet - -	16 Jan. 1819 -	Dhaup - -	this woman burnt of her own accord; left no children, neither daughter nor son, and she had not any sickness.
	5. D° Unjun - -	45	Chundall - -	Tarneichund Rac, chandall -	2 Feb. — -	Dhaup - -	this woman burnt of her own accord.
	6. D° Banessuree -	45	Kahet - - -	Juggernauth Das, kahet - -	24 Jan. — -	Durwanee - -	- - - - - ditto.
	7. D° Phoolessuree -	50	Kaiburt - -	Khuggessur, kaibut - -	11 Mar. — -	Peergunge - -	- - - - - ditto.
	8. D° Toolkee Dasya -	25	Raujbunsee -	Tooroo Das, runjbunsee - -	13 Jeyte, 1226, B. S.	Boda - - -	- - - - - ditto.
	9. D° Poorneemah -	16	Khon - - -	Soorujnarrain Das, khen - -	13 Aug. 1819 -	Burobaree - -	- - - - - ditto.
	10. D° Kora - -	26	Raujbunsee -	Gora Das, raujbunsee - -	19 Sept. — -	Ditto - - -	- - - - - ditto.
	11. D° Sonamunnee Debia	70	Brahmin - -	Pudmolaubh Surmah, brahmin -	30 Oct. — -	Wuleepore - -	- - - - - ditto.
	12. D° Poorneurah Dasya	75	Kahet - - -	Kaluchumee Choukee, kahet -	23 Dec. — -	Dhaup - - -	- - - - - ditto.
Joint Magistrate of D°, Dhunhuttah.	1. Oroona - -	60	Kaith - - -	Kalbeechurn - - - - -	7 Jan. — -	an island in the Burhumpoole, called Rahoonaaree.	the deceased and her husband were in a boat proceeding to the Ganges, with the hopes of dying there; the husband expired on the way, and his widow burned herself with the corpse without giving information to the darogah.

Behar - -	1. Muss^t Radhay -	45	Babhuny - -	Shendial Sing, badhun -	19 Apr. 1819 -	Thannah Gya.	In addition to the suttees included in this report, the widow of a pilgrim who came from the western provinces on a pilgrimage, burnt at the sudder station on the funeral pile of her husband, on the 15th February 1819.
	2. D^o Rookmin -	25	Burnawarin -	Bhim, burnuwar - - -	28 May — -	Ditto.	——
	3. D^o Toorooah -	30	Nooniarin - -	Bedhei, mooniar - - -	31 — — -	Thannah Dawoodnugger.	the darogah however, having neglected to furnish the prescribed report of the case, it has become impracticable to ascertain the age and cast of the woman, and the names of herself and husband, for the purpose of being inserted in this report.
	4. D^o Runahury -	70	Kissurewaeen -	Kitcha Kussenwanny - -	9 July — -	Ditto.	——
City of Patna -	1. D^o Parbuttee -	65	Kaethin - -	Ramsoonder Mitter, katch -	10 Aug. — -	Reekeapeer Beehore	——
	2. D^o Poonah - -	40	Passin - - -	Goordial, passee - - -	9 Nov. — -	Allum Gunge.	——
Ramhgur - -	1. D^o Soobhagee -	36	Bania - - -	Juggernauth, bania - - -	29 May — -	Muyhewarreen -	this woman appears to have voluntarily burnt herself with the body of her husband.
	2. D^o Pooneea - -	70	Kuhar - - -	Joykishun, kukar - - -	31 — — -	Aurungabad -	- - - - - ditto.
	3. D^o Sond - -	40	Khurwar - -	Rughoobur Sing, khurwar - -	14 June — -	Huntegunge -	- - - - - ditto.
	4. D^o Doolaun Coonar	50	Rajpoot - -	Rajah Bhoopnauth Lahy, rajpoot	13 Oct. — -	Mujhewaun -	- - - - - ditto.
	5. D^o Jureea - -	40	Gowala - -	Bukhshee, gowala - - -	14 — — -	Majhewan -	- - - - - ditto.
Sarun - - -	1. D^o Munbassee -	26	Brahmin - -	Sumdhur Tewarree, brahmin -	10 Jan. — -	Golding Gunge	Mussument Munbassee voluntarily burnt herself on the funeral pile of her husband and left no children, nor was pregnant.
	2. D^o Burtuneah -	23	Kulworin - -	Sheeo, kulwar - - -	4 Feb. — -	Desuley - -	Mussument Burtuneah voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 9 months, and a daughter aged 3 years; Bhurnul, father of the deceased, has given the usual mochulka to maintain both of them.
	3. D^o Chumpah -	60	Rajpoolen - -	Praun Rase, rajpoot - - -	18 — — -	Ditto - - -	Mussument Chumpah, voluntarily burnt herself on the funeral pile of her husband, she left no children, nor showed any appearance of pregnancy.
	4. Naree Uunkoron -	35	Sarnassin - -	Shen Goolamgeer, lunnwassee -	31 Mar. — -	Chuprah - -	- - - - - ditto.
	5. Muss^t Chitbassee -	35	Brahmin - -	Rajaoo Tewarrea, brahmin -	20 July — -	Zajepoor - -	- - - - - ditto.
	6. D^o Suckullmany -	25	Kaytin - -	Kasheeeram, kayet - - -	10 Aug. — -	Ditto - - -	- - - - - ditto.
	7. D^o Chummely -	45	Raujpooten -	Ramputlee Sing, rajpoot - -	20 — — -	Pursa - - -	- - - - - ditto.
	8. Name unkown -	45	Kytin - - -	Uddhun Doss, kayet - -	24 — — -	Pursa - - -	- - - - - ditto.
	9. Muss^t Bishundyah -	70	Koomohrin -	Baul Govind, koomhar - -	2 Dec. — -	Derowley - -	- - - - - ditto.
	10. D^o Kubbassee -	70	Kocerin - -	Deena, kovery - - -	8 — — -	Hooniepoor - -	- - - - - ditto.
Shahabad - - Mr. Millet magistrate.	1. Jeeruat -	70	Brahmin - -	Deal Misr - - - -	19 Jan. — -	Lahseram - -	the widow of the deceased ascended the funeral pile of her husband, and burnt with the corpse, which was done according to the shauster.
	2. Kubboolaru - -	50	Ditto - - -	Icolaul Zewaree, brahmin - -	15 Feb. — -	Ditto. - -	- - - - - ditto.
	3. Bukhtee - -	50	Baraee - - -	Doobree - - - -	14 — — -	Doonrown - -	the widow, 12 years after the death of her husband, expressed a desire of burning herself, an information was given to the police officers of the same, who, by persuasion, prevented the intention of the widow.
	4. Futree - - -	72	Rajpooten - -	Bustee Race - - - -	28 Feb. — -	Ditto - - -	the widow, 17 years after the death of her husband, burnt herself without giving previous notice to the police officer; consequently the farmers of the village and one of her relations, were punished for not keeping her back from burning until the arrival of the police officer.

1. DIVISION OF PATNA:—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of burning.	7. In what Police Jurisdiction.	REMARKS.
Shahabad - - *continued.*	5. Jeebeat -	40	Bameaun -	Ramnath	14 Mar. 1819 -	Lasheram -	the widow burnt herself on the funeral pile of her husband, which was done agreeably to the shauster.
	6. Kawalee	30	Brahmanee	Hunnooman Tevaree	13 May —	Arrah -	- - - - - ditto.
	7. Unnoogree	70	Ditto	Nuwul Pandah	15 - —	Doomrown	the widow burnt herself on the funeral pile of her husband, which was done agreeably to the shauster; but the putwarree of the village, and one of her relations, were punished for not bringing the notice of her intention to the police, which was only a quarter of a coss distant therefrom.
	8. Ram Rabea -	70	Ditto	Nurwul Pandah	15 - —	- Ditto	the widow burnt herself on the funeral pile of her husband, and which was done agreeably to the shauster.
	9. Husseea	12	Condoonee	Name unknown	20 - —	Larringa -	- - - - - ditto.
	10. Bheekaxe	25	Brahmunee	Dusrut Doobey	22 July —	ChakeeTelothoo	- - - - - ditto.
	11. Iha Kooreen -	50	Coireen	Girdharry	12 - —	Sahseram -	- - - - - ditto.
	12. Bacheen	47	Rajpooten -	Name unknown	31 Aug. —	Jahseram -	- - - - - ditto.
	13. Muss^t Deakooaree -	12	Bowerooru	Loorember	27 Sept. —	Saringa	- - - - - ditto.
	14. Name unknown, wife of Rumbahadoor.	80	Rajpooteen	Rumbahadoor	12 Oct. —	Doomrown	- - - - - ditto.
	15. Mooneea	45	Goalin -	Gudgerajgoola	30 - —	- Ditto	- - - - - ditto.
	16. Dhoopea	50	Kormin	Roop Koormee	12 Dec. —	- Ditto	- - - - - ditto.
	17. Maracheea	22	Baneeanee	Deepchund, boneea -	30 Nov. —	- - -	in this case the widow left a child between 2 and 3 years old, the nearest of kin was consequently ordered to enter into an engagement for its support.
	18. Khundo	- -	Kooree	Persheens	28 Mar. —	- Ditto	the papers of this case are sent to the joint magistrate of Ghazeepoor.
Tirhoot - - -	1. Muss^t Rutteen Koowar.	19	Rajpootin -	Sham Sing, rajpoot -	3 Aug. — 1226 fuslee.	Soopaul	after the suttee took place, information thereof was conveyed to the thannah; but it appears from the darogah's report, there were no circumstances attending it which would have warranted his preventing it, had he obtained earlier information.
Joint Magistrate Moonghyr.	- - - - -	- -	- - -	- - — none. —			
DIVISION OF BARIELLY:							
Agrah - - -	1. Chutter Koonur	50	Bhaut - -	Chootoo Raee, bhaut	15 Sept. 1819 -	Bah.	—
Allighur - -	- - - - -	- -	- - -	- - — none. —			
Barelly - - -	- - - - -	- -	- - -	- - — none. —			
Joint Magistrate at Shahjohapore.	1. Nim Meerlee -	55	Brahminee	Meehylall, brahmin	7 May —	Kholar - -	it appears from the darogah's report, transmitted to my predecessor, that the husband died before day-break on the 7th of May, the chowkeedar of the village reported the intention of the widow at 3 P. M. the darogah immediately deputed two brahmins, burkundazes, who reached the pile at 5 o'clock, about one hour after the woman had sacrificed herself. The result of the inquiries made by the burkundazes, was, that the woman had voluntarily sacrificed herself, notwithstanding the admonitions to the contrary by the by-standers, and that no circumstances authorizing the interference of the police officers existed.

			hatta.				has burnt herself with the body of her late husband, and left 2 daughters, 1 daughter about 50 years of age, and 1 daughter 46 years of age.
	2. Ruhseea - -	25	Brahmin - -	Sobha, brahmin - - -	22 — — -	Akherpore Shahpore	Ruhseea has burnt herself with the body of her husband, and left a daughter about three years and 6 months, whom Bhowen, the father of late Rusheea has undertaken the charge of bringing up.
	3. Munna - - -	65	Ditto - - -	Byjoonauth, bramin - - -	27 Apr. — -	Akberpore Shahpore	Munna has burnt herself with the body of her husband, and she has no children.
Etawah - - -	1. Musst Oomeedee -	50	Tailor - - -	Umeerto, tailor - - -	7 Mar. — -	Ghirowl - -	this person, though excluded by the beweusta from this rite, was burnt before the police officers could arrive and interfere.
	2. Jyekoonunor - -	25	Brahmin Gour	Bhyroram, brahmin - - -	4 May — -	Ujectmul - -	no persuasion on the part of the police officers could prevent this woman from sacrificing herself, and there were no causes in opposition to the bewustas, which could have authorized them to stop her by force. She was an inhabitant of Lucknungur, beyond Jacpoor, returning from a pilgrimage.
Furruckabad -	1. Seeta - - -	19	Brahminee -	Gola, brahmin - - -	30 Jan. — -	At Kuttora, Thanah Nedhpoorpattealee.	she suddenly burns with a fiddle of her husband, ten years after his death and contrary to the Hindoo law; a special report was made to the nizamut adawlut of this, in a letter bearing date the 5th April 1819.
	2. Toolsee - - -	22	Mahajieen - -	Rodha Keshun, mohajeen - -	1 Mar. — -	On the bank of the Ganges of Thaneh Ahmity.	a petition from the thanadar of Ahmity; no particular circumstance attended this suttee.
Moorodabad -	1. Musst Jyka - -	16	Chumar - -	Bunswee, chumar - - -	15 Sept. — -	Bisowlee - -	The result of the investigation entered upon in this case, will be herereafter forwarded.
	2. Do Kussiya - -	13	Birahmeen - -	Khooshhaly, birahmeen - -	21 — — -	Ditto - - -	from the daroga's reports, this would appear a case of suicide, but some investigations have been deemed necessary, and the result will be hereafter forwarded in the form a letter. (signed) *W. Dorin*, Regr.
	No separate report, but it is concluded that (as in the preceding year) there were no instances of suttee.						
Sehorunpoor -	1. Musst Kundyee -	50	Rajpootuee - -	Kurka, rajpoct - - -	15 Feb. — -	Deyhra - - -	the suttee was performed in the presence of the policedar, immediately after the death of her husband, at her own request; she left a son of 27 years old. No mark of irregularity appeared.
	2. Do Nundia - -	23	Bramnee - -	Ruttee, brahmin - - -	28 Sept. — -	Kherra - - -	the suttee was performed 15 years after the death of her husband, at her own request; she was present on the demise of the above, and showed no desire of burning herself, until the period above alluded to, when she cried out "sut," and burnt herself with a chudder and pillow belonging to him, previous to the arrival of the policedar at the place. During that interval she lived in her dhurum and poojah. She left no offspring.
	3. Do Keshnoro - -	25	Bownee - - -	Soljee, bunnea - - - -	1 Nov. -	Mungloar - -	the suttee was performed immediately after the death of her husband, at her own request, in the presence of the policedar; they left a daughter of 7 years old, and a son of 3 years. Her husband's brother signed an engagement, conformably to the shaster, to take them under his protection.
	4. Do Butteesee - -	24	Bannie - - -	Loljee, banea - - - -	1 — — -	Munglour - -	The suttee was performed immediately after the death of her husband, at her own request, in the presence of the policedar; they left a daughter of 8 years old, and a son of 6 years. The maintenance of them, the eldest brother of her husband engaged himself, conformably to the shaster.

1. ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
DIVISION OF BARIELLY—*continued.*							
Sehorunpore—*continued.*	5. Musst Rookmeen -	50	Bramine - -	Beermahgeer, bramin - -	21 Dec. 1819 -	Munglour - -	the suttee was performed forthwith, after the death of her husband, at her own request, in the presence of the policedar; they left a daughter of 30 years old, and a son of 20 years; no mark of irregularity appeared.
	6. Dº Dhunkour -	19	Ditto - - -	Suddashen, brahmin - -	23 - — -	Deoleond - -	the suttee was performed two years after the demise of her husband, at her own request, she was at her father's house when the above died, and showed no desire of burning herself until the period above alluded to, when she burnt herself in the presence of the policedar, with a jommah belonging to her husband, on the same spot where he was burnt. During the interval she lived in her dhurrum and poojahs; she left no children.
DIVISION OF BENARES:							
Allahabad - -	1. Musst Roodoo Munnee	70	Brahmin - -	Rugnot, brahmin - - -	6 Feb. 1819 -	DarogungeAllahabad	she burnt herself on the funeral pile of her husband.
	2. Dº Buchee - -	70	Bunia - - -	Toorsut, bunia - - -	10 May — -	Arail - - -	she had a son of 30 years of age, and burned herself voluntarily on the funeral pile of her husband.
	3. Dº Dona - -	60	Brahmin - -	Beneepershaud, brahmin -	15 Nov. — -	Kohrar - - -	she had a son, and burnt herself voluntarily on the funeral pile of her husband.
	4. Dº Budner - -	35	Tehlee - - -	Khooshihal, telee - - -	18 Dec. — -	Sooram - - -	she burnt herself voluntarily on the funeral pile of her husband.
Joint Magistrate at Puttegurh.	1. Dº Doolursea -	20	Baniah - - -	Bhugwan Doss, baniah - -	7 Aug. — -	Hussooah - -	she had no child, and burnt herself voluntarily on the pile of her husband.
	2. Dº Sunt Kowasee -	70	Rajpoot - - -	Dyaram, rajpoot - - -	27 Sept. — -	Kissumpore -	- - - - - ditto.
South Division, Bundlecund.	1. Dº Huree - -	50	Ditto - - -	Purbut, rajpoot - - -	27 Feb. — -	Mohakar - -	this suttee took place agreeably to the shaster.
	2. Dº Soobeya - -	60	Kuttar - - -	Sunnahee, kuttar - - -	25 - — -	Khundeh - -	- - - - - ditto.
	3. Dº Junneeya - -	30	Kaushee - -	Annasoon, kaucher - - -	27 Aug. — -	Kummassin -	- - - - - ditto.
North Divison, Ditto.	1. Dº Dookeeah -	30	Cushaur - -	Sockhlall - - - -	29 - — -	Punwarry - -	this suttee took place agreeably to the shaster, and in the presence of a jemadar and burkundazes of the thannah, and the zemindars of Buhadoorpoor, pergunnah: Punnawarry, the woman left 3 children, a son aged 6 years and 2 daughters, first of 12 years and second of 9, to the care of her husband's brother-in-law.
	2. Jurawun Dowleah -	26	Boomun - -	Jankee - - - - -	7 Oct. — -	Oossepoore -	this suttee took place agreeably to the shaster, in the presence of mootusudder and burkundauze of the thannahs. She had no children.
City of Benares	1. Dº Nockye Bye -	50	Brahmin - -	Baboo Bhull - - - -	28 Jan. — -	Chouk.	—
	2. Teemla Thakoorannee -	70	Ditto - - -	Sheormath - - - -	23 Feb. — -	Rampoora.	—
	3. Neto - - -	45	Beneea - - -	Dindeea - - - -	15 Mar. — -	Purhibpore.	—
	4. Goura - - -	60	Brahmin - -	Juggernauth Chukkerbutty -	19 - — -	Rampoora.	
	5. Rahinana - -	80	Ditto - - -	Preetmun - - - -	24 - — -	Cal Bhyr.	
	6. Musst Parbuttee -	60	Banneea - -	Sumbhoonauth - - -	18 Apr. — -	Chouk.	

The magistrate subjoins, for the information of court of nizamut adawlut, a copy of a circular letter received by him from the superintendent, of date 25th April 1819, and also a copy of his reply.

	8. Muss^t Unopoorna	65	Ditto	Ram Kunt Roy	1 May —	Rampoora.	—
	9. Rookmanee	45	Ditto	Surmissur	16 — —	Cal Bhyro.	—
	10. Gopeeka Bhye	25	Ditto	Baboo Bhajbut	22 — —	Telliamulla.	—
	11. Pabittoa	60	Ditto	Neelamber	25 — —	Cul Bhyoo.	—
	12. Golab Cooer	56	Naugur	Rutneechund	8 June —	Choak.	—
	13. Dhunoce	50	Ahese	Soobhao	19 July —	Purbutpore.	—
	14. Unopoorna	65	Brahmin	Bhasker Bhull	21 Oct. —	Zellia Malla.	—
	15. Leen Ountlee	60	Ditto	Sheamath	23 Nov. —	—	—
	16. Lutchmee Bye	70	Ditto	Almaraon	7 Dec. —	Cal Bhyoo.	—
	17. Dingoor	23	Boahmia	Juggernauth	27 — —	Cal Bhyoo.	—
	18. Gunga Bye	35	Ditto	Baboo Bhut	30 — —	Ditto.	—

During the year 1819, one woman named Baylee, of Beneea cast, was prevented becoming a suttee, under Bemusta N° 2, subjoined to the circular orders of the 28th June 1817.

Ghazeepore	1. Muss^t Bergee	60	Rajepoother	Kurry Raee, rajpoot	16 Jan. 1819	Secundarpoor.	—
	2. Issoree	50	Rajpootin	Ramjea Sing, rajepooth	17 — —	Ditto.	—
	3. Ujnasee	60	Ditto	Owud Rae, rajepooth	6 Feb. —	Rooter.	—
	4. Nagooyee	40	Buramasin	Raindeal, burnwar	23 — —	Russare.	—
	5. Uptoornoy	60	Thumbobien	Dasa, thumbolee	1 Mar. —	Bulloah.	—
	6. Toolary	16	Bhycarun	Ramdehal, bhychor	29 — —	Nungunge.	—
	7. Buctnee	75	Baryne	Bhucun, baree	10 April —	Russorah.	—
	8. Leela	70	Rajepoodeen	Kurtha Rae, rajepooth	1 May —	Nugra.	—
	9. Hirdhoy	16	Chamareen	Kisna, chamar	7 — —	Reotoopooree.	—
	10. Badamer	28	Brahmin	Kissunjeen, brahmin	11 — —	Mahajuntolee Thannah.	—
	11. Ujuasea	18	Kadooeene	Tecka, kandoo	17 — —	Rissarah.	—
	12. Ubbechar	25	Rajpoorthin	Ramjean Rao, rajepoot	31 — —	Ditto.	—
	13. Bhojeah	22	Culwarin	Rambuse, culwar	11 June —	Rutsur.	—
	14. Chiusa	18	Soonareen	Chouan, sonar	16 — —	Bulleah.	—
	15. Chooneah	50	Aheering	Goburdhunahir	21 — —	Bondshee.	—
	16. Sookeah	-	Burnwarin	Ramsahoy, buraduar	8 July —	Secunderpore.	—
	17. Lugnee	60	Ditto	Phullee, burnwar	29 Sept. —	Ditto.	—
	18. Romkooery	40	Rajepoothun	Needoth Raee	30 — —	Shadeabad.	—
	19. Soolugnee	22	Aheerin	Thanaheeahir	5 Oct. —	Nugra.	—
	20. Khoosahlee	20	Ditto	Hamswad	12 — —	Secunderpore.	—
	21. Khatheea	50	Khumkuran	Assah, kumkar	21 — —	Reoteepore.	—
	22. Nunkee	70	Malhaheen	Bhomee Amlah	22 — —	Bulleeah.	—
	23. Dhelgungun	40	Brahmin	Gun Pundit, brahmin	24 — —	Rutsur.	—
	24. Magah	70	Culwareen	Soomanee, culwar	30 — —	Bhurroobee.	—
	25. Aeereeah	60	Culmaocon	Dasa Culwar	7 Nov. —	Russarah.	—
	26. Jewbasee	50	Rajepootheen	Rugboor Rai, rajepooth	8 Dec. —	Bulleah.	—
	27. Nuguee	20	Ditto	- - - - - -	11 Oct. —	Reotnee.	The two persons on preparing to burn were dissuaded by the police, and finally consented to abandon the design.
	28. Dewcullah	40	Brahminee	Achumbeet Chowboy, brahmin	9 Aug. —	Ditto.	—
Goruckpore	1. Muss^t Hitchnee	25	Auheer	Doobree, aucheer	17 June —	Thannah Auensoorgunga.	—
	2. Ditto Sunkoree	18	Coyeth	Desdut, koyeth	10 Sept. —	Thannah Munsoorgunge.	—
	3. Ditto Fooljhoreeah	27	Koormee	Pultum, koormee	9 Apr. —	Ditto - Gugpore.	—
	4. Ditto Ghunee	70	Ditto	Ramdial, koormee	9 July —	Ditto - Mugher.	—
	5. Ditto Belassee	17	Coyeth	Shuenarian, coyeth	12 — —	Ditto - Bustee.	—
	6. Ditto Nemeooaree	30	Raujpoot	Munna Sing, raujpoot	27 June —	Ditto - Someechera.	—

1.	2.	3.	4.	5.	6.	7.	
BENARES DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Gouruckpore *continued.*	7. Muss^t Soobhagee	18	Auheer	Lowleem	30 June 1819	Thannah Someeshera.	—
	8. D° Soogharee	25	Raujpoot	Kurdial Roy, raujpoot	23 Aug. —	- D° - - - D°.	—
	9. D° Soobosea	60	Brahmin	Hithlollmisser, brahmin	27 Mar. —	- D° - Silimpore Mugholee.	—
	10. D° Doomna	80	Bokaul	Bussum, bokaul	20 Apr. —	- D° - - - D°.	—
	11. D° Balaseea	35	Brahmin	Meinbode Pundah, brahmin	17 — —	- D° - Gopalpore.	—
	12. D° Soobunsee	40	Coyeth	Kherodhurgust Loll, coyeth	11 Aug. —	- D° - - - D°.	—
	13. D° Soobundie	20	Perheer	Juclollanhir	10 June —	- D° - Bansee.	—
	14. D° Bulcha	50	Coyeth	Durreeap Bhoya, coyeth	27 Nov. —	- D° - - D°.	—
	15. D° Toolghoseea	16	Mallah	Goordiah, mallah	5 Apr. —	Charoakee Bhogulpore.	—
	16. D° Jumma	19	Auheer	Pursun, auheer	15 June —	- D° - - - D°.	—
	17. D° Hurbung	25	Brahmin	Ramdeen Patuck, brahmin	27 Nov. —	- D° - - Dumzeeugunge.	—
	18. D° Jogee	32	Ditto	Bullee Pandeh, brahmin	11 May —	- D° - - Bhoneapar.	—
	19. D° Becktmanee	35	Ditto	Ramonorut Pandah, brahmin	23 June —	- D° - - - D°.	—
	20. D° Toolbasee	22	Ditto	Sheopersaud Tervary, brahmin	19 July —	D° - - Bhowapose.	—
	21. D° Indranee	33	Ditto	Bissun Dutt Pundit, brahmin	27 Oct. —	D° - - - D°.	—
	22. D° Inderbass	78	Raujpoot	Seheb Roy, raujpoot	12 — —	Thannah Belwah.	—
	23. D° Moneea	20	Dosand	Madha, dosand	17 July —	- D° - Cosseeath.	—
Joint Magistrate, Azimghur.	1. Muss^t Bulusseea	16	Kulmar	Gopaul Culwar	22 Mar. —	Sugara.	—
	2. D° Gunajullee	16	Rajpoot	Purgasroy, rajpoot	17 July —	Ghoosee.	—
	3. D° Soalugree	23	Kaeit	Huraloll, kaunt	12 Aug. —	Koelsah.	—
	4. D° Aoodhee	23	Brahmin	Ingernauth, brahmin	24 Nov. —	Mudhobun.	—
	5. D° Sooghuree	30	Boonher	Bheekhee, boonher	26 — —	Deogaon	Aged, not ascertained, but supposed to be about 30 years.
Juanpore	1. Musst Munnah	60	Brahmin	Ramjeawan, brahmin	4 Apr. —	City of Juanpore Colwally.	—
Mirzapore	1. Muss^t Hunsrunnee	25	Tellee	Randuff, tellee	1 Mar. —	Thannah Putteelah.	—
	2. D° Rujgooa	17	Brahmin	Ramjeaman, brahmin	10 May —	- D° - Bisralo.	—
	3. D° Joy Kowaree	18	Kyeree	Seetub, kyeree	3 June —	- D° - Killiah.	—
	4. D° Joannee	35	Womur	Sookloll, womur	5 — —	- D° - Wollaslygunge.	—
	5. D° Rajgooe	21	Brahmin	Jokhoo, brahmin	15 — —	Sydrajah.	—
	6. D° Bukhtee	50	Ditto	Komuroopadia, brahmin	20 — —	- D° - Sydrajah.	—
	7. D° Maharajoo	45	Ditto	Noansook, bramin	16 Aug. —	- D° - Razoo Raee.	—
	8. D° Oomertee	25	Ditto	Gunnish, brahmin	26 Nov. —	Shahpoor.	—

(signed) *W. Dorin*, register.

N° 20.—To the acting Magistrates of Zilla Burdwan.

Nizamut Adawlut.
Present,
J. Fendall, Esquire, Chief Judge; S. T. Goad, Esq. Puisne Judge; C. Smith, Officiating Judge.

Sir,—The nizamut adawlut have had before them your letter of the 16th instant, with its enclosures, regarding the case of the widow of a jogee who caused herself to be buried alive with the corpse of her husband, in pursuance of the usage of that tribe, which adopts the practice of suttee by burial with the body of the husband, and not by burning, while the rite appears essentially of one and the same character.

2. It is observed, that you directed the local police officer to use persuasion for preventing the widow from sacrificing herself, but not forcible interference, provided there should appear no circumstances to bring the present within the prohibited cases described in the bewustas, and orders now in force, for the guidance of the magistrates in cases of suttee.

The court regret that the persuasion in this instance was unavailing, but they consider your mode of proceeding to have been right.

I am, &c.

Fort William, 24th March 1820. (signed) *W. Dorin*, register.

A true copy,
(signed) *W. Dorin*, register.

N° 21.—Abstract statement of the number of Hindoo widows who were burnt or buried alive in the several zillahs and cities during the years 1818 and 1819.

Zillah and Cities.	Number of Suttees.
Calcutta division:	
Burdwan	75
Cuttack	13
J^t ditto at Khvordia	9
J^t ditto at Poree	11
Hooghly	115
Jessore	16
Jungle Metrals	31
Midnapore	13
Nuddea	47
Suburbs of Calcutta	52
Twenty-four Pergunnahs	39
Total	421
Dacca division:	
Backergunge	6
Chittagong	7
Dacca, city	15
Dacca Jelalpore	6
Mymensing	—
Sylhet	—
Tipperahs	21
Total	55
Moorshedalad division:	
Beerbhoom	5
Bhaugulpore	—
J^t ditto at Monhyr	—
Dinagepore	—
J^t ditto Mhaldah	1
Moorshedabad	6
Purneah	—
Rajshahye	—
Rungpore	12
J^t ditto	1
Total	25
Patna division:	
Behar	5
Patna, city	2
Rhamghur	5
Sarun	10
Shahabad	17
Tirhoot	1
J^t ditto at Monghyr	—
Total	40
Bareilly division:	
Agrah	1
Allighur	—
Bareilly	—
Ditto J^t at Shajahanpore	1
Cawnpore	3
Etawah	2
Furruckabad	2
Maradabad	2
Merut	—
Sheharanpore	6
Total	17
Benares division:	
Allahabad	4
J^t ditto at Tullohpore	2
S. ditto Bundlecund	3
N. ditto - ditto	2
Benares, city	18
Ghazeepore	26
Gorruckpore	23
J^t ditto Azunghur	5
Juanpore	1
Mirzapore	8
Total	92
Total, six divisions	650

(signed) *W. Dorin*, reg^r.

N° 22.—Remarks and orders of the Nizamut Adawlut on the suttee reports and statements for the year 1819.

The court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit from the several zillah and city magistrates, for the year 1819, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:

The court observe, that the total number of Hindoo widows ascertained to have been burned or buried alive in 1819, is considerably under the number ascertained in each of the two preceding years, viz.

In 1815 - - -	378	In 1818 - - -	839
1816 - - -	442	1819 - - -	650
1817 - - -	707		

The court proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those of the magistrates reports which appear to require them.

Zilla Burdwan, 75:—The court conclude, as the magistrate has made no remarks, that all the cases which occurred in this zillah were within the existing rules and expositions of the law, as given by the pundits of this court.

Cuttack, 33:—The court do not record any particular remark. They have not overlooked the letter from the acting magistrate, the Honourable W. L. Melville, which deserves attention, particularly with relation to the facts of the case of suttee mentioned in it.

Hooghly, 115:—No particular remark.

Jessore, 16:—Ditto.

Jungle Mehals, 31:—The court observe the first of the cases in this report is of the preceding year.

Midnapore, 13:—No remark required.

Middea, 47:—In this case of Mussanmut Seeta, (N° 3.) the magistrate observes that the suttee was not against the existing orders, but that no notice of it having been given to the police, the son of the widow was sentenced to ten days imprisonment. The court desire to know whether the magistrate received, through the court of circuit, a copy of their resolutions on the suttee reports of 1818, in which it was declared improper for a magistrate to treat as a misdemeanour, the not giving previous information of suttees to the police.

Suburbs of Calcutta, 32:—In the case of Annund (N°. 6.) the court observe there must be a mistake, the widow being reported as thirty-two, leaving a son aged twenty-five.

24 Pergunnahs, 39:—The court are sorry to observe, that in the instance of Aradhur Mokhurja, a brahmin, his three widows buried themselves.

Backergunge, 6:—In the case of Mussanmut Jumoona, who left a son of a year and a half old, the acting magistrate has omitted to mention whether an engagement was previously executed by any of the relatives to support the child; ordered that the omission be now supplied.

Chittagong, 7:—No remark.

City of Dacca, 15:—The court remark that in the one instance (that of Mussanmut Dangee, N° 16, who should not be numbered among the list of suttees) the sacrifice is reported to have been prevented by the police officer, by persuasion.

Dacca Jelallpore, 6:—No remark.

Mymensing and Sylhet:—The court are happy to observe that there are no suttees reported from these districts during the past year.

Tipperah, 21:—The court observe that in this district a great proportion of the suttees were by widows being buried alive with the bodies of their husbands, as is usual with the Jogee tribe, among whom the rite of suttee is performed by burial, and not by burning. The copy of a letter written by order of the court in reply to a reference from the acting magistrate of Burdwan, on the 24th March last, is annexed to those remarks and orders. It should be observed that this tribe bury, and do not burn their dead.

Beerbhoom, 5:—The court observe for the information and guidance of the magistrates of Beerbhoom (see his remark on the case of Mussanmut Tarne, N° 1.) that there is no existing rule or order which makes previous notice of a suttee to the police necessary, or which makes the not giving it punishable by fine or other penalty against the relations or existing persons.

The magistrates proceeding in the case of Mussanmut Sursuttee, (N° 3,) requires the same remark.

The court hope that the engagement executed after the suttee, for maintaining the two sons, was a voluntary act of the party, and not forced on him by the magistrate.

Bhaugulpore Dinagepore:—No case occurred in these districts during the past year, with the exception of one in that part of Dinagepore, not under the authority of the magistrate, but subject to the joint magistrate at Maldah.

City of Moorshedabad, 6:—No remark.

Purnea Rajeshayhe:—No cases of suttee in these districts during the past year.

Rungpore, 13:—No remark.

Behar, 5:—The court remark that one is to be added to the former, specified in the body of the report from this district.

Patna, city, 2, Ramghur Sarun Shahabad, 17:—No remark.

It is observed, that in the case of Buktee (N° 3.) reported as a suttee, the sacrifice was prevented by the police-officer by persuasion. The court remark, that as her husband had been dead twelve years, it would not have been allowable to burn, according to the existing orders, (unless she only then received intelligence of her husband's death), and the sacrifice might have been prevented by authority.

In the case of Tutree (N° 4, who burnt seventeen years after her husband's death, without the police having information; and in which case the farmers of the village, and one of the relations were punished, for "not preventing her until the darogah could arrive," the court do not record any remark at this distance of time, (it occurred in February 1819) as they are not informed of all the circumstances; and it is possible that the assisting persons may have known the suttee to be a prohibited one. And this, as well as the case of Unge, (N° 7.) in which the local landholders and one of the relatives were punished for not giving notice of the widow's intention, must have come before the acting magistrate previously to his receiving the remarks and orders of the nizamut adawlut on the suttee returns of the preceding year, in which the practice prevalent at Shahabad, of punishing the local landholders and relatives for not previously informing the police of intended suttees, was declared unauthorized.

In the cases of Mussunnet Hussee, (N° 9.) and Mussaumut Deakoaree, (N° 13.) who each burned at twelve years of age, the acting magistrate has remarked, that each suttee was "done agreeably to the shaster." But, as it has been specified in the orders and bebustas, that no suttee of a widow under the age of sixteen is allowable, the acting magistrate will report further regarding the circumstances of these two cases, and will inform the court whether the acts took place before the police were aware of them, or if the police had obtained notice, why they were not prevented.

In the case of Marached, (N° 17.) it is concluded, that the execution of an engagement by the next of kin, to take care of the child under three years of age, was the condition under which the suttee was allowed to proceed, but that it was the voluntary act of the party.

Tirhoost, 1; Agra, 1:—No remark.

Allighur:—No instances of suttee.

Barielly, 1:—No remark.

Campore, 3:—Ditto.

Etawa, 2:—The court observe that one of the two instances of suttee in this district was not an allowable case, but that the police did not get information in time to interfere for its prevention.

Furruckabad, 2:—The case of Seela, aged nineteen, which occurred in the district noticed in the margin, was the case particularly noticed to government in the resolutions of the nizamut adawlut on the suttee reports of 1818. An abstract of the proceedings held by the magistrate, and of the orders passed by the court (communicated in a letter to him, dated the 7th May 1819,) were submitted to government.

Moradabad, 2:—The court desire to see the further information, which the magistrate states an intention of furnishing, in the two cases reported from this zillah; one of the widows is stated to have been only thirteen.

Meerut Bolundship:—No suttee.

Sharunpore, 6.—The court observed, that in the case of Nundee, the widow of a brahmin, the suttee, performed fifteen years after her husband's death, before the police were aware of it, was within the prohibited case.

In the case of of Dhunkowur, (N° 6.) aged nineteen, the widow of a brahmin, who burned in the presence of the police officer two years after her husband's death, the court observe, that the suttee, as being against the existing rules, should have been prevented by authority. The court desire a further report as to the ground in which the police officer declined to interfere.

Allahabad:—No remark.

Bundlecund Southern, 3, and Northern, 2, division:—No remark.

Benares, city, 18:—The court observe, that the magistrate of Benares has, with his report of suttees during the past year, transmitted the copy of a letter addressed by him to the superintendent of police, in answer to a letter calling for his opinion, as to what would be the probable effect of a law prohibiting the practice of suttee.

One intended suttee seems to have been prevented by authority by the police, as not within the authorized cases.

Ghazeepor, 26:—Two intended suttees in this district are reported to have been prevented by the police by persuasion.

Goruckpore, 23:—No remark.

Azeemghur zillah, magistrate jurisdiction, 8:—No remark.

Juanpore, 1; Mirzapore, 8:—No remark.

Resolved, that a copy of these remarks and orders, together with the detailed and abstract statements prepared in this office, and the original letters which accompanied the reports, be transmitted to the chief secretary to government for the information of His Excellency the Most Noble the Governor General in Council.

Ordered, that extracts, from the remarks and orders, be at the same time forwarded to the several courts of circuit, and commissioner at Cuttack respectively, for the information and guidance of the magistrate, subject to the authority.

(signed) *W. Dorin*, reg^{r}.

Minute of Government.

Ordered, that the chief secretary write the following letter to the register of the nizamut adawlut.

N° 23.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by His Excellency the most noble the Governor General in Council, to acknowledge the receipt of a letter from you, dated the 2d ultimo, submitting a detailed statement of suttees, which took place during the year 1819, in the lower and western provinces, together with other documents, and a copy of the remarks and orders passed by the nizamut adawlut.

2. You are desired to acquaint the court, that the Governor General in Council has observed with satisfaction the stated diminution in the number of suttees during the year above-mentioned.

3. The orders and remarks recorded by the court on the detailed statement preclude the necessity of any further observations from government.

4. The original documents which accompanied your letter are herewith returned.

I am, &c.

Council Chamber,
the 14th July 1820.

(signed) *W. B. Bayley*,
Chief Secretary to Gov^t^.

No 29.—Extract Bengal Criminal Judicial Consultations, Lower Provinces, 17th July 1821.

Acting Register, Nizamut Adawlut, 25th May.

Acting Register of the Nizamut Adawlut, To W. B. Bayley, Esq. Chief Secretary to Government.

Present:—W. Leycester, Esq. Chief Judge; C. Smith, S. T. Goad, Esquires, Puisne Judges; and Wm. Dorin, Esq. Officiating Judge.

Sir,—I am directed by the court of nizamut adawlut, to transmit to you for the purpose of being laid before His Excellency the most noble the Governor General in Council, the accompanying detailed and abstract statements prepared in this office, from the reports of the several magistrates (in the lower and western provinces), of suttees, which took place in their respective jurisdictions during the year 1820, together with the letters, in original, which accompanied them, and the remarks orders, and minutes of the court, recorded thereon.

I am, &c.

Fort William,
the 25th May 1821.

(signed) *P. M. Wynch*,
Act^g^ Reg^r^.

(N° 30.)—Enclosed in Nizamut Adawlut Acting Register's Letter, of 25th May.

DETAILED STATEMENT OF SUTTIES, OR HINDOO WIDOWS, WHO WERE BURNT, OR BURIED ALIVE, WITH THEIR DECEASED HUSBANDS,

In the several Zillahs and Cities, during the Year 1820;—Compiled from the Reports of the Magistrates.

1.	2.	3.	4.	5.	6.	7.	
CALCUTTA DIVISION:							
ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - -	1. Mossᵗ Annund Mae	21	Buddee - -	Narrain Mozoomdar - -	6 Jan. 1820 -	Cutwa.	—
	2. D° Saugree - -	40	Baugdy - -	Nuffer, baugdy - - -	17 – — -	Ambooa.	—
	3. D° Unnoo - -	75	Buddee - -	Gourhurry Raburauj - -	24 – — -	Ditto.	—
	4. D° Chittra - -	45	Koeth - - -	Bungseedhur Roeth - -	31 – — -	Gangooria.	—
	5. D° Sree Muttee Debea	45	Brahmin - -	Sheeboopershaud Mookerjea -	23 – — -	Poobthul.	—
	6. D° Ulluck Munee -	60	Sutgope - -	Obhyeram Ghose - - -	16 – — -	Balkishen.	—
	7. D° Joymunee -	60	Aughree - -	Gooroopershaud Hujra - -	9 Feb. — -	Muntessur.	—
	8. D° Luckheeprea -	50	Joogey - -	Sauger, joogey - - -	21 Mar. — -	Suleemabad.	—
	9. D° Goluckmunee -	60	Koeth - - -	Debepershaud Mitter - -	12 – — -	Balkishen.	—
	10. D° Gunga Debbea	36	Brahmin - -	Kolleechurn Bhuttacharjea -	21 – — -	Ditto.	—
	11. D° Nilmunee -	30	Koeth - - -	Saudhoochurn Mittre - -	29 – — -	Poobthul.	—
	12. D° Kishoree -	55	Gowalla - -	Saurtuck, gowalla - -	8 – — -	Raina.	—
	13. D° Joymunee -	60	Brahmin - -	Rammohun Udhi - - -	21 – — -	Muntessa.	—
	14. D° Doro - -	52	Moochee - -	Bissonauth, moochee - -	14 April — -	Ambooa.	—
	15. D° Suressuttee -	64	Brahmin - -	Ramsoonder Buttacharjea -	16 – — -	Ditto.	—
	16. D° Suressuttee, 2d	70	Ditto - -	Bhuratram Chowdery - -	23 – — -	Ditto.	—
	17. D° Paurbuttee -	70	Ditto - -	Dhurnee Surma - - -	7 – — -	Indos.	—
	18. D° Dossee - -	40	Ditto - -	Rammohun Mokerjea - -	17 – — -	Muntessur.	—
	19. D° Roopa Mae -	40	Sootaur - -	Manick, sootaur - - -	18 – — -	Poobthul.	—
	20. D° Khoodee -	22	Poddar - -	Chuneeboss, poddar - -	26 – — -	Awsgaon.	—
	21. D° Kuroona -	100	Kyburt - -	Gopaldos, kyburt - - -	29 May — -	Poobthul.	—
	22. D° Unnoopoorna -	50	Brahmin - -	Juggmohun Chutterjea - -	7 – — -	Indas.	—
	23. D° Taramunee -	65	Tamohee - -	Buncharom, tamoolee - -	3 – — -	Suleemabad.	—
	24. D° Rooknee -	28	Brahmin - -	Lochun Chutterjea - -	29 June — -	Gangoria.	—
	25. D° Sheeboo Debba	70	Ditto - -	Ramsoonder Chutterjea -	20 July — -	Ambooa.	—
	26. D° Cheeroo - -	20	Ditto - -	Bissonath Chutterjea - -	22 Aug. — -	Ditto.	—
	27. D° Raujessuree -	80	Gowala - -	Kissen Ghose - - -	27 – — -	Ditto.	—
	28. D° Komulmunee -	50	Kotaul - -	Narrain, kotaul - - -	16 – — -	Muntessur.	—
	29. D° Soobheedra -	65	Buneea - -	Saurtuck Rooder - - -	18 – — -	Ditto.	—
	30. D° Khema - -	80	Maira - - -	Juggmohun Rokheet - -	3 Sept. — -	Town Burdwan.	—
	31. D° Jugtee - -	70	Joogy - - -	Nusseeran, jooggy - - -	16 – — -	Ambooa.	—
	32. D° Sieemutee -	50	Gund Buneea	Cheidam Rae - - -	9 – — -	Balkishen.	—
	33. D° Tirpoora - -	25	Rotwal - -	Narrain Rotaul - - -	10 – — -	Cutwa,	—
	34. D° Pecaree - -	34	Bunick - -	Guddadhur Doss - - -	12 – — -	Ditto.	—

	37. Dº Burmoo Mae	60	Ditto	Gobind Chuckerbuttee			
	38. Dº Bhoobunessuree	70	Ditto	Suttoorghun Mookerjea	19 — —	Balkishen.	—
	39. Dº Gaundhurree	50	Chussah	Assaram, chussah	26 — —	Potenah.	—
	40. Dº Bhugbuttee	35	Brahmin	Bhaugbut Thakore	27 — —	Gangooria.	—
	41. Dº Kurpooree	70	Maira	Putil Mudduck	11 — —	Awsgaon.	—
	42. Dº Sree Muttee	40	Brahmin	Doorgapershad Bhuttacharjea	19 — —	Indus.	—
	43. Dº Ramsoonderee	70	Ditto	Doolall Mookerjea	1 — —	Amboa.	—
	44. Dº Lutchmunee	40	Naupit	Chytum Hujaum	12 Nov. —	Ditto.	—
	45. Dº Beemoola	50	Brahmin	Juggmohum, brahmin	13 — —	Ditto.	—
	46. Dº Doorga Dasee	42	Buddee	Raujhbulob Ruberaug	28 — —	Ditto.	—
	47. Dº Kishen Munnee	44	Sut Gope	Ramsoonder Kulleea	29 — —	Ditto.	—
	48. Dº Kuroona	40	Brahmin	Ramsoonder Thakore	25 — —	Gangooria.	—
	49. Dº Russoo	55	Baugdy	Saurtuck, baugdy	10 — —	Cutwa.	—
	50. Dº Goluck Munee	50	Brahmin	Doorgadas Bedialunkar	20 Dec. —	Indas.	—
	51. Dº Jussodah	75	Chussah	Buncharam, chussah	1 — —	Amboa.	—
	52. Dº Upoorna	45	Brahmin	Ramkoomar Mookerjea	31 — —	Ditto.	—
	53. Dº Budden Munee	50	Ditto	Sheeboo Banoorjee	17 — —	Cutwa.	—
	54. Dº Paurbuttee	45	Baugdy	Cheedom, baugdy	22 — —	Ditto.	—
	55. Dº Doorga	50	Brahmin	Saurtuck Roy	1 — —	Raina.	—
	56. Dº Runnuck	65	Augree	Shamsoonder Soin	26 — —	Gangooria.	—
	57. Dº Rutten Munee	51	Sut Gope	Ramkonhai Ghose	19 — —	Muntessur.	—
					9 — —	Seelumabad.	—

N. B.—I beg leave to observe, that on the 15th December it was reported to me, that a woman, named Mussᵗ Russoo Munjuree, expressed her determination of dying by Oona Mirta, on a pile, with her deceased husband's sandals and rosary: as no similar case has occurred in the district, I immediately issued orders to the police officer to prevent the sacrifice, and reported the circumstance for the orders of the court of suddar nizamut adawlut. In the mean time I directed the police officer to be most urgent in dissuading her from her intention, and I am happy to say with effect; for on the receipt of the court's reply, which I explained through the darogah, she desisted from her purpose.

Cuttack	1. Mussᵗ Radahday	35	Khundyte	Hurree Beedadhur, cast kundyte	16 Feb. 1820	Urruckpore.	
	2. Dº Doorgah	18	Brahmin	Gungadhur Misser, brahmin	9 Mar. —	Peepley.	—
	3. Dº Jaunkee	50	Maintee	Deenbundoo, maintee	23 — —	Purajpore.	—
	4. Dº Geelakee	60	Brahmin	Maugoonee Tehuree, brahmin	3 April —	Hurryhurpore.	—
	5. Dº Golaub	50	Boisnoo	Bhugwan Doss, boisnoo	22 May —	Peepley.	—
	6. Dº Jomoona	45	Maintee	Juggernauth Bowatra, maintee	29 June —	Teerun.	—
	7. Dº Sournaday	61	Raujpoot	Daumoodur Roy, raujpoot	5 Aug. —	Asserrassur.	—
	8. Dº Rustoorah	25	Surrauf	Mahdeb Sennaputtee, surrauf	11 — —	Peepley.	—
	9. Dº Soobadra	30	Maintee	Daus Maintee, maintee	22 — —	Teerun.	—
	10. Dº Oodoyah	30	Ditto	Geerdhur, maintee	24 — —	Talruall Runka.	—
	11. Dº Chunder Mah	70	Brahmin	Hurry Teharry, brahmin	26 — —	Hurryhurpore.	—
	12. Dº Gowree	58	Ditto	Luchun Misser, brahmin	28 Sept. —	Pahrajepore.	—
	13. Dº Bhownee	65	Pautrah	Gope Sawhoo, pautrah	20 Oct. —	Ditto.	—
	14. Dº Soolbee	73	Maintee	Nurrain Maintee, maintee	21 — —	Cuttack.	—
	15. Dº Geelahee	42	Brahmin	Doss Tehary, brahmin	25 — —	Asserrassur.	—
	16. Dº Gaujrah	25	Marhatta	Maunnojee, mahratta	28 — —	Cuttack.	—
	17. Dº Neeloo	55	Gooriah	Shaumhah, gooriah	16 Dec. —	Urruckpore.	—
J. M. Balasore	1. Dº Lukhmee	40	Chassah	Chukkur Naik, chussah	29 Jan. —	Thurnah of Bustah	these women were not pregnant, and the ceremonies were not attended with any circumstances worth noticing.
	2. Dº Kossillah	22	Bramin	Juggurnath Payraje, brahmin	16 Feb. —	Ditto	

1.	2.	3.	4.	5.	6.	7.	
CALCUTTA DIVISION:							
ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Khoorda -	1. Musst Chunderona	50	Or Pyke - -	Churn Rastra - - -	9 Feb. 1820 -	ThunnaKhoorda.	—
	2. D° Soolbhee -	50	Kullah - -	Panoo Saho - - - -	18 Mar. — -	Ditto.	—
	3. D° Dreputtee -	18	Lohar - - -	Sadhoo Saho - - -	21 – — -	Ditto.	—
	4. D° Puddee - -	40	Bunya - - -	Deenbundhoo Poorsetee -	30 – — -	Ditto.	—
	5. D° Rooknee - -	18	Muhtee - -	Loknath Mahopatar - -	18 July — -	Ditto.	—
	6. D° Kunaka - -	36	Or Pyke - -	Bulbhoo Bulwant Ra - -	10 Aug. — -	Ditto.	—
	7. D° Upurna - -	22	Brahmin - -	Gopeenath Misser - - -	26 Nov. — -	Ditto.	—
	8. D° Kumla - -	14	Bishno - -	Kurnakur Das - - -	26 Dec. — -	Ditto - -	this suttee took place whilst I was down at Bampoor, 60 miles distant from the place, when it occurred; and the darogha has been reprimanded for allowing it, and particularly enjoined to be more careful in future. Copies of Mr. Turnbull's translations of the orders in force regarding suttees, transmitted by him to all the darogahs under the magistrate, have been sent for, and will be forwarded to each darogah under me.
	9. D° Toolsee - -	50	Muhtee - -	Nath Purharee - - -	21 April — -	Thanna Pooree.	—
	10. D° Maneeko -	25	Brahmin - -	Dam Misser - - - -	22 – — -	Ditto.	—
	11. D° Upurtee - -	44	Bunya - - -	Bundhoo Sahoo - - -	21 May — -	Ditto.	—
	12. D° Parbutty - -	50	Muhtee - -	Gopbundoo Putnach - -	3 Aug. — -	Ditto.	—
	13. D° Jumna - -	40	Sonar - - -	Bulbhudder Chundra - -	10 Sept. — -	Ditto.	—
	14. D° Radha Dace -	35	Muhtee - -	Shreechurn Putnach - -	9 Oct. — -	Ditto.	—
Hoogly - -	1. D° Sree Muttee -	40	Barooe - -	Lochun Saho - - -	5 Jan. — -	Byedbutty -	
	2. D° Goopee - -	62	Sutgope - -	Mahadeb Mundel - - -	5 – — -	Jehanabad -	
	3. D° Rassoo Dibeeah	45	Brahmin - -	Joyhurry Chundee Mookerjea	6 Jan. — -	Byedbutty -	
	4. D° Sree Muttee -	50	Brahmins -	Joyhurry Chatterjeea - -	8 – — -	Rajapoor - -	
	5. D° Jankee Dibbeea	42					
	6. D° Thakooe Munnee	44					
	7. D° Surrussuttee -	50	Kyburt - -	Govindrom Kharra - -	9 – — -	Rujbulhant -	
	8. D° Rajossurree -	80	Jelleeah Baug	Totaram - - - -	17 – — -	Rajapoor - -	
	9. D° Punchee - -	25	Rybert - -	Beeharom Myetee - - -	29 – — -	Ghottaul - -	
	10. D° Soobuddera -	70	Ditto - -	Saffulrom, rybert - - -	30 – — -	Byedbutty -	
	11. D° Pearee Dossee -	23	Koyt - - -	Rajeeblochun, sircar - -	30 – — -	Hoogley - -	
	12. D° Sukhee - -	60	Myrah - -	Loll Mohun, myrah - -	6 Feb. — -	Chondercond	
	13. D° Tarnee - -	32	Royt - - -	Punchanund Dutt - - -	16 – — -	Byedbutty -	
	14. D° Sunkeeree -	65	Brahmin - -	Tir Lochun Chatterjea - -	21 – — -	Ditto - -	
	15. D° Doorga - -	80	Goulla - - -	Juggernath Ghose - - -	25 – — -	Ghattaul - -	
	16. D° Surrussuttee -	60	Koomar - -	Punchanun Paul - - -	27 – — -	Byedbutty -	
	17. D° Mooktee - -	50	Dooleeah - -	Ram Singh - - - -	28 – — -	Rajbulhaul -	
	18. D° Khaussulla -	50	Tumoolee - -	Bissonauth Ansh - - -	2 Mar. — -	Baunsberrea -	
	19. D° Ram Munneé -	55	Brahmin - -	Birjomohun Bonarjea - -	11 – — -	Byedbutty -	
	20. D° Kesshurree -	32	Koyt - - -	Joynarran Ghose - - -	17 – — -	Dunnea Kally	
	21. D° Mundo Docee -	45	Tehlee - -	Rampershaud Koond - -	21 – — -	Dervungunge	
	[illegible]	[illegible]	[illegible]	Roopnaut Koond - - -	31 – — -	Byedbutty -	

Debbeah.					
26. D° Lukkhee - -	70	Royt - - -	Perbhooram Mitter - -	29 – — -	Byedbutty - -
27. D° Unnoo Mohee -	55	Ditto - - -	Doorjadhun Dutt - - -	29 – — -	- Ditto - -
28. D° Koussulla -	60	Tumolee - -	Punchanun Kal - - -	8 April — -	- Ditto - -
29. D° Pirmussurree -	40	Pode - - -	Choytun Mundul - - -	9 – — -	- Ditto - -
30. D° Jugdessurree -	55	Sutgope - -	Jugmohun Bhaut - - -	12 – — -	Rajapoor - -
31. D° Sree Muttee -	50	Nye - - -	Rampershaud, noye - -	13 – — -	Dewungunge -
32. D° Seeah Dossee -	40	Kybert - -	Gooroodoss, kybert - -	18 – — -	Beneepoor - -
33. D° Diggumburree -	32	Koyt - - -	Ram Ghose - - - -	23 – — -	Baunsberriah -
34. D° Jusshodah -	50	Nye - - -	Ramchurn, nye - - -	29 – — -	Chundereona -
35. D° Goluch Dibbeah	32	Brahmin - -	Punchanun Thakoor - -	30 – — -	Baunsberria -
36. D° Lukkhee Preeah	40	Sutgope - -	Assarom Bysauk - - -	30 – — -	Rajbuhaut -
37. D° Ram Munnee -	50	Royt - - -	Punchanund Singh - - -	6 May — -	Berneepoor -
38. D° Sukkhee - -	75	Benian - - -	Doorgarom Potedar - -	21 – — -	Byedbutty - -
39. D° Bhyrobee Dossee	80	Buddi - - -	Rajchender Mozemdar - -	21 – — -	Baneepoor - -
40. D° Beelaus - -	50	Benian - - -	Sordop Potedar - - -	4 June — -	Bansbarriah -
41. D° Oloka Dossee -	56	Mollee - - -	Joogul Malakar - - -	10 – — -	- Ditto - -
42. D° Doorga - -	70	Pode - - -	Moocheerom Sirdar - -	11 – — -	Oolooberriah -
43. D° Sunna Munnee -	40	Royt - - -	Ram Misser Mullick - -	13 – — -	Byedbutty - -
44. D° Turnee - -	80	Rybert - -	Gungarom Janna - - -	17 – — -	Baugnar - -
45. D° Gouree - -	75	Brahmin - -	Shreekissen Buttacharjea - -	19 – — -	Beneepoor - -
46. D° Beharee Debbeeah -	22	Ditto - - -	Tarachund Banerjee - -	26 – — -	Baunsbarriah -
47. D° Tarnee - -	80	Gowallah - -	Gopaul Hollee - - -	7 July — -	Ghattaul - -
48. D° Dubee Thakranee	75	Brahmin - -	Bhowannee Chern - - -	16 June — -	- Ditto - -
49. D° Russoo Mohi -	55	Koyt - - -	Bullrom Bose - - - -	16 – — -	Hooghley - -
50. D° Bhowannee -	80	Ditto - - -	Indernerain Chender - -	18 – — -	Rajapoor - -
51. D° Kallendee -	25	Rybert - -	Persaud Monnah - - -	21 – — -	Baughron - -
52. D° Rajoo - -	60	Koyt - - -	Ramlochun Doss - - -	23 – — -	Hooghley - -
53. D° Hurro - -	24	Gowalla - -	Ramsunkur, gowalla - -	24 July — -	Byedbutty - -
54. D° Punchee - -	80	Tummolee -	Narrain, tummolee - - -	28 – — -	Dewangunge -
55. D° Sabitha - -	50	Brahmin - -	Ramchund Mookerjee - -	31 – — -	Byedbutty - -
56. D° Tirpoorah -	40	Ditto - - -	Radamohun Mookoorjea - -	17 Aug. — -	- Ditto - -
57. D° Lukkhee Preeah	70	Sutgope - -	Ramsurn Ray - - -	26 – — -	- Ditto - -
58. D° Muddo Rannee	76	Kayt - - -	Rishen Ghose - - -	7 Sept. — -	- Ditto - -
59. D° Roohinee Dossee	84	Rybert - -	Bhujjoorom Doss - - -	10 – — -	Baunsbarriah -
60. D° Chumpah - -	60	Gowallah - -	Sunneeassee Gope - - -	10 – — -	Rajbulhaut -
61. D° Khemma - -	36	Chootar - -	Mohun, chotar - - -	13 – — -	- Ditto - -
62. D° Komla Dibbeh -	28	Brahmin - -	Ramsunker Bhuttercharjea -	13 – — -	Baunsbarriah -
63. D° Punchoo - -	60	Brahmin - -	Rammohun Mookerjea - -	15 – — -	Beereepoor -
64. D° Unnoo Poorna -	65	Sutgope - -	Rogonot Soor - - -	2 Oct. — -	Byedbutty - -
65. D° Ruttun Munnee	60	Sekharree - -	Gongarom, sekkoree - -	7 – — -	Jehanabad - -
66. D° Shussee - -	26	Brahmin - -	Jaynarrain Mookerjea - -	15 – — -	Byedbutty - -
67. D° Diggumburree -	26	Royt - - -	Gunganarain Bose - - -	15 – — -	- Ditto - -
68. D° Soosjun - -	70	Brahmin - -	Mathoomohun Banoorjee -	17 – — -	Dhunnikullie -
69. D° Runkoy - -	40	Rybert - -	Gooroodoss, rybert - - -	17 – — -	Rotra - - -
70. D° Dirputtee -	70	Gowallah - -	Mootkeerom Pagar - - -	29 – — -	Paundorah -
71. D° Sree Mattee -	52	Harree - -	Jooyul, harree - - -	1 Nov. — -	Rajbulhaut -
72. D° Sangur Munnee	32	Tummoolee -	Hulloodhur Sain - - -	1 – — -	Paundorah -

in all these cases the darogahs have invariably reported that the suttee took place agreeably to the shaster.

1. CALCUTTA DIVISION—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Hooghley - - *continued.*	73. D° Joymunnee -	40	Brahmin - -	Ranyay Mookerjeeah - -	3 Nov. 1820	Byedbutty - -	in all these 93 cases the darogahs have invariably reported, that the suttee took place agreeably to the shaster.
	74. D° Rookhinee -	65	Chundal - -	Sartuck Manjee - - -	7 — — -	Beneepore - -	
	75. D° Brishnoo Preeah	60	Bennean - -	Ram Dutt - - - -	14 — — -	Hurpane - -	
	76. D° Kurroonal Mohi	45	Gando Banian	Purrikit Holdar - - -	15 — — -	Jehanabad - -	
	77. D° Runnuck - -	26	Koyt - - -	Rogoonauth Sircar - - -	16 — — -	Byedbutty - -	
	78. D° Dossee Thakranee -	50	Brahmin - -	Surbussur Acharjeea - -	20 — — -	Raybulhaut -	
	79. D° Surbannee -	70	Rybert - - -	Sewuckrom Gullori - - -	20 — — -	Ghauttaul - -	
	80. D° Rassee - -	40	Sutgope - -	Punchanunda Ghose - -	21 — — -	Rajepoor - -	
	81. D° Soorun - -	60	Jooyee - - -	Mannickram Mullick - -	25 — — -	Rajbulhaut -	
	82. D° Oloka - -	50	Rybert - - -	Neemye Suntra - - -	28 — — -	Hurpaul - -	
	83. D° LukkheeMunnee	75	Chandal - -	Kanto Sirdar - - - -	30 — — -	Beneepoor - -	
	84. D° Tarnee - -	35	Rayt - - -	Shumboochunder Dutt - -	1 Dec. — -	Ditto - - -	
	85. D° Poddo Tehlin -	65	Tehlee - - -	Juggoomohun Deh - -	3 — — -	Ditto - - -	
	86. D° Purmusoree -	70	Kybert - - -	Suffulrom Santrah - - -	- - -	Omptah - -	
	87. D° Unnund Mohi -	23	Brahmin - -	Muddum Mohun Chatterjea -	7 — — -	Byedbutty - -	
	88. D° Bhugbutty -	23	Ditto - - -	Juggut Chunder Banerjea -	10 — — -	Byedbutty - -	
	89. D° Chan Munnee -	60	Nye - - -	Golindrom, nye - - -	11 — — -	Chander Cona	
	90. D° Unna Dossee -	60	Kayt - - -	Gourhurry Mitter - - -	25 — — -	Bannsberriah -	
	91. D° Birmo Mohi -	18	Ditto - - -	Hurrischunder Bose - -	- - -	Byedbutty - -	
	92. D° Ransmunnee -	45	Brahmin - -	Gooroopershand Bunarjea -	31 — — -	- Ditto - -	
	93. D° Joymunnee -	50	Brahmin - -	Gooropershand Banerjea -	31 — — -	- Ditto - -	

COMPARATIVE ABSTRACT OF EACH YEAR.

Zillah Hooghley - -	1815.	1816.	1817.	1818.	1819.	1820.
Total Number of Suttees -	72	51	112	141	115	93

1. CALCUTTA DIVISION—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3 AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Jessore - - -	1. Musst Cossheclog -	41	Coyit - - -	Ramlochun Deb - - -	24 Jan. 1820 -	Senggah - -	from the report of the darogah it appears that there was no objection, according to the shaster, to her burning on the funeral pile of her husband, having no young children.
	2. D° Parbuttee - -	80	Chootar - -	Annundrom - - - -	15 — — -	Caleopole - -	- - - - - ditto.
	D° Biddha - -	60	Saboo - - -	Debypershand - - -	17 Mar. — -	Noabad - -	- - - - - ditto.

							objection, according to the shaster, to her burning on the funeral pile of her husband, having no young children.
	6. Dº Moheskee Debbea	55	Brahmin	Bessenrom Chunckerbutty	4 –	—	Noabad	ditto.
	7. Dº Junokee	40	Nye	Ramnarain	13 –	—	Noabad	ditto.
	8. Dº Mohun Mulla	50	Byde	Joydeb Sein	27 –	—	Mamudpore	ditto.
	9. Dº Joshoda Debbea	18	Brahmin	Rammanick Chuckerbuttee	4 –	—	Ditto	ditto.
	10. Dº Corona Debbea	25	Bramin	Ramsoonder Mookerjea	17 –	—	Ditto	ditto.
	11. Dº Parbuttee Dasseea	80	Coyet	Doyarom Ghose	3 May	—	Singgoh	ditto.
	12. Dº Bemulla Dosseah	60	Coyet	Kirteerom Dutt	24 –	—	Ditto	ditto.
	13. Dº Siddesurree	25	Bramin	Juggutchund Banorjea	4 –	—	Lohagurra	from the report of the darogah, it appears that Suddesurree had 2 children; 1 of 4 years, and the other of 1 year old, at the time of the death of her husband; for the latter of which, the maternal grandfather of the children having entered into a written engagement for its maintenance, there was no objection, according to the shaster, to her burning on the funeral pile of her husband.
	14. Dº Rannee	45	Byde	Oodyena Ram Sein	13 –	—	Noabad	from the report of the darogah, it appears that there was no objection, according to the shaster, to her burning on the funeral pile of her husband; having no young children.
	15. Dº Janoke Debbeah	50	Brahmin	Goluckchunder Chuckerbuttee	8 June	—	Ditto	ditto.
	16. Dº Turrenee	41	Byde	Tarrenechurn Sein	15 July	—	Ditto	ditto.
	17. Dº Podobuttee Debbea	45	Brahmin	Bholanath	27 –	—	Lahogur	ditto.
	18. Dº Sororuttee Debbea	60	Ditto	Ramnedhee Mookerjea	22 –	—	Singgat	ditto.
	19. Dº Surbosurree	20	Ditto	Pitumber	26 Aug.	—	Mamudpore	ditto.
	20. Dº Puddo	50	Tille	Sohosurom	28 Sept.	—	Noabad	ditto.
	21. Dº Bhyrobee Debbee	65	Brahmin	Sato Mookerjee	10 –	—	Jeermohang	ditto.
	22. DºChittra MoneeDossee	44	Coyet	Nittanund Bose	29 –	—	Sulkeah	from the report of the darogah, it appears that Chittra Mune Dossee had 4 children at the time of the decease of her husband, for the youngest of which, being under 4 years of age, her eldest son having entered into a written engagement for its maintenance, there was no objection, according to the shaster, to her burning on the funeral pile of her husband.
	23. Dº Rupee	70	Sahoo	Gocoolrom	20 Oct.	—	Noabad	from the report of the darogah, it appears that there was no objection, according to the shaster, to her burning on the funeral pile of her husband, having no young children.
	24. Dº Gungee	75	Byde	Jeynarain Sein	19 Nov.	—	Geneda	ditto.
	25. Dº Surbo Munglee Debbeea.	60	Brahmin	Nundloll Buttacharjea	10 Dec.	—	Sulka	ditto.
Jungl e Mehals	1. Dº Koonchela	36	Kait	Pershand, roit	5 Jan.	—	Thanna Bissenpore.	——
	2. Dº Joomoona	80	Baoree	Doolal, baoree	16 –	—	Zumendary Puchile.	——
	3. Dº Kissoree	56	Roit	Roocheel Rai, rait	9 Feb.	—	Thanna Sainpaharee.	——
	4. Dº Bussooda	59	Chasa	Sadai Mundal, chasa	12 –	—	Ditto.	——
	5. Dº Gia	60	Lohar	Needheerom, lohar	17 –	—	Thanna Bissenpoor.	——
	6. Dº Peearee	35	Rait	Bhaugbut Dey, rait	29 –	—	Thanna Oondah.	——
	7. Dº Rooranee	70	Dome	Golaum, dome	17 Mar.	—	Thanna Bissenpore.	——
	8. Dº Doorga Munee	40	Rait	Koorarom Rai	18 June	—	Ditto.	——
	9. Dº Motee	31	Tantee	Salazee, tantee	20 –	—	Thanna Sitta.	——
	10. Dº Gunga Thakooranee	50	Brahmin	Seetarom Rai, bramin	28 –	—	Thanna Rotulpore.	——
	11. Dº Soocheetra	41	Rait	Gour Mullick, rait	25 July	—	Thanna Soona Mookee.	——

1.	2.	3.	4.	5.	6.	7.	
CALCUTTA DIVISION:							
ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jungle Mehals *continued.*	12. Musst Roonwar Munee	50	Roit	Goluck Bisswas, roit	14 Aug. 1820	Thanna Bissenpore.	—
	13. D° Jusee	60	Tellee	Munsookh Manje, tellee	7 Oct. —	Zumeendary Pachite.	—
	14. D° Reetoo Munee	55	Bhoomez	Heemut Sirdar, bhoomez	20 Nov. —	Zemindary B. Manbhoom.	—
	15. D° Aunuk	55	Bramin	Ramlunoo Chatterjee, brahmin	1 Dec. —	Thannah Bissenpore.	—
	16. D° Oosah Munee	70	Samunt	Poorun Patter, sumunt	15 – —	Thanna Chotra.	—
	17. D° Kullainee Baulee	35	Rajpoot	Aurjan Dutt, rajpoot	11 – —	Zeminddary Patroom.	—
	18. D° Beemola	50	Sutgope	Panchoo Mullich, sutgope	30 – —	Thanna Rotulpore.	—
Midnapore	1. D° Rutree	60	Soonree	Dyarom, soonree	24 Jan. —	Thanna Peedumbussaween.	—
	2. D° Kishwaree	55	Tellee	Sirroo Deya, tellee	8 Feb. —	Gurb Beta.	—
	3. D° Sooboodhree	60	Barooe	Haroo Ooplah	12 – —	Thanna Peedumbussawun.	—
	4. D° Parbutte	20	Golah	Chytundunrea, golah	27 Mar. —	Thanna Sildah.	—
	5. D° Khoodee	60	Sutgope	Becharom Poramanick	9 April —	Thanna Sirdah.	—
	6. D° Ahpurnah	70	Bramunee	Bhobuneechurn Bhuttacharjee	25 – —	Thanna Subung.	—
	7. D° Ruttunmunnee	50	Ditto	Gungapreshad Goosyn	30 May —	Thanna Midnapoor.	—
	8. D° Byrubbee	40	Ditto	Ramnidhee Seeromonee, bramin	22 June —	Ditto.	—
	9. D° Siddha Dey	60	Ditto	Maneekrom Chukerbutty	12 July —	Thanna Subung.	—
	10. D° Goluck Munee	60	Sutgope	Doorguchurn Ghose	13 – —	Gurb Beta.	—
	11. D° Jannee	40	Roormee	Goopee, roormee	3 Dec. —	Thanna Sildar.	—
	12. D° Sut Bharun	30	Rybarth	Girdhur Beena	4 – —	Thanna Peedumbusann.	—
Nuddeah	1. D° Raujeshoree	50	Raistnee	Goluckchunder Bose, raist	2 Feb. —	Sooksangur	no objection, as this woman had no children under 3 years of age.
	2. D° Luchee	61	Brahmonee	Cheedam Roy, bramin	22 – —	Ditto	ditto.
	3. D° Russoo	40	Coomarnee	Perithrom Paul, coomar	23 – —	Ditto	ditto.
	4. D° Raimonee	40	Brahmonee	Debnath Bhutacharjea, bramin	10 Mar. —	Ugurdeep	ditto.
	5. D° Bhugee	50	Ditto	Gaureecaunth Luhoree, bramin	13 – —	Nuddeah	ditto.
	6. D° Kistna Pera	61	Kaistnee	Ramsoonder Odikaree, koit	13 – —	Sooksaugor	ditto.
	7. D° Shaumasoondoree	38	Ditto	Chundeechurn Mitr, koit	16 – —	Ditto	ditto.
	8. D° Bhyrubbee	59	Ditto	Calipersand Chowdry	21 – —	Busseerhaut	ditto.
	9. D° Nilloo Monee	30	Kyburt	Sandoochurn, kyburt	30 – —	Nuddeah	ditto.
	10. D° Suckee	32	Brahmonee	Chunderseekur Mookerjea, brahmin	31 – —	Suntipoor	ditto.
	11. D° Gour Munee	33	Ditto	Bulloromrai, brahmin	6 April —	Daulutgunge	in this case the woman had two children under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stamped paper, to take care of them.
	12. D° Juggodoombah	50	Kaistnee	Lalmohun Rai, raist	7 – —	Ditto	no objection, as this woman had no children under 3 years of age.
	13. D° Urnopoornah	25	Ditto	Doorgapersaud Rai, koist	7 – —	Nuddea	ditto.
	14. D° Koroona Mohee	50	Brahmonee	Hureenarian Butcharjea, brahmin	7 – —	Sooksaugur	ditto.
	15. D° Peethum	33	Gawalin	Mohun Ghose, gaula	7 – —	Santipoor	ditto.
	16. D° Chundmonee	75	Brahmonee	Ramlochun Banoorjea, brahmin	15 – —	Ditto	ditto.
	17. D° Bugobuthee	60	Gwalin	Gokool Ghose, gualla	20 – —	Ditto	ditto.
	18. D° Hursoondoree	27	Bhurumonee	Anundchunder Banoorjea, brahmin	22 – —	Sooksaugur	ditto.
	19. D° Sreemonee	30	Ditto	Gooroopershaud Chatterjea, brahmin	27 – —	Ditto	ditto.
	20. D° Dyah Munee	50	Kyburthnee	Thakoor Doss, kyburt	29 – —	Meharpoor	ditto.

	23. D° Treepooran	30	Coomarnee	Rajchunder Paul, coomar	19 — —	Ditto	ditto.
	24. D° Seebuosoondoree	28	Brahmonee	Anundchunder Sundial, brahmin	19 — —	Nuddea	ditto.
	25. D° Treepoorah	25	Kaistnee	Pudhoo Gowree, kaist	20 — —	Ditto	ditto.
	26. D° Byrubee	80	Chotarnee	Panchcowree, chootar	28 — —	Ugurdeep	ditto.
	27. D° Ram Monee	55	Brahmonee	Juggurnath Mookerjea, brahmin	22 June —	Humah	ditto.
	28. D° Sree Muthee	51	Pode	Gour, pode	24 — —	Santipore	ditto.
	29. D° Kistnoo Munee	40	Kaistnee	Goluckchunder Biswas, kaist	7 July —	Sooksaugur	ditto.
	30. D° Deybea	70	Gowalin	Bedjyrum Ghose, gawala	9 — —	Santipoor	ditto.
	31. D° Kirpa	50	Gowla	Govind Ghose, gawala	13 July 1821	Ugurdeep	ditto.
	32. D° Cumlah	31	Brahmonee	Doorgapersaud Chatturjea, brahmin	24 — —	Santipoor	ditto.
	33. D° Dahsee	50	Camarnee	Bhyrub, camor	30 — —	Ditto	ditto.
	34. D° Bindep	70	Brahmonee	Durpoonarain Roy, brahmin	20 Aug. —	Sooksaugur	ditto.
	35. D° Degumbury	30	Ditto	Nusseerom Acharjea, ditto	20 — —	Nuddeah	ditto.
	36. D° Peeroo Debeah	25	Ditto	Kistnocaunt Bhuttacharjea, ditto	21 — 1820	Sooksaugur	ditto.
	37. D° Ubhyah	35	Ditto	Huripershand Chatturjea, ditto	27 Sept. —	Ditto	ditto.
	38. D° Degumbury	40	Kaistnee	Sudasel Mitr, kaist	3 Oct. —	Ditto	ditto.
	39. D° Cumlah	60	Brahmonee	Juggomohun Mookerjea, brahmin	5 — —	Dowlutgunge	ditto.
	40. D° Rutunmunee	50	Ditto	Puchanund Sircar, ditto	15 — —	Sooksaugur	ditto.
	41. D° Degumbury	35	Ditto	Ramsoonder Mookerjea, ditto	23 — —	Nuddea	ditto.
	42. D° Jugodoombah	40	Ditto	Guneschunder Chatterjea, ditto	24 — —	Santipoor	ditto.
	43. D° Degumbury	40	Ditto	Gungadhur Chuckerbutty, ditto	31 — —	Ditto	ditto.
	44. D° Sashturnee, and	50	Ditto	Seebehunder Gungolee, ditto	1 Nov. —	Ditto	no objection, as neither of these women had any children under 3 years of age.
	45. D° Sreemonee	40	Ditto				
	46. D° Anundo	25	Kaistnee	Ramjye, kaist	3 — —	Goburdangah	no objection, as this woman had no children under 3 years of age.
	47. D° Shaummonee	47	Brahmonee	Ramkanye Rai, brahmin	7 — —	Santipoor	ditto.
	48. D° Rookoonee	35	Tanteen	Nilloo, tanteen	26 — —	Ditto	ditto.
	49. D° Shaum Tarah	30	Chootarnee	Lochun, chootar	26 — —	Sooksaugur	ditto.
	50. D° Narainee	36	Brahmonee	Nilcomole Mookerjea, brahmin	30 — —	Santipoor	ditto.
	51. D° Byrobee	70	Ditto	Colipershaud Mookerjea, ditto	4 Dec. —	Ditto	ditto.
	52. D° Taramonee	20	Ditto	Nilcomole Mookerjea, ditto	5 — —	Sooksaugur	ditto.
	53. D° Bindeh	40	Kyburthnee	Soobul Duffadar, kyburt	6 — —	Ugurdeep	ditto.
	54. D° Suckee	34	Brahmonee	Anuldchunder Mookerjea, brahmin	7 — —	Santipoor	ditto.
	55. D° Bhugee	55	Ditto	Joygobind Bhuttacharjea, ditto	8 — —	Ugurdeep	no objection, as neither of these women had any children under 3 years of age.
	56. D° Urnapoorna	60	Ditto				
	57. D° Cumlah	24	Kamarnee	Kistnocoomar, kamar	17 — —	Santipoor	no objection, as this woman had no children under 3 years of age.
	58. D° Birmomohee	40	Brahmonee	Callichurn Bhutacharjee, brahmin	25 — —	Nuddeah	ditto.
	59. D° Rookhonee	60	Seckranee	Kistnocaunl, sickra	31 — —	Dewungunge	ditto.
Suburbs of Calcutta.	1. Muss' Suchee	70	Brahmin	Hurraykishen Banerjeah	3 Jan. —	Taizeeraut	leaving 2 sons and 2 daughters, all above 35 years of age.
	2. D° Teloekee	70	Joogy	Gocool, joogy	4 — —	Ditto	leaving 3 sons and 1 daughter, all above 32 years of age.
	3. D° Parbutty	45	Brahmin	Jeettoo Mookerjea	4 — —	Sulkeeah	leaving 1 daughter 20 years of age.
	4. D° Suroſsuttee	60	Baugdee	Bulorom, baugdy	8 — —	Tauzeeraut	leaving 1 son 40 years of age.
	5. D° Koroonamohee	50	Brahmin	Nurhury Ghosaul	29 Feb. —	Sulkeekah	leaving 1 son and 1 daughter, all above 25 years of age.
	6. D° Russomonee	44	Baniah	Neelmoney Dawn	2 Mar. —	Chitpore	leaving 1 son and 2 daughters, all above 8 years of age.
	7. D° Kistnomunee	60	Byettee	Ramkissore, byettee	20 — —	Ditto	leaving 4 sons, all above 20 years of age.
	8. D° Hurrow	55	Baniah	Ramtunnoo Dawn	24 April —	Ditto	leaving 5 sons, all above 20 years of age.
	9. D° Peetumburry	18	Coyet	Radamohun Sirkar	27 — —	Ditto	leaving no children.
	10. D° Oomah Dossee	32	Ditto	Ramchaund Beswas	27 — —	Ditto	- - - Ditto.
	11. D° Bhoobonessury	60	Baugdee	Ramkant Mullick	29 — —	Ditto	leaving 1 son and 1 daughter, all above 17 years of age

1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION—*continued.*		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES of SUTTEES.						
Suburbs of Calcutta—*continued.*	12. Musst Sreemottee	40	Coyet	Ramdhun Bose	21 April 1820	Tauzeeraut	leaving 3 daughters, all above 7 years of age.
	13. Do Parollee	80	Joogy	Nyan, joogy	5 – —	Ditto	leaving 5 sons and 3 daughters, all above 22 years of age.
	14. Do Uppoornah	50	Brahmin	Oodychund Chatterjea	14 – —	Ditto	leaving 1 son, 30 years of age.
	15. Do Seeddessury, alias Joymony.	40	Ditto	Ditto	14 – —	Ditto	leaving 1 son and 3 daughters, all above 12 years of age.
	16. Do Anundmohee	22	Coyet	Hurchunder Dutt	2 May —	Ditto	leaving no children.
	17. Do Takoor Dossee	70	Culloo	Monahur, culloo	7 – —	Chitpoor	leaving 2 sons, all above 22 years of age.
	18. Do Monnee	18	Pode	Gopeenauth, pode	9 – —	Tauzeeraut	leaving no children.
	19. Do Sussee	80	Brahmin	Sookdeb Acharjea	18 – —	Sulkeeah	leaving 2 sons and two daughters, all above 22 years of age.
	20. Do Turrahmoney	45	Coyet	Kistnchurder Sircar	27 – —	Chitpore	leaving no children.
	21. Do Ruttum Money	40	Ditto	Ditto	27 – —	Ditto	leaving 2 sons, all above 15 years of age.
	22. Do Ullock Money	20	Ditto	Rajnarain Dey	4 June —	Ditto	leaving no children.
	23. Do Bhowany Dossee	60	Ditto	Ramkant Ghose	5 – —	Ditto	leaving 2 sons and 1 daughter, all above 30 years of age.
	24. Do Goluckmany	30	Ditto	Joynarrain Buree	24 July —	Nohazaree	leaving no children.
	25. Do Bhogobutty	70	Brahmin	Neelkunt Bachussputty	28 – —	Tauzeeraut	leaving 4 sons and 1 daughter, all above 26 years of age.
	26. Do Jeerpoorah Soonderee	60	Ditto	Kishenchund Roy	2 Aug. —	Ditto	leaving 4 sons and 3 daughters, all above 16 years of age.
	27. Do Doorga Dossee	45	Coyet	Bindabund Ghose	5 – —	Chitpoor	leaving 3 daughters, all above 10 years of age.
	28. Do Poornah	60	Kybert	Ramkant, kybert	15 – —	Sulkeah	leaving 2 sons and 1 daughter, all above 14 years of age.
	29. Do Rujessury	76	Coyet	Rumgopal Puul	19 – —	Ditto	leaving 3 sons and 5 daughters, all above 25 years of age.
	30. Do Bhyrobbee	50	Brahmin	Durpnarain Mookerjea	12 Sept. —	Tauzeeraut	leaving 4 sons and 1 daughter, all above 15 years of age.
	31. Do Jeomoney	27	Coyet	Gobind Chunder	15 – —	Chitpoor	leaving 2 sons and 1 daughter, viz. one 12 years, one 10 years, and one 4 years. An engagement was executed by Rammohein Mullick, her husband's brother, for the care of the child aged 4 years.
	32. Nund Runnee	70	Joogy	Gokool, joogey	16 – —	Tauzeeraut	leaving 2 sons and 4 daughters, all above 16 years of age.
	33. Do Chaund Munee Dossee.	60	Coyet	Ramsoonder Bose	16 – —	Chitpoor	leaving 2 sons and 1 daughter, all above 25 years of age.
	34. Do Seetta Dossee	65	Ditto	Gunganarain Bose	18 – —	Ditto	leaving 3 sons, all above 35 years of age.
	35. Do Goonabutty	60	Sudgope	Kebulrom, sudgope	5 Oct. —	Tauzeeraut	leaving 1 son and 3 daughters, all above 30 years of age.
	36. Do Jussodah	70	Mally	Needeerom Beswas	5 – —	Ditto	leaving 2 sons and 2 daughters, all above 16 years of age.
	37. Do Aunudmohee	60	Brahmin	Ramlochun Beedalun Kar	15 – —	Chitpoor	leaving 2 sons and 1 daughter, all above 25 years of age.
	38. Do Goluck Money	40	Chassah Goulla	Punchoohowree Soor	15 – —	Ditto	leaving no children.
	39. Do Kooroonamohee	60	Joogy	Guddadhur, joogy	3 Nov. —	Tauzeeraut	leaving 2 sons and 3 daughters, all above 18 years of age.
	40. Do Soorjomonee Dossee.	30	Napith	Jugernath Nye	7 – —	Chitpore	leaving 1 son 4 years of age, for the care of whom an engagement was executed by Cosseenauth Nye, her husband's brother.
	41. Do Karteeonee	50	Brahmin	Bindabun Mokerjee	8 – —	Chitpoor	leaving 1 son, 25 years of age.
	42. Do Rammoney	50	Ditto	Ditto	8 – —	Ditto	leaving no children.
	43. Do Parbutty	40	Cayet	Ramdoss	17 – —	Tauzeeraut	ditto.
	44. Do Anund Mohee	60	Brahmin	Neemoychurn	18 – —	Ditto	leaving 3 sons and 1 daughter, all above 6 years of age; an engagement was executed by Huroogobind Gagooley, the brother of the child aged 6 years, for his care.
	45. Do Koontee	50	Ditto	Cheerunjeebroy	21 – —	Ditto	leaving 1 son and 3 daughters, all above 18 years of age.
	46. Do Bhogobutty	22	Chassah Dhobah	Seeboo Doss	30 – —	Sulkeah	leaving 1 son 2 years old, for the care of whom an engagement was executed by Ramtunnoo Doss, the grandfather of the child.

							an engagement was executed by Goluck Narrain Bose, her husband's brother.
24 Pergunnahs -	1. Dº Bhoobunassurree	50	Brahmin - -	Radakissen Banerjea - -	22 Jan. — -	Nyehautty -	leaving 2 daughters, both above 24 years of age.
	2. Dº Mahasuree -	80	Ditto - -	Chundeechurn Roy - -	13 Mar. — -	Anreeadeh -	leaving a daughter above 50 years of age.
	3. Dº Gourmoney -	25	Ditto - -	Rajchunder Chatterjea - -	12 April — -	Nyehauty -	leaving 1 son above 10 years of age.
	4. Dº Goluck - -	20	Ironsmith - -	Praunkishen Lohar - -	16 – — -	B.kpore - -	no offspring.
	5. Dº Rajessury -	60	Brahmin - -	Gorachund Mokerjea - -	23 – — -	Anreeadeh -	- ditto.
	6. Dº Gungadhurree -	50	Ditto - -	Nilmonee Chatterjee - -	4 May — -	Ramnagore -	leaving 2 sons above 9 years of age.
	7. Dº Turrasoondree -	38	Ditto - -	Ramchunder Ghuttuck - -	6 – — -	Nyehautty -	leaving 4 sons; one 20 years, second 18 years, third 10 years, and fourth 6 years.
	8. Dº Tarramonee -	30	Ditto - -	Kalleechurn Chatterjee - -	19 – — -	Anreeadeh -	no children.
	9. Dº Hursoondree -	32	Kyest - - -	Groodoss Dey - -	23 – — -	Nyhautty -	leaving one daughter of three years: the infant taken charge of by the paternal uncle, who gives the required mochulka.
	10. Dº Ruttan Monee -	60	Bramin - -	Ramhurry Gungolee - -	3 June — -	Anreeadeh -	leaving one daughter, 20 years of age.
	11. Dº Dhun Dossee -	35	Kyest - - -	Rajeebcochun Bose - -	13 – — -	Ditto - -	no issue.
	12. Dº Debranny -	32	Brahmin - -	Rammohun Banerjee - -	1 July — -	Ditto - -	leaving a son of 14 years, and a daughter of 4 years. The infant is left to the care of her mother.
	13. Dº Chunder Mookey Dossee.	45	Kyest - - -	Ramlochun Ghose - - -	27 – — -	Ramnogore -	leaving 4 sons, all above 8 years of age.
	14. Dº Takoorany Dossee -	32	Brahminees -	Jugutchunder Bunerjea - -	4 Aug. — -	Anreeadeh -	no issue.
	15. Dº Tarrabutty -	30					
	16. Dº Bhyrubbee -	29	Telle - - -	Govind Nundee - - -	7 Sept. — -	Ditto - -	no issue.
	17. Dº Jaunubbee -	60	Brahmin - -	Brijokisshore Chuckerbutty -	26 – — -	Neyhautty -	leaving one son of 34 years, and a daughter of 25 years.
	18. Dº Nyanny - -	60	Ditto - -	Ramsoonder Bhutlacharjea -	11 Oct. — -	Buqueepore -	leaving 2 daughters above 20 years of age.
	19. Dº Degamburree -	21	Ditto - -	Pudokoomar Banerjea - -	16 – — -	Anreeadeh -	leaving one daughter of 3 years; the infant is left to the care of her paternal uncle, who binds himself to protect her.
	20. Dº Kishermonee -	45	Ditto - -	Prankisser Banerjea - -	16 – — -	Ditto - -	leaving one son of 20 years.
	21. Dº Bishen Preeah Dossee.	45	Kyest - - -	Gungaroom Bose - - -	28 – — -	Baquepore -	leaving 4 sons and 3 daughters: the first son aged 26 years, second 12 years, third 10 years, and fourth aged 4 years; the daughter 18 years of age, second 16 years, third 6 years. The youngest son and daughter are left to the care of their mother's sister and their sister-in-law, who bind themselves to protect them.
	22. Dº Saumal Soondree	26	Brahmin - -	Issurchunder Mookerjea - -	4 Nov. — -	Nyhauty - -	leaving one son of 6 years.
	23. Dº Tareenee - -	75	Tumoolee - -	Ujoodheerom - - -	6 – — -	Anreeadeh -	leaving 3 sons and 1 daughter, all above 26 years of age.
	24. Dº Sreemuttee -	30	Brahmin - -	Rankoomaur Buraul - -	15 – — -	Nyehauty -	no issue.
	25. Dº Shukhee - -	50	Kyburt - -	Bowanny, kyburth - - -	13 Dec. — -	Anreeadeh -	leaving 2 daughters above 15 years.
	26. Dº Rammonee -	20	Fotedar - -	Kishen, fotedar - - -	19 – — -	Bishenpore -	no issue.
DACCA DIVISION:							
Backergunge -	1. Mussᵗ Ramluckhee	60	Kyest - - -	Ramruttundoss, kyest - -	26 Jan. 1820 -	Bawphal - -	it appears from the darogah's report, that the deceased has left no children, and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date prescribed.
	2. Dº Jy Doorgah -	25	Ditto - - -	Joykishen Dutt, kyest - -	29 – — -	Gournundee -	- - - ditto, and was not with child.
	3. Dº Surbamangola -	45	Ditto - - -	Suddehseeb Ghose, kyest -	19 Feb. — -	Kutchooal -	it appears from the darogah's report, that the deceased had only a son of 10 years of age, and that she burnt herself on the funeral pile of her husband, of her own free accord, on the day prescribed.

1. DACCA DIVISION—*continued.* ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Chittagong	1. Muss^t Soomitrah	40	Sooder	Makooryrom, sooder	4 Mar. 1820	Zoorawargunge.	—
	2. D° Nulletah	18	Hindoo	Radamohun, hindoo	8 April —	Rawazan.	—
	3. D° Munglah	16	Ditto	Ramdoolub, hindoo	6 July —	Ditto.	—
City Dacca	1. D° Jaunnobee	50	Blacksmith	Doorgarom, blacksmith	2 Feb. —	Solaghur.	—
	2. D° Soobhuddra	55	Byde	Ramruttun Gopt	6 Mar. —	Narraingunge.	—
	3. D° Bhownnessury	50	Brahmin	Ramkant Bunerjea	24 – —	Rajabary.	—
	4. D° Tara	—	Soodur	Hurrykishen Soom	29 – —	Mulfutgunge.	—
	5. D° Jussodah	65	Byde	Chundypershaud Sein	11 April —	Rajabary.	—
	6. D° Beddadhurry	—	Brahmin	Jewunkissen Banerjee	9 – —	Ditto.	—
	7. D° Ooma Tara	29	Byde	Bholanauth Sein	20 – —	Ditto.	—
	8. D° Bhownessury	25	Brahmin	Gungadoss Chuckerbutty	14 May —	Mulfutgunge.	—
	9. D° Khemungkurry	50	Ditto	Collysunkur Ghuttuck	3 June —	Rajabarry.	—
	10. D° Govendpreah	65	Byde	Shewnarain Seir	2 July —	Mulfutgunge.	—
	11. D° Aunundmye	24	Kahet	Colly Doss Bose	9 – —	Solaghur.	—
	12. D° Jugutessury	21	Brahmin	Collynath	27 – —	Rajabury.	—
	13. D° Turamoney	50	Soodur	Jugomohun Goo	24 Aug. —	Mulfutgunge.	—
	14. D° Churdoabully	37	Bye	Kosseessur Seir	3 Sept. —	Ditto	it appears from a report of the darogah of Mulfutgunge, that Mussumaut Chundrabully received intelligence, on the 3d September 1820, that her husband died at Shahabazpoor, in the jurisdiction of the zillah of Backergunge, on the 14th August of the same year: she immediately, on the same day, performed the rite of Anoomurrun, by burning herself to death. The darogah reports, that on investigation it appeared that no legal impediment existed to prevent her performing the rite in question.
	15. D° Mohamyah	40	Brahmin	Kasseenath Mookerjea	15 Oct. —	Solagur.	—
	16. D° Seddussury	40	Ditto	Purrainkissen Barooree	22 – —	Rajbary.	—
	17. D° Sona	65	Byde	Chunder Mohun Sein	20 Nov. —	Solaghur.	—
	18. D° Oossa	55	Ditto	Dabeepersaud Seir	26 – —	Rajahbary.	—
Dacca Jelalpore	1. D° Turamony	55	Byde	Radamohun Bunshe	29 Mar. 1820	Shibchurn	it appears from the report of the darogah, that Mussummaut Taramony had a son and 2 daughters; the former aged 6 years, and the daughters from 15 to 20 years; and the youngest son had been delivered in charge of the daughters aforesaid, by the names Mussumaut Gourmoney and Joymoney, to nourish and educate him during his infancy and minority: engagements for the same were executed by both his sisters.
	2. D° Soorjmuny	25	Kahest	Goursunker Bose	7 April —	Tahna	it appears from the report of the darogah, that Mussumut Soorjomoney had no child: she burnt of her own free will and accord.
	3. D° Parbutty	35	Byde	Kitsnanund Seir	17 – —	Mursoodpoor	- - - - ditto, that Mussummaut Parbutty, who was burned subsequent to her husband's death at Calcutta, had no child: she burnt of her own free will and accord.

							Kurroonamye had no child ; she burnt of her own free will and accord.
	5. Dº Cosseesury	20	Kaest	Gonagovind Dutt	25 Aug. —	Jaffergunge	it appears from the report of the darogah, that Musummut Cosseesury had no child; she burnt of her own free will and accord.
	6. Dº Debjanee	25	Kaest	Deepchund Doss	4 Sept. —	Bhoosnah	it appears from the report of the darogah, that Musummut Debjanee had a son and a daughter, they were delivered in charge of Anundrom Doss, Kokarom Doss, and Kirtnarrain Doss, the uncles of those children, to nourish and educate them during their infancy and minority; engagements for the same were executed by their uncles.
	7. Dº Puromessery	70	Byde	Ramsoonder Doss	14 Oct. —	Bulka	it appears from the report of the darogah, that Mussummut Puromessury had a son and a daughter from 30 to 45 years of age.
	8. Dº Binda	50	Sooree	Shamchandshoor	13 Nov. —	Talma	it appears from the report of the darogah, that Mussummut Binda had no child; she burnt of her own free will and accord.
Mymensingh	1. Dº Chumpah	60	Soodur	Kewulroom Doss, sooder	18 Sept. — 4 Aussin, 1227, B. S.	Nusserabad	it appears from the darogah's report, that Mussummut Chumpah, wife of the Kewulroom Doss, deceased, of the sooder cast, left a son 30 years old, and that she of her own will became a suttee.
Sylhet	1. Dº Mohamyah	50	Hindoo	Sannundrom Mujmoodar kyet	1 Mar. 1820	Thana Sunkerpossah	—
Tipperah	1. Dº Radamoney	25	Kaest	Soorjnarrain Soor, kaest	4 Jan. —	Cutwally.	—
	2. Dº Sheebany	50	Brahmin	Rogonauth Chuckerbutty, brahmin	7 – —	Luchshaun.	—
	3. Dº Tarreeny	50	Blacksmith	Tuppessarom, blacksmith	27 – —	Soodarom.	—
	4. Dº Sheebany	20	Brahmin	Gourysumker, bramin	15 Feb. —	Hajeegunge.	—
	5. Dº Chunder Kallah	30	Joogee	Gunguroonmauth, joogy	14 Mar. —	Thurla	buried alive with her deceased husband, he being a joogee, (weaver cast.)
	6. Dº Sooluckhonah	40	Brahmin	Chunder Mung, brahmin	16 – —	Thurlal.	—
	7. Dº Koyrah	30	Sooder	Dhunnyrom, sooder	27 – —	Ditto.	—
	8. Dº Raujessury	40	Joogee	Berunchy, joogee	30 – —	Bagamgunge	buried alive with her deceased husband, he being a joogee, (weaver cast.)
	9. Dº Rookoenah	50	Joogee	Kuntherom, joogee	5 April —	Thurlah	ditto.
	10. Dº Kumlee	19	Ditto	Kisshennauth, joogee	25 – —	Cutwally	ditto.
	11. Dº Mohaluckhee	55	Ditto	Sonarom, joogee	1 May —	Bagumgunge	ditto.
	12. Dº Surrefsutty	80	Ditto	Sonatun, joogee	6 – —	Ditto	ditto.
	13. Dº Rumlee	20	Ditto	Doorgarom, joogee	7 – —	Thurlah	ditto.
	14. Dº Mundadhury	18	Chundal	Ramjoy, chung	11 – —	Doudcondy.	—
	15. Dº Cunchony	65	Joogee	Radanauth, joogee	3 Aug. —	Thurlah	buried alive with her deceased husband, he being a joogee, (weaver cast.)
	16. Dº Sreemutty	26	Sahoo	Rammohun, sahoo	12 – —	Luckshaur.	—
	17. Dº Shurney	20	Ditto	Shunkerseehoo	5 Oct. —	Kusbah.	—

1. MOORSHEDABAD DIVISION: ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Beerbhoom -	1. Mussst Lukkhee -	60	Brahmunee -	Joy Mujodar, brahmin - -	31 June 1820	Keogong - -	from the darogah's report it appears, that the aforesaid Lukkhee, of her own free will, burnt herself along with her husband's corpse, who died near the Ganges, and that there existed no prohibitory reasons for her becoming a suttee.
	2. Do Roopoo - -	60	Chootiarin -	Bagbut, chootian - - -	9 July — -	Kusba - - -	from the report sent in by the darogah, it appears that the said Roopoo, of her own free will, burnt herself along with the corpse of her husband, and that there existed no prohibitory reasons for her becoming a suttee.
	3. Do Anund Munee -	40	Brahmonee -	Dolall Thakoor - - -	5 Aug. — -	Keogang - -	from the papers sent in from the thannah, it appears, that the aforesaid Anund Munee, of her own free will, burnt herself along with the corpse of her husband, and that there existed no prohibitory reasons for her becoming a suttée.
	4. Do Tirpoora Soonduree	30	Brahmonee -	Dhurm Doss Thakoor, brahmin	23 Sept. — -	Lubpoor - -	from the papers sent in from the thannah, it appears, that the aforesaid Tirpoora Soonduree, of her own free will, burnt herself along with the corpse of her husband, and that there existed no prohibitory reasons for her becoming a suttee.
	5. Do Mundoduree -	50	Brahmonee -	Pudumlochun Mookerjea, brahmin	16 — — -	Keogong - -	from the papers sent in by the darogah, it appears, that the aforesaid Mundoduree, of her own free will, burnt herself along with the corpse of her husband, and that there existed no prohibitory reasons for her becoming a suttee.
N. B.—In this year there were no other suttees, nor has any instance occurred of any woman having determined to become a suttee, having been prevented burning herself through the persuasion of her friends, the interposition of the magistrates or police officers.							
Bhaugulpore -	- - - -	-	- - -	— None. —			
Joint Magistrate Moonghyr.	- - - -	-	- - -	— None. —			
Dinagepore -	- - - -	-	- - -	- - — None. — - -	- - -	- - -	There is not any case of a widow having intended to burn, and been prevented from doing it.
Joint Magistrate at Maldah.	1. Musst Oomamuhee 2. Do Larow - -	40 22	Kaest - - - Rajpoot - -	Neehalchund Dutt, kaet - - Bishunpersaud Sing, rajpoot -	12 April 1820 16 May — -	Culleealheek. Bhallakant.	—— ——
Moorshedabad (city.)	1. Do Tara - -	35	Brahmin - -	Khoodeyrom, brahmin - -	29 Mar. — -	Ahsunpoorah -	Mussummut Tarah has left two daughters, one of the age of 9, and the other of 5 years, under the care of her son, Nurnarain, aged 18 years, and their uncle, Guyahrom, who have entered into the prescribed engagement.
	2. Do Golaubo - -	50	Brahman - -	Bhawannee Singh, brahmin -	14 Nov. — -	Mehmahpoor -	Sheonauth Pandy, the son-in-law of Mussummut Golaubo, has entered into a written engagement to take care and support a daughter left by her, of the age of 9 years.
	3. Do Lukhee - -	24	Coorey - - -	Cheedam Shaw, coorey - -	26 — — -	Gowas - - -	the widow has left a daughter of the age of 4 years, under the care of Puteekishen Shaw, who has entered into the prescribed engagement for the support of his niece.

	wietty.						intelligence 4 days after the suttee had taken place, and that the widow burnt herself of her own free accord, on the funeral pile of her deceased husband; and from further inquiries no cause of prevention was found.
	2. Dº Rajessury	65	Ditto	Rumnarain Surmah	23 Sept. —	Doolargunge	it appears from the darogah's report, that on the 23d September, the widow burnt herself with her husband before he could reach the spot; on inquiry it was found that the widow burnt herself with her free will and accord, and there was no cause of prevention.
Rajeshahye	1. Dº Anund Mohie Debbeah	4	Ditto	Bhyrubchunder Laharre, brahmin	1 May —	Pubnah.	——
Rungpore	1. Dº Ooma Debbah	25	Ditto	Koonjnarin Surmah, brahmin	20 Oct. —	Rungpore	it appears this woman voluntarily committed her body to the flames, with her deceased husband; that she had not any children, nor was she labouring under the monthly discharge.
	2. Dº Filanee	40	Khen	Kanoarom Doss, khen	3 Mar. —	Buraburee	in this case the woman appears voluntarily to have ascended the funeral pile; that she had not any family, and that no pernicious drugs were administered to her.
	3. Dº Dharun	60	Kylurrutrut	Narrain Doss, kyburnt	7 April —	Dhaup	ditto.
	4. Dhunessuree Dasya	66	Rahit	Puncharund Dut, kahet	31 Mar. —	Waleepore	ditto.
	5. Doorga Dobbah	60	Brahmin	Puddolochun Surmah, brahmin	23 June —	Cheelmaree	ditto.
	6. Dhuno Dasya	60	Khen	Radhachurn Doskhen	29 Nov. —	Dhaup	ditto.
	7. Dyamuhee Debbea	50	Brahmin	Bremnarain Chuckerbutty, brahmin	16 Aug. —	Sadoollahpoor	ditto.
	8. Mussᵗ Bharuttee Debbah	20	Ditto	Debeepershad Surmah, brahmin	23 April —	Ditto	ditto.
Joint Magistrate at Rungpore.	-	-	-	-	-	-	the circumstance of their having been no suttees during the past year, I consider to be merely accidental, no means having been used to prevent the practice.
Patna Division:							
Behar	1. Mussᵗ Domeny	40	Mullahin	Bhuttun Mulla	5 May 1820	Thannah Dawoodnugur.	this suttee took place after the necessary inquiry on the part of the police.
Patna City	1. Dº Bodha	70	Bramony	Dhunraj Misser, brahmin	10 Mar. —	Bickrum.	——
	2. Dº Talaso	60	Laharin	Momir Lahar	23 April —	Bankipoor Joybur.	——
	3. Dº Bhawanee	80	Babhunney	Bhyrosingh, babhun	29 — —	Bikrum.	——
	4. Dº Gungayullee	22	Ditto	Kunhya, babhun	18 May —	Ditto.	——
	5. Dº Maun	26	Bramonny	Nursingh Bhut, brahmin	21 Aug. —	Sultangung.	——
Ramghur	1. Dº Pooneea	30	Sonar	Munee Sona	20 Jan. —	Itkhoree	this woman appears to have voluntarily burnt herself with the body of her husband.
	2. Dº Gungeea	41	Lohar	Daun Lohar	7 Feb. —	Nuhbinugger	ditto.
	3. Dº Kumal Coonur	60	Raeth	Jooteehall, raeth	16 Aug. —	Aurungabad	ditto.
	4. Dº Geand Coonur	15	Bhaut	Baluckrom, bhaut	26 Oct. —	Cehuttro Chutty	ditto.
Sarun	1. Dº Ghuddhoree	90	Sailin	Bundhoo, sailee	15 Jan. —	Sewaun	Mussᵗ Ghuddooree voluntarily burnt herself on the funeral pile of her husband; left no children, nor was pregnant.

1.	2.	3.	4.	5.	6.	7.	
PATNA DIVISION—*continued.*		AGE.	CAST	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES of SUTTEES.						
Saurun	2. Musst Bhooelah	25	Ranjpootin	Dursoo Raee, rajpoote	29 Jan. 1820	Bettiah	Musst Bhooelah voluntarily burnt herself on the funeral pile of her husband; left no children.
	3. D° Rummooneah	80	Gualin	Neehal, gualla	1 Mar. —	Sewan	Musst Rummoneeah - - - ditto.
	4. D° Soonmuttee	30	Bramunnee	Radhasookool, brahmin	17 – —	Bogha	Musst Soonmuttee - - - - ditto.
	5. D° Buckut	100	Rajepootin	Oodahraee, rajpoot	7 April —	Sagepoor	Musst Buckut - - - - - ditto.
	6. D° Suttceree	30	Gouaillin	Dekoo, gwallah	8 May —	Bunjureah	Musst Suttee voluntarily burnt herself on the funeral pile of her husband, leaving two daughters, one aged 5 years, and the other 2 years. The relations of the deceased made their escape when sent for to give the usual moochulka to maintain the children.
	7. D° Jeybossee	24	Rajepootin	Pirtheepaulsing Ra	18 Aug. —	Pursah	Musst Joybossee voluntarily burnt herself on the funeral pile of her husband, leaving a daughter aged 4 years and 6 months. The usual moochulka has been taken from the heirs of the deceased for the maintenance of the child.
	8. D° Kubooturee	30	Burnawarin	Hurnauth, burnawur	13 Oct. —	Derawley	Musst Kubooturee did not burn on the funeral pile of her husband; but being left alone, she sacrificed herself whilst her husband's corpse was carried to be burnt on the bank of the Dewa, at some distance from their dwelling; she left no children.
	9. D° Mooteeranee	75	Brahmunee	Saulgrom Pandy, bramin	17 Nov. —	Fagepoor	Musst Mooteeranee voluntarily burnt herself on the funeral pile of her deceased husband, and left no children; nor was she pregnant.
	10. D° Bachan	30	Rajepootin	Aumulraee, rajpoot	20 – —	Rusmur	Musst Bachan, on receiving information of the death of her husband, who died at Bans Barielly, voluntarily burnt herself, leaving 2 young daughters. Her mother-in-law is the only relation remaining; and she quitted her residence, taking with her the 2 children, and was not to be found when summoned to give the usual bond.
	11. D° Shewburt	60	Brahmunee	Dobeepandy, brahmin	10 Dec. —	Rajpoor	Musst Shuburt, on receiving intelligence of the death of her husband (who died at Purneah), voluntarily burnt herself: left no children.
Shahabad	1. D° Bhoopla	15	Rajpootin	Sheochurn Raee, rajpoot	8 Feb. —	Belountee	the widow performed the sacrifice of Anoomurun immediately on learning the death of her husband, who was absent. The police officers did not receive intelligence until after the event; but there did not appear to have been any legal disability.
	2. D° Jeelabeea	30	Ditto	Sheodeal, rajpoot	21 – —	Ramghur	the widow burnt herself on the funeral pile of her husband, and the ceremony appears to have been conducted according to the shaster, no disqualifying circumstance existing; but in this case also the sacrifice was performed before information could reach the thannah.
	3. D° Khooshealer	30	Sakerwareen	Jeyrowraee, sakerwara	3 Mar. —	Suringa	this woman had been separated from her husband for 10 years, and being of the Brahminical order, her burning without the corpse of her husband was illegal; in addition to which, she hesitated two days after receiving intelligence of her husband's death. The gornet of the village was summoned to answer for not having given timely information at the thannah, as were the persons assisting at the sacrifice; but, on investigation, it appearing that the ceremony was in other respects legal, they were released.

4. Muss. Moteeranee	[illegible]	Brahmunee	Anund Punden, brahmin	14 Mar. [illegible]	Saringa	the sacrifice was conducted in every respect according to the shaster, but it took place before the police officers could reach the spot.
5. Dº Cheetree	70	Rajpootin	Shewun Ruee, rajpoot	27 May —	Arrah	the widow burnt herself on the funeral pile of her husband, agreeably to the shaster; but the ceremony had taken place before the police officers received information.
6. Dº Dulgeera	70	Ditto	Sheoraee, rajpoot	5 June —	Ditto	- - - - - ditto.
7. Dº Luchmeer	50	Bukaleen	Dellasa, bukkal	15 — —	Kurreerjee	the widow burnt herself on the funeral pile of her husband. The police officers did not receive information until two days afterwards; she had two young children, the precise ages of whom did not appear; her son and others who assisted at the ceremony were sent for with a view of ascertaining the ages of the children, and what provision had been made for their future support; but her son being reported at that time to be dangerously ill, the inquiry was suspended. The case escaped the memory of the acting magistrate for some months, but an investigation was lately set on foot for the purpose of ascertaining the above circumstance, the result of which proved that the children were not so young as to disqualify the widow from making the sacrifice, nor does it appear that they are in distress; and in all other respects the ceremony seems to have been conducted agreeably to the shaster.
8. Dº Dhaneeah	25	Kulwareen	Simboo, kulwar	3 July —	Arrah	the widow burnt herself on the funeral pile of her husband, agreeably to the shaster. The jemadar of the thanna was present.
9. Dº Doulutteea	20	Kandoon	Sheocurn, kandoon	5 — —	Domraion	the widow burnt herself on the funeral pile of her husband, agreeably to the shaster; but the ceremony had taken place before the police officers received information.
10. Dº Kateeah	40	Bakalin	Golaub, bakaul	18 — —	Ditto	In this case the widow is reported to have died of grief immediately after the decease of her husband; and, on investigation, the contrary could not be established, and appears evidently to have been a case of suttee; but the police officers not having received timely information on the mode in which it was conducted, could not be ascertained with accuracy.
11. Dº Jecoo	49	Kaithin	Ramdutdoss, kaeth	26 — —	Mohunneah	The widow burnt herself on the funeral pile of her husband, agreeably to the shaster; but the ceremony had taken place before the police officers received information.
12. Dº Anai	35	Rajpootin	Sulleel Rue, rajpooten	9 Aug. —	Arrah	the sacrifice was performed agreeably to the shaster; but in this case it was proved that the farmers of the village not only omitted to give information at the thanna, but even prevented its being given by the watchman: they were consequently fined 10 rupees each.
13. Dº Soobhageea	50	Souareen	Hurree, sonar	11 — —	Burrown	the widow burnt herself with the corpse of her husband, agreeably to the shaster; but, as usual, the sacrifice was performed without previous information being given at the thanna.
14. Kubeelasee	45	Brahmunee	Kuttoodoobay	19 Aug. —	Ditto	the widow, 35 years after the decease of her husband, expressed an intention of burning herself, and intimation to this effect was immediately conveyed to the thanna, but before the police officers could arrive, she was burnt. The brother of her husband, who performed the office of lighting the pile, declared that the widow died suddenly shortly after declaring her intention of sacrificing herself, according to the rite of Anoomurun. This also was probably a case of suttee, and of course illegal, the widow being a brahmonee; but from the report of the thannadar, it appeared impracticable to discover the truth, no person admitting his having been present at the time of the ceremony, and the whole village uniting in support of the story of the widow's brother-in-law. There appears to have been no other legal objection besides her cast.

1.	2.	3.	4.	5.	6.	7.	
PATNA DIVISION—*continued.*		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES of SUTTEES.						
Shahabad - *continued.*	15. Musst Parbattee -	40	Roiereen -	Rugluir Koeree - - -	20 Aug. 1820	Arrah - -	the widow burnt herself immediately on hearing of the death of her husband. The ceremony had taken place before the police officers could arrive at the spot; but there does not appear to have been any legal disability.
	16. D° Mootree -	60	Noonerom -	Pershadee, noonecah - -	22 — —	Doomroion -	the widow in this case was reported to have died from grief immediately after the death of her husband; although all the witnesses that were present deposed to this assertion, yet there is little doubt of her having been a suttee; information was not given at the thanna till 18 days afterwards.
	17. D° Gourah -	30	Zurgareen -	Narain, zuzar - - -	6 Sept. —	Chokee Telathee	the widow burnt herself on information of the death of her husband, with the turban of the deceased, in the presence of the jemadaur of the thanna, agreeably to the shaster.
	18. D° Bhakeeah -	51	Brahmunee -	Laulsah Chowbeh, brahmin -	25 Nov. —	Ramghur -	the widow burnt herself 26 days after the decease of her husband. The sacrifice is prohibited by the shaster; and the darogah having furnished a very unsatisfactory and negligent account of the transaction, without noticing the legal disability, he was fined in the sum of 20 rupees, and desired to furnish a full and accurate statement of the occurrence. From his second statement, it appeared that he had been highly culpable in not repairing to the spot on hearing of the intended sacrifice; and he accounts for the omission, by declaring his ignorance of the legal disability.
	19. D° Kheetranee -	31	Rajpootin -	Bakeen Rae, rajpoot - -	15 Dec. 1820	Ramghur -	the widow burnt herself on the funeral pile of her husband, agreeably to the shaster; but the ceremony had taken place before the police officers could reach the spot.

On the 25th of April, a woman named Lutchmunia, expressed her intention of burning herself with the corpse of her husband, who died on that day. The police officers obtained timely information, and repaired to the spot, as the woman had a child only 5 months old, and on the arrival of the police, did not seem much inclined to fulfil her intention, the sacrifice was prevented by their interference. This occurred in the thanna of Sasseerom.

On the 22d of September, the darogah of Doomroan reported to the acting magistrate, that in a neighbouring village an aged woman who had for a long time subsisted on charity, had expressed her intention of becoming a suttee; but that on the jemindar's repairing to the spot she had promised to postpone the sacrifice for a week, to give time for information being conveyed to the magistrate. As the arzee of the thannadar contained no particulars, and did not mention whether the woman ever had a husband, when he died, or whether she was in possession of the turban, sandals, or other relic of her deceased husband, to legalize the sacrifice, an order was issued for preventing it in the mean time; and the thannadar was directed to state, whether there existed any legal disability. In reply to this order, the thannadar stated, the woman's husband had been dead for 25 years; that she had intended to burn herself without any relic, but that, during the interval of the reference, she had repented of her purpose; the sacrifice therefore did not take place.

1.	2.	3.	4.	5.	6.	7.	
Tirhoot - -	1 Musst Dhoopah -	51	Burhamuree -	Kanday Misser, burhamun -	21 May 1820 -	Lallgunge -	after the suttee took place, information thereof was conveyed to the thanna; but it appears from the darogah's report, there was no circumstance attending it which would have warranted his preventing it, had he obtained earlier information of it.
	2 D° Summeeah -	50	Gawaltin - -	Bulvunt, gawllah - - -	14 Ratick Fy -	Kurmoocal -	after the suttee took place, information thereof was conveyed to the thannah; but it appears there was no circumstance attending it which would have warranted the darogah preventing it.
Joint Magistrate Tirhoot at Monghyr.	- - - -	- -	- - -	— None. —			

BARELLY DIVISION:							
Agrah - -	1. Musst Maharajee	20	Brahmur -	Mhylab Ruee, brahmun - -	14 June 1820	Thannah Bah -	the interference of the police would have been improper, under the explanation of the pundit of the sudder dewanny adawlut.
Allighur - -	- - - -	- -	- - - -	— None. —			
Barelly - -	- - - -	- -	- - - -	— None. —			
Acting Joint Magistrate at Shahajahunpore.	1. D° Luchnee -	35	Rajpoot -	Umrit Singh, rajpoot - -	28 May 1820	Rawainee -	the village in which the sacrifice was made was distant from the thannah, 8 coss; there was a jemador and a party of police horse and burkundozes posted in the village, who do not appear to have made any attempt to prevent the sacrifice. The husband died at 3 A. M. the intention of the widow was made known to the jemadar at 3 P. M. when a chowkedar was sent to the thannah, where he arrived at P. M. the daroga being employed in some local inquiry, the mohurer proceeded to the village, where he arrived the next day; the woman had sacrificed herself a few hours after the chawkeedar proceeded to the thannah. The moherer made enquiries, from which it appeared that no circumstances authorizing the interference of the police existed; that the son, aged 20 years, and other connexions and friends, did all in their power to prevent her, promising to provide for her.
	2. D° Seebneeah -	30	Goojur - -	Gudoo, goojur - - -	14 June 1820	Jelalabad -	this case was clearly one not permitted by the Hindoo law; and it was the duty of the police officers to have prevented the sacrifice, because the woman had been previously married, and her husband was alive, and she was living in adultery with the man on whose funeral pile she sacrificed herself. The sacrifice was suspended by the zemindars of the village, who reported the intention of the woman, through the chawkeedar to the moherer of the thanah. The chawkeedar returned before the sacrifice, reporting that the moherer was coming; but before the arrival of the moherer she had sacrificed herself. The moherer was dismissed for his neglect in not immediately repairing to the spot. The darogah was not at his thanah, being employed in some local inquiry in his jurisdiction.
Cawnpore -	1. D° Soojaunee -	80	Sonaur - -	Bhawanry, sonar - - -	17 Jan. 1820 -	Magjhawun -	N° 1. burnt herself with the body of her late husband.
	2. D° Sudnee -	25	Brahmin -	Bhawanrypershaud, bramin -	31 – —	Oryah - -	N° 2. burnt herself with the body of her late husband, and has left 3 sons, 1 son about 10 years of age, 2d son about 5 years, and 3d son about 1 year and 8 months; Sectul, the uncle of the children, has undertaken the charge of bringing them up.
	3. D° Buktee -	17	Ditto - -	Sheopershaud, brahmin - -	12 July —	Cawnpore -	Sheopershaud, the husband of N° 3, died after 26 days from the date of his marriage, at Bethoor, and she illegally burnt herself (as the widows of the Brahmin are strictly prohibited to burn themselves but with the corpses of their husbands) with a doputta of her late husband, but was not intoxicated.
	4. Name unknown -	40	Ditto - -	Makhun Bhat - - -	18 – —	Bithoor - -	N° 4. burnt herself with the body of her late husband, and has left no children.
	5. Musst Maunkoorea	35	Aheer - -	Burrum, aheer - - -	15 Aug. —	Ditto - -	N° 5. was the lawful wife of Purum Aheer, who, finding her conduct improper, divorced her; she then cohabited with Laik Singh, a rajpoot by cast. She illegally burnt herself in the field of Laik Sing, about one year after his death; such practice authorized by the Hindoo law. She has left a son aged about one year and 6 months.

1.	2.	3.	4.	5.	6.	7.	
PATNA DIVISION:		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES of SUTTEES.						
Cawnpore - - *continued.*	6. The wife of Chutta Sing	40	Rajpoot - -	Chutta Sing, rajpoot - -	8 Sept. 1820 -	Gujner - - -	Nº 6. The wife of Chutta Sing was with child when he died, and about 16 years after his death she burnt herself with the corpse of her son, in contradiction to the tenets of the Hindoo law.

N. B.—I am sorry to state, that the instructions transmitted to the thannadars, with copies of the bewustas, at different periods, have not been carried into effect in the cases Nºs 3, 5 and 6, owing to their neglect and indiscretion; but, however, with a view to the strict and faithful observance of the above orders in future, I have conceived it expedient to issue fresh purwannahs, with a translation of the circular letter of the nizamut adawlut on the subject, to the several thannadars.

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Etawah - - -	1. Mussᵗ Radhee - -	50	Brahmin - -	Rambuksuch, brahmin - -	19 Mar. 1820	Surman - -	no persuasion on the part of the police officers could prevent this woman from sacrificing herself.
	2. Dº Koodun - - -	45	Ditto - - -	Hoolap Eae, brahmin - -	31 — — -	Bheogaon -	- - - - - ditto.
	3. Dº Muheean - - -	45	Ditto - - -	Kasheerom, brahmin - -	29 Oct. — -	Chuckernugurh	- - - - - ditto.
Furruckabad -	- - - -	-	- - -	— None. —			
Meerut - - -	- - - -	-	- - -	— None. —			
Joint Magistrate at Bolundoshahur.	1. Dº Asheh - -	46	Brahmin - -	Deokurn, brahmin - - -	22 Sept. 1820	Hawpore - -	this suttee took place near the town of Hawpoor, on the 22d September. The widow of Deokurn, brahmin, was absent from her husband when he died. On her return to Hawpoor, hearing of her husband's death, she immediately determined to burn herself upon the turban of her husband. The kutwal of Hawpoor, on obtaining intelligence of the intended sacrifice, and after having ascertained the circumstances, he reported the case to the acting joint magistrate, and requested to know how he was to proceed, and endeavoured in the mean time to interpose his authority for its prevention. Immediately on the receipt of the kutwal's report, the acting joint magistrate sent an order to prevent it, as she, being the wife of a brahmin, was positively forbidden by the shaster to burn herself, except on the funeral pile of her husband. On the following day, the 23d September, the acting joint magistrate received another report from the kutwal of Hawpoor, stating, that before the orders of the court could reach Hawpoor, the suttee had taken place, notwithstanding every exertion on the part of the police officers to prevent it; that a great crowd of persons had assembled from the town of Hawpoor and the surrounding villages, who showed a determination to oppose the police officers in case the latter should attempt to take her away by force. From the inquiries made by the acting joint magistrate on the spot a few days after the suttee had taken place, it appeared that the police officers had endeavoured by every means in their power to prevent its taking place, but this could not be effected, at least not without the loss of several lives. Six days from the husband's death elapsed before the suttee took place. The widow left one daughter, a married woman.
Moradabad - -	1. Dº Myna - -	30	Chonan Thakoor	Punnooa, thakoor - - -	6 July 1820 -	Casheepoor -	on the 5th July a report was made to the thannadar of Casheepoor, that a person named Punnooa had died in consequence of the bite of a snake, and that his wife had declared her resolution to perform suttee, upon which information the thannadar repaired to the spot, and prevailed upon the woman to give up her intention of burning. The next morning, however, on the 6th of the same month, she sacrificed herself.
Seharunpore -	1. Dº Govenneeat -	30	Rajpootin - -	Jeet Sing, rajpoot - - -	14 Feb. 1820 -	Konnerwala -	the suttee was performed at her own request, immediately after the death of her husband, in the presence of the policedar and moherer of the thannah. They left no offspring; and no marks of irregularity appeared throughout the ceremony.

	2. Mussᵗ Saheebo	24	Durjun	Zoukee, taylor	19 Mar. 1820	Bidowlee	the suttee was performed (at her own request), immediately after the death of her husband, in the presence of the policedar and mohurer of the thannah. They left no offspring; and no marks of irregularity appeared.
	3. Dº Lutchmee	40	Brahmin	Gunga Beshun, brahmin	27 — —	Jaollapoor	the suttee was performed (at her own request), immediately after the death of her husband, in the presence of the policedar and mohurer, and jemadar of the thannah. They left a daughter of 10 years old; nothing irregular appeared in the proceedings.
	4. Dº Teearee	30	Rajpootin	Kheroo, rajpoot	29 May —	Deyrak	the suttee was performed (at her own request), immediately after the death of her husband, in the presence of the policedar and the mohurer of the thannah. They left no children; nothing irregular appeared in the same.
	5. Dº Sahib Kour	16	Tuggalin	Jarvahur, tugga	17 Nov. —	Secunderpoor	the suttee was performed (at her own request), five days after the death of her husband. She was, when this appeared, at her father's; and on hearing which, she forthwith left her father's house, and burnt herself on the spot where her husband had been burnt, before any of the police officers could arrive at the place. At this time the policedar and the moherer of the thannah were both unwell, and the jemadar of the thannah was at a pait, or market, for the preservation of the peace. She left no children; and no other mark of irregularity appeared.
	6. Dº Sohunee	30	Mahajun	Hurjuss, mahajun	18 Dec. 1820	Chilkunnah	the suttee was performed (at her own request), 11 years after the death of her husband, in the presence of the policedar and the moherer of the thannah. She left a son of 12 years old; and nothing irregular appeared in the transaction.
BENARES DIVISION:							
Allahabad	1. Mussᵗ Jurraoo	80	Buneea	Ghurib Das, buneea	9 Jan. —	Bharutgunge	she burnt herself voluntarily on the funeral pile of her husband.
	2. Dº Lucheea	25	Brahmin	Mohun, brahmin	8 Sept. —	Dyabborokhur	she had a daughter of 1 ½ years of age; and she burnt herself voluntarily on the funeral pile of her husband, making over her daughter to the brother of her husband, who executed an ikrarnamah, engaging to bring her up.
	3. Dº Soobun	40	Ditto	Chunga, brahmin	20 — —	Sooram	she had a son of 10 years, and 2 daughters, one of 20 years and the other 6 years of age, and she burnt herself voluntarily on the funeral pile of her husband, making over her children to the brother of her husband, who executed an ikrarnamah engaging to support them.
	4. Dº Kishnee	50	Ditto	Bundoo, brahmin	25 Nov. —	Ditto	she had two sons, one of 14 years, and the other 11 years of age; and she burnt herself voluntarily on the funeral pile of her husband, making over her children to Sheonarain, her eldest son, who executed an ikrarnamah engaging to support them.
Joint Magistrate of Futteepoor.	1. Dº Soorah	45	Ryeth	Sheobux Roy, kyeth	17 Oct. —	Hutgong	she had a daughter of 6 months of age; and she burnt herself voluntarily on the funeral pile of her husband, making over her daughter to the wife of Purrumsookh, who executed an ikrarnamah, engaging to support her.
Southern Division of Bundlecund.	1. Dº Meerchee	30	Brahmin	Cheengoo, brahmin	12 Sept. 1820	Badosa	this suttee took place agreeably to the shaster.

1. ZILLAHS.	2. BENARES DIVISION—*continue* NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Northern Division of Bundlecund, at Calpee.	1. Muss^t^ Soojun-	40	Rajpoot	Doorgien	13 May 1820	Soopah	previously to the arrival of the police officers on the spot, she voluntarily burnt herself with the turban of her husband, 14 days after his death; he was killed in an affray at a distance from his home; she left no children.
	2. D° Chotee	60	Brahmin	Subsookh	1 Sept. —	Ditto	previously to the arrival of the police officers on the spot, she voluntarily burnt herself with the deceased body of her husband, agreeably to the shaster, without paying the least attention to the remonstrances of the zemindars. She left no children under age.
	3. D° Neegooneah	50	Ditto	Bungsy Dhur	17 Oct. —	Rauth	the police officers, on receiving notice, attended immediately on the spot, but they could not interfere; she voluntarily committed herself to the funeral pile of her husband, agreeably to the shaster. She left no children under age.
City Benares	1. D° Sheobassee	20	Brahmin	Benaik Dutt	1 Jan. 1820	Mirzamorad.	—
	2. D° Bhugwee	32	Zurgur	Tuhloo	1 Mar. —	Dussussmede.	—
	3. D° Bhoolanee	32	Brahmin	Munoruth	1 – —	Chouk.	—
	4. D° Bhowanee	40	Zurgur	Bisrom	16 May —	Ditto.	—
	5. D° Bilassee	45	Kaet	Bhugoolol	19 – —	Mirwadeh.	—
	6. D° Parbuttee	55	Brahmin	Soorjkanth	20 – —	Chouck.	—
	7. D° Ruttoo	24	Rajpoot	Jalil Singh	30 July —	Mirzamora.	—
	8. D° Buyah Bye	45	Brahmin	Bulajee Pundit	2 Oct. —	Col Bhyso.	—
	9. D° Tarnee	70	Byd	Aunundeerom Sein Cubraug	18 Dec. —	Dussusmede.	—
	10. D° Apa Bye	55	Brahmin	Sukkarom	18 – —	Ditto.	—
	11. D° Neemo	65	Kael	Ramdootal Sein	20 – —	Ramapore.	—

During the year 1820, two women, named Bilassee and Bhowanee, were prevented becoming suttees under bewusta, N° 2, subjoined to the circular orders of the 25th June 1817; and one named Cashee Bye, under 16 years of age, in conformity to the instructions that accompanied the circular orders of the nizamut adawlut, of 29th April 1813.

1. ZILLAHS.	2. NAMES of SUTTEES.	3. AGE.	4. CAST.	5. NAME AND CAST of her Husband.	6. DATE of Burning.	7. In what Police Jurisdiction.	REMARKS.
Ghazeepoor	1. D° Sooganda	30	Taleen	Outar, talee	1 Jan. 1820	Khasmabad	had a daughter 2 days after her husband's death: burned without knowledge of the police, 40 days after, with her husband's turban.
	2. D° Badamo	60	Sonarine	Hoidarom, sonar	2 – —	Reesrah	lawful.
	3. D° Soobugguah	25	Brahmin	Hoolass, burnwar	25 – —	Kusmabud	burned, before the arrival of the police, with her husband's body. Left a child of 10 months old, and another two years, in care of her father-in-law.
	4. D° Keavlie	20	Kulwarrin	Loldhur, kulwar	24 Feb. 1820	Nugra	lawful.
	5. D° Kungnee	50	Ditto	- - - - - -	25 Dec. —	Ditto	burned, 7 months after her husband's death, with his ring, before the arrival of the police.
	6. D° Buetee	80	Brahmonee	Dherghee, brahmin	10 Mar. —	Secunderpore	lawful.

	7. D° Dilbasee	50	Kaithnee	Ramdehul, kaeth	15 Mar. 1820	Bulleah	lawful, but before the arrival of the police.
	8. D° Thimaeh	40	Sonarine	Naseebe, sonar	6 April —	Reesrah	- - - ditto.
	9. D° Purhwee	40	Rostogin	Dumree, rustogee	24 – —	Azmutghur	- - - ditto.
	10. D° Takoo	50	Kundawrnee	Ramdihal, kanda	29 – —	Reesrah	- - - ditto.
	11. D° Goorreah	28	Kaethnee	Sajean Loll, kaeth	29 – —	Mudbun	- - - ditto.
	12. D° Jeethmanee	80	Ditto	Hunooman Doss, ditto	2 May —	Restee	- - - ditto.
	13. D° Moognee	25	Talleen	Adhin, talee	11 – —	Chirgah Rote	burned before police arrived. A child, 18 months old, is taken charge of by her heirs.
	14. D° Zureeah	25	Aheerin	Sheonauth, aher	31 – —	Nugrah	before arrival of the police.
	15. D° Moorteah	20	Rajpootin	Kurgoo, rajpoot	10 June —	Reesrah	permitted 6 months after her husband's death, before the arrival of the police.
	16. D° Khatranee	26	Koormin	Khooseal, mulkoormee	12 – —	Mudbun	lawful, but before the arrival of the police.
	17. D° Kublasee	30	Kaithnee	Seochurn, kaith	13 July —	Muhajuntoolee	lawful.
	18. D° Doolmee	16	Rajpootin	Sunjum, rajpoot	16 – —	Ghoosee	on hearing of her husband's death, 3 years after. It occurred before the police arrived.
	19. D° Lachoo	22	Brahmonee	Gungaram, brahmin	29 – —	Bansdee	lawful, but before arrival of the police.
	20. D° Zeraeh	50	Ditto	Hilcharom, ditto	7 Aug. —	Reotee	- - - ditto.
	21. D° Cablaso	80	Rajpootin	Hingola, rajpooth	16 – —	Ditto	- - - ditto.
	22. D° Sooburnee	70	Talin	Suraoh, talee	25 – —	Reesrah	- - - ditto.
	23. D° Teesnah	20	Brahminnee	Ummer, brahmin	6 Sept. —	Bansdee	2 days after her husband's death, on hearing of its occurrence; before the arrival of the police.
	24. Goowree	22	Halwine	Goordial, haluky	9 – —	Zamandeah Mahumabad.	lawful, but before the arrival of the police.
	25. D° Nugnee	20	Soharin	Sookraj, sohar	17 – —	Turhurburee	- - - ditto.
	26. D° Tulseeah	16	Nawin	Nowmee, naoo	26 – —	Rutsur	- - - ditto.
	27. D° Chowrassee	40	Brahmonee	Bangrom, brahmin	26 – —	Reotee	2 years after her husband's death; before the arrival of the police.
	28. D° Soojundeah	70	Kaethnee	Chunder Doss, kaeth	7 Oct. —	Bansdee	lawful, but before the arrival of the police.
	29. D° Soorjee	40	Rajpootin	Ujrawh, rajpoot	11 – —	Ratsur	some months after her husband's death, but before the police arrived.
	30. D° Deokoaree	61	Ditto	Goodree, rajpoot	12 Nov. —	Reoteepore	lawful.
	31. D° Oudee	24	Mallahir	Nanoo, malliah	19 – —	Mahamabad Turkurbaree.	2 days after her husband's death, on hearing of his death: burned before the police arrived.
	32. D° Mootranee	22	Brahmonee	Cunnick, brahmin	13 Dec. —	Nundgunge	lawful, but before the police arrived.
	33. D° Jirreah	30	Kandianee	Ramdeal, kanoo	10 – —	Reesrah	at first returned from the pile at the suggestions of the police; subsequently burned.
	34. D° Lucheheah	—	-	Nowbut, takoo	22 Aug. —	Reotee	this person, on preparing to burn, was prohibited by the police, and finally consented to abandon the design.
	Remark:—The practice of burning, before notice has been given to the police, seems very prevalent in this district.						
Goruckpoor	1. D° Hassee	50	Aheer	Beehook, ahir	4 Mar. 1820	Thannah Silimpore Mujholee.	—
	2. D° Chodeea	45	Bildar	Beehook, bildar	27 – —	Ditto.	—
	3. D° Deomonee	80	Coohaur	Munsah, coohaur	28 June —	Ditto.	—
	4. D° Jueeoowaree	50	Brahmin	Mohun, brahmin	16 Sept. —	Ditto.	—
	5. D° Foolbasee	18	Ditto	Ramchurn, ditto	15 Oct. —	Ditto.	—
	6. D° Mohuraneeah	16	Aheer	Ramjewun, aheer	15 June —	Chowkee Bhowapara.	—

1.	2.	3.	4.	5.	6.	7.	
BENARES DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpoor - *continued.*	7. Musst Joyraneeah	25	Passee	Bussahoo, passee	18 July 1820	Chowkee Bhow.	—
	8. D° Jueraneeah	70	Hajam	Pultum, hajam	28 June —	Ditto Anowla.	—
	9. D° Goonwunt	35	Bhooeehuur	Bughole Roy, bhooeehaur	11 Feb. —	Chowkee Casseeah.	—
	10. D° Roopmotee	28	Brahmin	Kawul Tewaree, bramin	8 June —	Ditto.	—
	11. D° Beehonee	56	Ditto	Sooereel Dobeh, brahmin	27 Nov. —	Ditto.	—
	12. D° Budnah	35	Ditto	Joy Kissen, bramin	19 Sept. —	Thannah Nitchaul.	—
	13. D° Bussaee	30	Khatree	Ramaputtee, bramin	22 Oct. —	Ditto.	—
	14. D° Rughooee	16	Aheer	Toora, ahir	30 Nov. —	Ditto.	—
	15. D° Pooneeah	30	Baneeah	Rudhoo, buneeah	18 July —	Ditto Mugher.	—
	16. D° Asserah	70	Culwar	Kewul, culwar	14 Jan. —	Chowkee Bhogulpore.	—
	17. D° Unoop	50	Brahmin	Joodhaputh Tewaree, brahmin	29 – —	Ditto.	—
	18. D° Joymoteeah	100	Aheer	Gyand Chowdree, aheer	14 April —	Ditto.	—
	19. D° Lakheeah	80	Brahmin	Rutoo Pandeh, brahmin	24 Sept. —	Ditto.	—
	20. D° Moojree	20	Maurwaur	Bhukht, maurwaur	15 Mar. —	Thannah Purrowna.	—
	21. D° Soolugnee	60	Nohaur	Kurreeah, nohaur	15 – —	Ditto.	—
	22. D° Kurnjeea	20	Brahmin	Gungah Dobeh, brahmin	10 June —	Ditto.	—
	23. D° Babosee	80	Culwar	Dheerja, culwar	16 Aug. —	Ditto.	—
	24. D° Poburna	60	Chumar	Kaina, chumar	23 – —	Ditto.	—
	25. D° Foolasuree	25	Brahmin	Beckoorom Tewary, bramin	14 May —	Thanna Sooneechera.	—
	26. D° Radapeahree	25	Khatree	Inderputtee Roy, khatree	16 – —	Cutwally of the town of Goruckpore.	—
	27. D° Bataseeah	20	Burnowur	Dibrom, burnowur	13 April —	Chowkee Belwah.	—
	28. D° Kudmah	50	Brahmin	Meherban Pundeh, brahmin	7 Sept. —	Ditto.	—
	29. D° Chowrassee	15	Ditto	Joggernauth Tewaree, bramin	14 June —	Chowkee Burhulgunge.	—
	30. D° Soijonee	30	Ditto	Ramdial Tewaree, brahmin	1 Mar. —	Thanna Bustee.	—
	31. D° Soorcaleah	16	Rajpoot	Bhowanny Bukhoh, rajpoot	1 Dec. —	Ditto Gopaulpore.	—
	32. D° Hoomaleeah	20	Brahmin	Suthloo Tewarree, bramin	20 Nov. —	Ditto Sooneechera.	Mussummaut Hoomaleah, after declaring her intention to burn, fled from the pile, she was seized and brought back, on making a third attempt to escape she was cut down and thrown into the fire and consumed. The perpetrators of this outrage have been committed to take their trial for murder at the 2d sessions for 1820.

Juanpore - -	1. D° Phoo Gharee - -	25	Brahmin -	Luchmidial Sookool, brahmin -	6 Jan. 1820 -	Thanah Tejgurh.	——
	2. D° Seohowara - -	65	Ditto - -	Toorunt Doobeh, ditto - -	18 Feb. — -	Ditto.	——
	3. D° Joyhoowara -	70	Ditto - -	Gopaul Doobeh, ditto - -	4 Sept. — -	Thannah Khajebserae.	——
	4. D° Putteriah - -	26	Rajpoot - -	Seochurn Singh, rajpoot - -	12 — — -	Thannah Jelolpore.	——
Mirzapoor - -	1. D° Bishnee - - -	28	Brahmanee -	Sookhye, brahmin - - -	12 June — -	Thannah Shahgunge Bejygurh.	Mussumaut Bishnee had an infant 4 months old. The police officers could not arrive in time.
	2. D° Kaunlah - -	35	Guhooee - -	Kheerye, guhooee - - -	5 Oct. — -	Thana Bajee in the town of Mirzapore.	——
	3. D° Palkhyen - -	50	Brahmunee -	Beejah, brahmin - - -	3 Nov. — -	Thannah Agoree	Mussumenut Palkhyen burnt a long time after the death of her husband. Intelligence was given at the thannah after the occurrence.

(N° 31.)—ABSTRACT STATEMENT of the Number of Hindoo Widows who were burnt, or buried alive, in the several Zillahs and Cities, during the Year 1820.

Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.	Zillahs and Cities.	N° of Suttees.
CACUTTA DIVISION:		PATNA DIVISION:		DACCA DIVISION:		MOORSHEDABAD DIVISION:		BARELLY DIVISION:		BENARES DIVISION:	
Burdwan - - -	57	Behar - - -	1	Backergunge - -	3	Beerbhoom - -	5	Agrah - - -	1	Allahabad - - -	4
Cuttack - - -	17	Patna, city - - -	5	Chittagong - -	3	Bhagulpore - -	–	Allighur - - -	–	Jt d° Futteghur - -	1
Jt d° Balasore - -	2	Ramghur - - -	4	Dacca, city - -	18	Jt d° at Monghyr -	–	Bareilly - - -	–	S. Division Bundlecund	1
Jt d° Khooda - -	14	Sarun - - -	11	Dacca, Jelalpore -	8	Dinagepore - -	–	Jt d° Shajehanpore -	2	N. d° - d° at Calpee	3
Hooghley - - -	93	Shahabad - - -	19	Mymumsing - -	1	Jt d° at Malda - -	2	Cawnpore - - -	6	Benares, city - -	11
Jessore - - -	25	Terhoot - - -	2	Sylhet - - -	1	Moorshedabad, city -	3	Etawah - - -	3	Ghazeepore - -	34
Jungle Mehals - -	18	Joint d° at Moonghyr -	–	Tepperah - - -	17	Purneah - - -	2	Furruckabad - -	–	Goruckpore - -	32
Midnapoor - - -	12					Rageshahye - -	1	Meerat - - -	–	Juanpore - - -	4
Nuddeah - - -	59					Rungepore - -	8	Jt d° Bohundsheehur -	1	Mirzapore - - -	3
Suburbs of Calcutta -	47					Jt ditto - -	–	Moradabad - -	1		
Twenty-four Pergunnahs	26							Seharunpore - -	6		
Total - -	370	Total - -	42	Total - -	51	Total - -	21	Total - -	20	Total - -	93

TOTAL, SIX DIVISIONS - - - 597.

(signed) *P. M. Wynch,*
Acting Register.

(N° 32.)—Extract from the proceedings of the Nizamut Adawlut, under date the 25th May 1821; remarks and orders of the court of Nizamut Adawlut on the Suttee reports; and statements for the year 1820.

Present:—C. Smith, S. T. Good, Esquires, Puisne Judges; and
W. Dorin, Esq. Officiating Judge.

1. The court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit, from several zillahs and city magistrates in the lower and western provinces, for the year 1820, together with detailed and abstract statements prepared from those reports, record the following remarks and orders.

2. The court observe, that the total number of Hindoo widows ascertained to have been burned or buried alive in 1820, exhibits a reduction of the number of fifty-three below the number of the same description of the preceding year *.

*General Reduction.
Total Number of Suttees

In 1819 - -	650
– 1820 - -	597
Reduction -	53

3. The decrease in detail of the number of suttees in the divisions of Calcutta, Dacca and Moorshedabad, and the increased in the divisions of Patna, Bareilly and Benares, is noticed (*a*).

4. The total numbers for the four past years, are as follow:—

In 1817 - - - - - - -	707
– 1818 - - - - - - -	839
– 1819 - - - - - - -	650
– 1820 - - - - - - -	597

5. The court proceed now to notice the suttees which have taken place in opposition to the promulgation rules, and to record their remarks and orders on those of the magistrates statements which appear to require them.

LOWER PROVINCES:

CALCUTTA DIVISION:

Zillahs.	No. of Suttees.
Burdwan:	
In 1819 - -	75
– 1820 - -	57
Decrease -	18

6. The court conclude, as the acting magistrate has made no remark, that all the cases which occurred in this zillah were within the existing rules and expositions of the law, as given by the pundits of this court, and promulgated with their circular orders of various dates.

The court observe, that in the special case noticed at the conclusion of the acting magistrate's report, and on which he was furnished with the orders of the court on the 22d December last, that the widow was dissuaded from her original intention.

Cuttack:	
In 1820 - -	33
– 1819 - -	33

The court observe, that Mussumat Kumla, N° 8, of the statement furnished by the joint magistrate at Khoorda was below the age at which the sacrifice is allowable by the shasters. The case however, appears to have attracted the particular notice and orders of the joint magistrate, with the view of preventing a similar occurrence in future.

(*a*) Decrease in detail.

Calcutta Division:	
In 1819 - - - - - -	421
– 1820 - - - - - -	370
Decrease - -	51
Dacca Division:	
In 1819 - - - - - -	55
– 1820 - - - - - -	51
Decrease - -	4
Moorshedabad Division:	
In 1819 - - - - - -	25
– 1820 - - - - - -	21
Decrease - -	4

Increase in detail.

Patna Division:	
In 1819 - - - - - -	40
– 1820 - - - - - -	42
Increase - -	2
Bareilly Division:	
In 1819 - - - - - -	17
– 1820 - - - - - -	20
Increase - -	3
Benares Division:	
In 1819 - - - - - -	92
– 1820 - - - - - -	93
Increase - -	1

Zillahs.	No. of Suttees:	
Hooghly:		
In 1820 - -	93	No particular remark.
– 1819 - -	115	
Decrease -	22	

Jessore:		
In 1820 - -	25	No particular remark.
– 1819 - -	16	
Increase -	9	

The prescribed engagements appear to have been entered into for the maintenance of the children of such widows as possessed them at the time of their sacrifice.

Jungle Mehals:		
In 1820 - -	18	No particular remark.
– 1819 - -	31	
Decrease -	13	

Midnapore:		
In 1820 - -	12	No particular remark.
– 1819 - -	13	
Decrease -	1	

Nuddeah:		
In 1820 - -	59	No particular remark.
– 1819 - -	47	
Increase -	12	

Suburbs of Calcutta:	
In 1820 - -	47
– 1819 - -	52
Decrease -	5

The Court conclude that the rite of Anoomurun was performed by Mussumut Seeboo Dasee, N° 47, of the statement for the suburbs of Calcutta, immediately on the receipt of the intelligence of her husband's death, but desire to be informed of the fact.

Ordered, That the magistrate be called upon, through the court of circuit, to report accordingly.

24 Pergunnahs:		
In 1820 - -	26	No particular remark.
– 1819 - -	39	
Decrease -	13	

DACCA DIVISION:

Backergunge:		
In 1820 - -	3	No particular remark.
– 1819 - -	6	
Decrease -	3	

Chittagong:		
In 1820 - -	3	No particular remark.
– 1819 - -	7	
Decrease -	4	

Zillahs.	No. of Suttees:	
City of Dacca:		No particular remark.
In 1820	18	
– 1819	15	
Increase	3	

The rite of anoomurun appears to have been duly performed by Mussumut Chindrabutty, N°. 14, of the statement for the city of Dacca.

Dacca Jelalpore:		No particular remark.
In 1820	8	
– 1819	6	
Increase	2	
Mymensing:		No particular remark.
In 1820	1	
– 1819	none	
Increase	1	
Sylhet:		No particular remark.
In 1820	1	
– 1819	none	
Increase	1	
Tipperah:		The court observe, that of the seventeen cases of suttee reported by the magistrate of this district, eight were by the process of burial, and not of burning, by the widows with their husbands, as is usual with the Jogee tribe, among whom the former instead of the latter rite prevails.
In 1820	17	
– 1819	21	
Decrease	4	

MOORSHEDABAD DIVISION:

Beerbhoom:		No particular remark.
In 1820	5	
– 1819	5	
Bhagulpore, including Monghyr:		No cases of suttees as in the past year have occurred in these districts, with the exception, however, of two calling for one particular remark, in the jurisdiction of the joint magistrate at Malda.
In 1820	none	
– 1819	none	
Dinagepore:		
In 1820	none	
– 1819	none	
Malda:		
In 1820	2	
– 1819	1	
Increase	1	
City of Moorshedabad:		No particular remark.
In 1819	6	
– 1820	3	
Decrease	3	
Purneagh:		No particular remark.
In 1820	2	
– 1819	none	
Increase	2	

Zillahs. No. of Suttees ;

Rajeshahye :
In 1820 - - 1
– 1819 - - none
Increase - 1

No particular remark.

Rungpore :
In 1820 - - 8
– 1819 - - 13
Decrease - 5

No particular remark.

No cases of suttee appear to have occurred in the jurisdiction of the joint magistrate.

PATNA DIVISION:

Behar :
In 1820 - - 1
– 1819 - - 5
Decrease - 4

No particular remark.

City of Patna :
In 1820 - - 5
– 1819 - - 2
Increase - 3

No particular remark.

Ramghur :
In 1820 - - 4
– 1819 - - 5
Decrease - 1

The age of Geand Coomura, from the magistrate's statement, appears to be one year below that at which widows are allowed by the shausters to burn, and the sacrifice under the existing rules was consequently illegal.—Ordered, that the magistrate be called upon to report why the interference of the police was not exerted for the purpose of preventing its accomplishment.

Sarun :
In 1820 - - 11
– 1819 - - 10
Increase - 1

With reference to the magistrate's remarks in these cases of Mussumat Sutteeree, (N° 6 of the statement for Sarun), and of Mussumat at Bachun (N° 10), the court desire that he be called upon, through the court of circuit for the division of Patna, to report whether any, and what provision was made for the maintenance of the child of the former, whose age is stated at two years only; also, whether any information was subsequently obtained of the mother-in-law of Bachun, who absconded with her two children, without having entered into a formal engagement guaranteeing, and whether such engagement was ever entered into by Bachun's mother-in-law, or any other relation, in behalf of the children.

Shahabad :
In 1820 - - 19
– 1819 - - 17
Increase - 2

In the case of Mussumat Bhoopla the first named of the acting magistrate's statement, it appears that intelligence was not received of her intention by the police officers, in time to have prevented the accomplishment of the sacrifice, which was illegal; the widow's age being reported less than sixteen.

With reference to the remark of the acting magistrate, in the case of Mussumat Katua, N° 10, viz. In this case the "widow is reported to have died of grief immediately after the decease of her husband, and on investigation the contrary could not be established; it appears evidently to have been a case of suttee;" the court desire the acting magistrate may be called on for an explanation, it not appearing clear from his remark, whether the case in question is, or is not, properly included in the statement of suttees reported to have occurred in the district under his charge; the same remark is also applicable to the observation of the acting magistrate in the case of Mussumat Mootree, N° 16.

The court further observe, with reference to the order passed by the acting magistrate, for fining the farmers of the village who omitted to give information to the police, in the case of Mussumat Anar Khalee, that it has been formerly declared by the court, improper for a magistrate to treat as a misdemeanor, he not giving information of suttees to the police. In the case in question, however, the court remark, that the farmers actually prevented such information being given by the watchmen.

The sacrifice of Kale Lasee, N° 14 of the acting magistrates statement, if established to have taken place (of which there would seem some doubt), was clearly illegal; and with reference to her cast, it having been declared by the pundits of the sudder dewanny adawlut, on the authority of the text of Muni or Saint *, that the wife of a brahmin is positively prohibited from burning on any funeral pile, other than that of her husband; it appears however, that information of her intention was not received in time (by the police officers) sufficient to have prevented it.

The same remark, for the same reason, is applicable to the case of Mussumat Bakie, the last named but one of the Shahabad statement.

With reference to the excuse of ignorance, set up by the thanadar, the court conclude, notwithstanding, that the several police darogahs in the district of Shahabad, have been furnished with copies of the transactions of the rules now in force, relative to suttees generally.

The court observe two instances noticed by the acting magistrate of zillah Shahabad, at the foot of his statement, of relinquishment by widows of their original intention to burn; the first, on the interference of the police; the second, of her own accord.

Zillahs.	No. of Suttees:	
Tirhoot:		No particular remark.
In 1820	2	
– 1819	1	
Increase	1	

Western Provinces.

BAREILLY DIVISION:

Agra:		No particular remarks.
In 1820	1	
– 1819	1	
Allighur:		
In 1820	none.	
– 1819	none.	
Bareilly:		
In 1820	none.	
– 1819	none.	

Shahjehanpore: acting joint.		
In 1820	2	
– 1819	1	
Increase	1	

The court observe, that the police officer who was on the spot, and whose duty it was to have prevented the sacrifice of Mussumat Subneca, N° 2 of the statement, certainly not a legal one, was punished for his neglect, by dismissal from office.

With reference to the question contained in the 3d para. of the acting joint magistrate's letter, under date the 21st February last, received with his statement of suttees.—Ordered, that he be informed, through the Bareilly court of circuit, that the sacrifice in this case having been clearly and glaringly illegal, all those against whom sufficient proof exists of their having been actively and wilfully concerned in perpetrating, or in aiding and abetting the perpetration of it, should be brought to trial before the court of circuit for the offence.

Cawnpore:		
In 1820	6	
– 1819	3	
Increase	3	

The illegality of three of the six cases of suttee in this district, appears to have attracted the attention of the acting magistrate, who has issued fresh orders, with translations of the rules now in force, to the police officers in the zillah of Cawnpore.

Etawah:

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* Gantama.

Zillahs.	No. of Suttees.	
Etawah:		No particular order.
In 1820	3	
— 1819	2	
Increase	1	
Furruckabad:		No particular order.
In 1820	none	
— 1819	2	
Decrease	2	
Meerut:		No particular order.
In 1820	none.	
— 1819	none.	

Boolundshuhr:
In 1820 - - 1

In this case Mussumut Asheh, the sacrifice was clearly illegal, with reference to her cast. The authority of the police appears also to have been set at defiance, and the sacrifice to have taken place in open violation of the cotwal's orders, pending the reference to the joint magistrate.

Ordered, that the joint magistrate be called upon, through the Bareilly court of circuit, to report whether any, and what measures were adopted for the apprehension and trial of the persons concerned in effecting this illegal and criminal design.

Moradabad:		No particular orders.
In 1820	1	
— 1819	2	
Decrease	1	
Saharunpore:		No particular remark.
In 1820	6	
— 1819	6	

BENARES DIVISION:

Allahabad:		No particular remark.
In 1820	4	
— 1819	4	
Futtehpore: Joint Magistrate.		No particular remark.
In 1820	1	
— 1819	2	
Decrease	1	
Bundlecund, Southern Division:		No particular remark.
In 1820	1	
— 1819	3	
Decrease	2	
Bundlecund, Northern Division:		No particular remark.
In 1820	3	
— 1819	2	
Increase	1	

Zillahs.	No. of Suttees.	
City of Benares:		No particular remark.
In 1820 - -	11	
– 1819 - -	18	
Decrease -	7	

Three women appear to have been induced, under the bewusta recorded the 25th June 1817, and circular orders of the nizamut adawlut, dated the 29th April 1815, to abandon their original design of burning.

Ghazeepore:	
In 1820 - -	34
– 1819 - -	26
Increase -	8

Ordered, That the magistrate report through the court of circuit for the division of Benares, why the interference of the police was not exerted for the purpose of preventing the sacrifice in the case of Mussumut Teeswa, (N°. 23,) her caste being stated Brahminee, and the rite of anoomurun, in her case, being consequently illegal.

The same remark is applicable to the case of Mussumot Chowrasee, N° 27, nor would the sacrifices in the cases of Mussumot Gowrees, Mugme, Tulsuah and Soogundeah, N° 24, 25, 26, 28, appear to be strictly legal, unless they then received intelligence for the first time of the deaths of their respective husbands, or as soon after as the removal of any temporary disqualifications under which they might have laboured, on the receipt of that intelligence, would allow them.

Goruckpore:	
In 1820 - -	32
— 1819 - -	23
Increase -	9

Azimgurh:	
In 1819 - -	5
— 1820 -	none.
Decrease -	5

Ordered, That the magistrate report through the court of circuit why the sacrifice was not prevented in the instance of Mussumot Chowrasee, N° 29, whose age is less by one year than that at which the performance of the rite of suttee is allowed by the shasters.

The court remark, that the perpetrators of the barbarous and revolting act of outrage on the unfortunate sufferer in the case N° 32, and to the dictates of humanity, were apprehended and very properly committed to take their trial before the court of circuit. This case was brought before the third judge of the Benares court of circuit, for trial at the second sessions of jail delivery for the past year, lately held by him for the district of Goruckpore, and postponed for further evidence.

Mr. Law remarks, "This was a case of suttee, and appeared of dreadful aggravation. As the prisoners objected to the witnesses on the ground of their being inimical to them, and as it would appear that the spectators of the scene were numerous, it was judged proper to seek unquestionable proof by postponing the trial for the evidence of further witnesses." See postponed calendar submitted to government with other statements and papers on the 5th April last.

Juanpore:		
In 1820 - -	4	No particular remark.
— 1819 - -	1	
Increase -	3	

Mirzapore:	
In 1820 - -	3
— 1819 - -	8
Decrease -	5

With reference to the acting magistrate's remark in the case of Mussummot Bishnee, the court desire that he be called upon through the court of circuit, to report whether the relations of the infant of four months old entered into the usual engagements to provide for its nurture and support, subsequent to the sacrifice of the mother, which it appears the police officers arrived too late to prevent. If not, whether any and what provision was made for the infant's maintenance, and whether the child be now forthcoming.

The sacrifice of Mussumat Pat Ryan, (N° 3,) with reference to her caste, was clearly illegal. The acting magistrate is desired to furnish a fuller report of the circumstances of this case, as far as they can be ascertained at this distance of time.

Minute of the Chief Judge of the Nizamut Adawlut.

We could with no consistency declare that to be murder to day which we yesterday declared to be justifiable, and I do not think we ever can do so until we are armed with law opinions, that the practice of suttees is not conformable to the Hindoo law; and it by no means seems certain that such construction of the law would be unattainable.

I think, however, it would be proper to require by proclamation that the sacrifice of women suttee should be abstained from in those divisions where it is so little in practice, viz. Dacca, Moorshedabad, and Bareilly, and in Allahabad, Futtehpore, Bundlecund, and Calpee. This might be done on the principle that it was not consistent with the general local usage of those parts, and that there were many doubts whether the best construction of Hindoo law would authorize the practice. On a great many points the Hindoo law is merely a local practice. It is not one general law, but is one thing here and diametrically opposite in other parts. I would not, however, attach any penalty at present to the infringement of requisition. The measure would show government's decided wish to discountenance the practice, which is not under the present system sufficiently perceptible.

25th May 1821. (signed) *W. Leycester.*

Minute of the Second Judge.

My opinion is, that the toleration of the practice of suttee is a reproach to our government, and that the entire and immediate abolition of it would be attended with no sort of danger.

I would suggest a short regulation on the subject somewhat in the style of the sixth regulation of 1820, against the sacrifice of children at Saugar.

There are expressions in the preamble to that regulation which would not exactly suit the case of suttee, but a preamble somewhat to the following effect would not perhaps be unapt.

Whereas the practice of suttee is shocking to humanity and contrary to nature; and whereas, the British government, after the most careful inquiry, and the most mature consideration, feels it impossible to be satisfied that this commission of self-murder can ever be in truth the free, voluntary, unbiassed, and uninfluenced act of the female who is sacrificed; and whereas, to interfere with a vigorous hand for the protection of the weak against the strong, of the simple against the artful classes of its subjects, is one of the most binding, imperious, and paramount duties of every civilized state, a duty from which it cannot shrink without a manifest diminution of its dignity, and an essential degradation of its character among nations, &c. &c.

25th May 1821. (signed) *C. Smith.*

Minute of the Third Judge.

I am decidedly against the regulation proposed by the second Judge, because the government has repeatedly declared its determination to grant the fullest toleration to the religious prejudices and ceremonies of the natives, because the rite of suttee has existed for ages, and because, however desirable it might be to abolish it on the score of humanity, the attempt at abolition might be attended with consequences, which with our present knowledge of the feelings, of the natives, as to any measure against their religious ceremonies, I cannot but contemplate as very serious.

25th May 1821. (signed) *S. T. Goad.*

Minute of the Officiating Judge.

I could not recommend such a regulation at the present time, as that proposed by the second Judge, for putting down the practice of suttee by an act of authority. As to its being highly desirable that the practice should cease, there can be only one opinion, but whether it would be safe to promulgate such a law at once, and without ceremony, is the point to be considered. My impression has always been, that it would not. It will be found, on a reference to answers from the several magistrates of the lower provinces to a circular of last year from the superintendent of police, that about one half of the magistrates expressed this opinion in favour of such a measure as that now proposed, and the other half against it, as being likely to create disturbance among the people.

Among the instances of suttee, which are commonly met with, there are certainly some in which there may be too much reason to apprehend undue influence over the widow, from interested motives; and some in which compulsion or force may be believed to have been used. The actors in these last are clearly responsible as criminals to our courts. But there are also some in which it is evident that the determination of the widow is beyond human control, and that if she were prevented from burning with her husband's body, she would commit suicide in some other form.

The case of the sacrifice of children at Saugor, does not seem to me to be in point, for there, as the preamble to the regulation, 6, of 1802, recites, the practice was not sanctioned by the Hindoo law. In the case of suttee, according to the best expositions we have been able to procure, the Hindoo law does authorize the rite.

It is at all events, however, satisfactory to see, that discussions on the point of its legality have arisen among themselves, and that some doubt the point.

Between absolute suppression of the practice, and the toleration which now prevails, I do not see any medium. Any further attempts to regulate it would, I should think, have no good effect. It may be a question, whether partial interference did good at all, indeed, or whether partial opposition to a spirit of fanaticism is likely to do good in any case.

If the government should think it advisable to attempt its abolition, the measure of selecting some particular district to try the effect, might deserve consideration. It is well known, that in the districts round Calcutta, the evil prevails to an extent equal to that of all the other provinces put together. Suppose Hooghly, for instance, were taken, and without any formal enactment of a law, the magistrates were desired to prohibit it for the space of six months or a year, and from time to time report the effect. I believe the present magistrate of Hooghly is one of those who think it might, and ought to be put down by authority. The reported number of suttees in that district for the past year is 93, the total number for the whole provinces 597, so that in Hooghly alone more than a seventh part of the whole mischief took place.

25th May 1821. (signed) *W. Dorin.*

Resolved, That a copy of these remarks and orders, together with the detailed and abstract statements prepared in this office, and the original letters which accompanied the reports, be transmitted to the chief secretary to government for the information of his Excellency the most noble the Governor General in Council.

Ordered, That extracts from the remarks and orders, be at the same time forwarded to the several courts of circuit, for the information and guidance of the magistrates subject to their authority.

(True Extract.) (signed) *P. M. Wynch*, acting reg^{r}.

(N° 33.)—Resolutions.

The Governor General in Council has much satisfaction in remarking, that the number of suttees reported to have taken place during the past year, 1820, is less than in the preceding year, and that compared with the number reported in the year 1818, it exhibits a reduction of 242.

The Governor General in Council has no sufficient means of estimating the causes which may have operated in producing the more favourable results in the years 1819 and 1820, compared with those of the two preceding years.

For some time after the first promulgation of the rules requiring returns of the number of suttees, the information obtained would naturally be defective, and it may be safely inferred, that fewer cases have been omitted in the returns of the last two years, than in those which preceded them.

The greater prevalence of the cholera morbus by augmenting the general mortality in the country, in any given period beyond the ordinary extent, will have naturally increased the number of suttees in a corresponding proportion, and it appears, from information recently obtained, that the cholera was more generally fatal in these provinces during the year 1818, than in the year preceding it, or in the two last years.

His Lordship in Council, however, is disposed to ascribe the recent diminution of the number of suttees, in some degree, to the operation of the rules now in force in regard to the performance of that rite.

While the Hindoo community must perceive in those rules a distinct proof of the unwillingness of government to interfere with their religious prejudices, and must be sensible that its authority has been interposed only to prevent practices not sanctioned by their own institutions, they cannot fail to recognize the extreme regret with which the continuance of a custom so revolting to humanity is viewed by government, and to be conscious of the gratification with which it would witness any disposition on the part of the people themselves, to discourage and discountenance it.

It cannot be doubted that the same feeling is entertained and avowed by the European officers of government throughout these provinces, and his Lordship in council is disposed to think that many of the natives, and especially those of the higher and best informed classes, who are in the habits of communicating personally with the European functionaries, will gradually become disposed to abandon the practice, and that their example may have no inconsiderable influence on the community at large.

The Governor General in Council cannot concur in the policy or expediency of the measure proposed by the second judge of the nizamut adawlut, and he is of opinion that the authoritative interposition of government, with a view to abolish the rite of suttee, either in the manner recommended by Mr. Smith, or by the adoption of the partial measures respectively suggested by Mr. Leycester and Mr. Dorin, would not only fail of success, but would tend to excite a spirit of fanaticism, and eventually to produce very injurious consequences.

His Lordship in Council has noticed with great satisfaction the highly commendable attention paid by the court of nizamut adawlut to the details submitted by the zillah and city magistrates.

The orders already passed by the court render it unnecessary for government to advert to the specific instances of irregularity noticed in the court's proceedings; but his Lordship in Council requests that he may be apprized of the sentence which may be passed by the court of circuit, and by the nizamut adawlut, on the individuals who have been committed for trial by the magistrates of Goruckpore, in the atrocious case cited as N° 32 in the list of the suttees, which took place during the past year in that district.

Ordered, That a copy of these resolutions be forwarded for the information of the court of nizamut adawlut.

(signed) *W. B. Bayley*, chief sec^y to gover^t.

Ordered, That the chief secretary write the following letter to the acting register of the nizamut adawlut.

(N° 34.)—To the Acting Register of the Nizamut Adawlut.

Sir,—I AM directed by his Excellency the most noble the Governor General in Council, to acknowledge the receipt of a letter from you, dated 25th May last, submitting a detailed statement of suttees which took place during the year 1820, in the lower provinces and western provinces, together with a copy of the remarks and orders passed by the court of nizamut adawlut, and copies of minutes received by the several judges.

2. You are now desired to lay before the nizamut adawlut the accompanying copy of resolutions this day passed by government on the subject of those documents.

3. The original documents which accompanied your letter are herewith returned.

Council Chamber,
the 17th July 1821.

I am, &c.
(signed) *W. B. Bayley*, chief sec^y to gov^t.

Extract BENGAL Judicial Consultations, 17th August 1821.

(N° 28.)—(Criminal, L. P.)—Acting Register of the Sudder Dewanny and Nizamut Adawlut, to W. B. Bayley, esq. chief Secretary to Government.

Sir,—IN pursuance of the desire of Government, communicated in the concluding paragraph of their resolutions, under date the 17th ultimo, I am directed by the nizamut adawlut to transmit to you the accompanying extract from the proceedings of the court of this date, containing the sentence on the prisoners Bhuraichee and others, charged with murder, with the original letter and trial received from the fourth judge of the Benares court of circuit, together with copies of the minutes recorded by the chief and second judges of the court on the case.

Fort William,
7th August 1821.

I am, &c.
(signed) *P. M. Wynch*, act^g register.

Extract from the proceedings of the Nizamut Adawlut, dated the 7th August 1821.

Present:—S. T. Goad, Esq. Puisne Judge; W. Dorin, Officiating Judge.

Read a letter from the fourth judge of the court of circuit for the division of Benares, the proceedings held on the trial of Bhuraichee and others, charged with murder, and the futwa of the law officers of this court thereon.

The court having duly considered the proceedings held on the trial of Bhuraichee and others, charged with murder, and the futwa of their law officers on the said trial, pass the following sentence.

The futwa of the law officers of the nizamut adawlut, convicts the prisoners Sheolal Tewaree and Bichook Tewaree, of having by force, and against her will, thrown back Mussummaut Hoomulia to the fire of the suttee pile, from which she had leaped off; the prisoner Bhuraichee Moosulman of having, at the instigation of the others, smote her with a sword; the prisoner Roosa Moosulman, of having been present, and abetting; and the prisoners Hurreepal and Ijrail, rajpoots, of having been present, and instigating; and declares them all liable to punishment for their respective shares in the crime, at the discretion of the court, adding, that the punishment of Sheolal, and Bhuraichee, as the principal actors, may extend to death.

The nizamut adawlut concurs in the convictions, and observes, that under the promulgated orders on the subject of suttee, the rite in this instance was illegal, the widow Hoomulia having been a brahmin woman, proceeding to burn without the body of her husband, who was absent from her when he died, and, that every species of compulsion against the widow having been prohibited by those orders, the forcing Hoomulia back to the pile, against her will and entreaty, and, more especially, the striking her with a sword, were punishable crimes. Making allowance, however, for the superstitious prejudices of the Hindoos concerned, and for the ignorance of the Mahomedans, the court do not discern, in any of them, the guilt of murder; and viewing the case as one of culpable homicide, sentence the prisoner Bhuraichee to be imprisoned, with labour, for five years; the prisoner Roosa to be imprisoned, with labour, for three years; and the prisoners Sheolal, Bhichook, Hurreepal and Ijrail, to be imprisoned, without labour, for two years from this date.

(A true extract.) (signed) *P. M. Wynch,* acting register.

Minute of the Chief Judge.

In this case I think Bhuraichee and Sheolal should suffer death, and the others be confined for life. I do not see how we could be justified in passing any other sentence.

As the case, however, is quite new, it is desirable that the case should go before another judge. (signed) *W. Leycester.*

Minute of the Second Judge.

I differ entirely from the first judge, being decidedly of opinion that none of the prisoners should be sentenced capitally, or even to perpetual imprisonment.

The proceedings here referred to have not been received in England.

The suttee, in the first instance, appears to have been voluntary. Even if you believe the statement of the witnesses who are under a suspicion (not, it would seem, altogether unfounded) of being hostile to the accused, the girl ascended the pile and laid herself down upon it without force and without aid.

The facts of the subsequent violence may be fabricated or exaggerated. The whole charge seems to have been got up under the influence of the Pauls of Pergunnah Maholee, and on this very account Mr. Law, the third judge, thought the evidence of the six first witnesses unsatisfactory, and on that account put off the case to another sessions. See his roobukaree of the 20th March 1821. It may be doubted whether, without such a stimulus, it would be practicable to procure the evidence of Hindoos against Hindoos in a case of this description.

In the examination of the prisoner Bhichhook Tiwarry, standing N° 5 of the Foujdarry papers, I see no acknowledgment of any offence whatever; and if this is the examination referred to in the futwas, I think it disgraceful to the law officers of both courts to have dwelt upon it as part of the proof against the prisoner; nor does this examination, or that of Sheololl Tewarry, appear to have been copied into the record, or read over to the two prisoners upon their trial.

In the examination of Sheololl (N° 3) there does appear an acknowledgment that he threw the widow again on the pile after she had leaped out of it.

Taking the facts as they are charged, and as the futwas state them to have been proved, I think the uncle Sheololl, who could have no malice towards his niece, and who seems to have acted under an impression of the indelible disgrace that would accrue to his family if the suttee once began should not be completed, is an object of pity rather than of punishment.

The suttee was irregular in as much as the police officer was not there, and as the widow (a brahminee) burnt without the corpse of her husband; but frequent irregularities occur in this detestable practice, yet no one has ever yet been hanged for it, or even punished that I can recollect by temporary imprisonment for a misdemeanor.

Our government by modifying the thing and issuing orders about it—orders which even the government and the Sudder judges themselves do not appear clearly to comprehend, have thrown the ideas of the Hindoos upon the subject into a complete state of confusion. They know not what is allowed and what interdicted; but upon the whole, they have a persuasion that our government, whom they most erroneously suppose to be indifferent about the lives of natives, are rather favourable to suttee than otherwise. They will then believe that we abhor the usage when we prohibit it in toto by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate.

That a suttee, in the outset voluntary, shall be deemed murder in those conducting it, if they force the widow upon the pile from which she escaped, I do not find positively declared in any of the instructions promulgated through this court, nor do I know whether by the shaster it is legal or illegal.

In all the rules which have been issued, the shaster is quoted as the authority. The essence of the rules is, that if the suttee be according to the shaster, it is lawful; if not, criminal; with this declaration from the supreme court authority, I do not see how a Hindoo can, in common sense or common equity, be made amenable to the Mahomedan law for the offence.

Of the two other prisoners, Bhickhook Tewarre seems to be a relation too, and to stand nearly in the same predicament with Sheolall.

The two rajpoots, Hurrypaul and Uchrabelpaul, though they have not the plea of relationship, and of the fear of stigma, should the suttee have been incomplete, may have entered into the feelings of the Tewarree's, and assisted them in what they deemed a commendable and proper act.

Fantum, religio potuit swadere malorum. Sic. orig.

For the Mussulmans, Roosa and Bhuraichee, there is less excuse, but even they have the defence of gross ignorance; they may have been brought to think that there was no great harm in furthering a result, which appears to be tolerated by the government throughout the country, and with regard to which, it is impossible for them to discern the exact bounds which separate what is permitted from what is forbidden.

I would sentence Roosa to three years, and Bhuraichee to five, with labour. The two rajpoots, with Sheolal and Bhichhook, I would release.

August 2d, 1821. (signed) *Courtney Smith.*

(N° 29.)—To P. M. Wynch, Esq. Acting Register of the Nizamut Adawlut,
Fort William.

Benares:
Court of Circuit, N° 26, of Goruckpore postponed Calendar, 1st Sessions.

1. Bhuraiclee, son of Shaik Golam.
2. Sheolol, son of Bustee.
3. Bhichhool, son of Augund, charged with wilful murder.
4. Roosa, son of Suffias, an accessary to the same.
5. Hurreefial, son of Bhudarpal.
6. Ruggoobunse, as present and abetting the same.

Sir,—I request that the accompanying proceedings on the trial noted in the margin, may be laid before the nizamut adawlut.

This melancholy case may be given in abstract as follows:—One Seetloo, a brahmin, died when absent from his family. A fortnight afterwards, his widow, Hoomuleea, a girl of about fourteen years of age, proceeded to burn herself, the pile being prepared by her nearest relations then at the village she resided in. Her father, Puttun Tewarrey, was in another part of the country, and does not appear to have been made acquainted with what was passing. Whether the sacrifice was originally a voluntary one, has not been ascertained; it must be presumed it was so.

3. The preparatory rites completed, Hoomuleea ascended the pile, which was fired by her uncle, the prisoner Sheolol. The agony was soon beyond endurance, and she leaped from the flame, but seized by Sheolol Bhichhook, and others, she

was taken up by the hands and feet, and again thrown upon it; much burnt, and her clothes quite consumed, she again sprang from the pile, and running to a well hard by, laid herself down in the watercourse, weeping bitterly. Sheolol now took a sheet, offered for the occasion by Roosa, and spreading it on the ground, desired her to seat herself upon it. "No!" she said, "she would not do this, he would again carry her to the fire, and she *could not* submit to this; she would quit the family, and live by beggary; any thing, if they would have mercy upon her." Sheolol upon this, swore by Ganges, that if she would seat herself on the cloth, he would carry her to her home. She did so; they bound her up in it, sent for a bamboo, which was passed through the loops formed by tying it together, and carrying it thus to the pile, now fiercely burning, threw it bodily into the flames. The cloth was immediately consumed, and the wretched victim once more made an effort to save herself, when, at the instigation of the rest, the moosulman Buraichee, approached near enough to reach her with his sword, and cutting her through the head, she fell back, and was released from further trial by death[*].

4. The number of spectators before whom this diabolical and most lamentable sacrifice was exhibited is variously stated. About two hundred persons were probably witnesses of it.

The charges against the prisoners are wilful murder against Bhuraichee, Sheolal, and Bhichhook. (1) Roosa is arraigned as an accessary before the fact, and Hurreepal and Ijrail (6) for being present and abetting the same; and they are all convicted on these charges respectively. The doubt expressed in the futwa, as to whether the deceased died by fire or the sword, is, so far as the charges go, a distinction without a difference, and as a quære affecting the verdict, not worthy of notice. The "murder" remains the same, and the death blow, if so it was, of the sword was the most merciful act (though not intended so) exhibited throughout the whole transaction.

6. I verily believe I but echo the wishes and expectations of nineteen twentieths of even the Hindoos of this community, when I urge death as the requital of this atrocity. In justice *all* the prisoners should be equally condemned to this atonement, but the example may be deemed sufficient if extended only to the three first mentioned. If so the others should certainly be sentenced to the award of the law next in point of severity, and be imprisoned for life in banishment.

7. There never was and never can be a more crying occasion for example, and never can be subjects entitled to less sympathy than these convicted monsters.

8. I leave them to the disposal of the court, without the power or desire of interposing one plea in mitigation of that punishment which it would be a false and erring feeling to wish to shield them from.

Goruckpore, May 25th 1821. I have, &c.
(signed) *R. M. Rattray*, fourth judge.

Ordered, That the chief secretary write the following letter to the acting register of the nizamut adawlut.

(N° 30.)—To the Acting Register of Nizamut Adawlut.

Sir,—I AM directed by his Excellency the most noble the Governor General in Council to acknowledge the receipt of your letter of the 7th instant, submitting for the information of government, an extract from the proceedings of the nizamut adawlut, containing the sentence which has been passed by the court on the prisoners Bhuraichee and others charged with murder; together with an original letter received from the fourth judge of the benares court of circuit, with copies of minutes recorded by the chief and the second judges of the court on the cases in question.

The Governor General in Council concludes that the sentence has been carried into effect, and I am now directed to return to you the original documents which accompanied your letter. A copy has been made of the letter from the fourth judge of the Benares court of circuit above mentioned, for the records of government.

Council Chamber, the 17th August 1821. I am, &c.
(signed) *W. B. Bayley*, chief sec^{y} to gover^{t}.

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[*] See deposition of Runjeeb Races, Goolyar Sing, Mehrban, Shuhaboo, Edoos, Jajbodhmust, Khan, and Rambuksh; also confessions of Sheodal(2) and Bhichook and Bhuraicho(3). (2 & 3) witnessed by Mehraan, Choosa, Dhunmer and Gopal.

II.—FORT ST. GEORGE.

Extract Fort St. George Judicial Consultations, 10th April 1819.
Read a Letter from the Court of Directors, dated March 4th, 1818.

Paras. 36 & 40.—The court remark on the practice of widows burning themselves with their husbands corpses, that it should be discouraged by every restriction that is reconcileable with the religious code of the natives; and that in every instance of it, the magistrate, or his assistant, should insist on proof that the sacrifice is quite voluntary. Remark also that this practice obtains very partially in Bengal, and recommend that certain prohibitions in regard to it, which have been proposed by the Bengal government, should be adopted on this side of India; requesting to be furnished with an account of the number of women within the limits of this government, who sacrifice themselves in this manner in a specified period.

41. Notices instances in which Mr. Lushington appears to have been ill-informed on the subject.

Ordered, That these paragraphs be referred for the consideration and report of the fouzdarry adawlut.

Extract Letter from the Governor in Council of Fort St. George to the Court of Directors in the Judicial Department, dated 4th January 1822.

29. At our consultation of the 6th of April, there was laid before us an extract from the proceedings of the foujdarry adawlut, containing the substance of the information which they had obtained, in pursuance of the instructions conveyed in the dispatch from your honourable court, dated the 4th of March 1819, relative to the practice of widows burning themselves with the bodies of their deceased husbands; and to the measures which, in consistency with Hindoo law, might be adopted for restraining it. The information was rather of a satisfactory description, as it appeared that the practice did not prevail by any means generally; that in some districts it was unknown, and in others of rare occurrence, and that it was upon the decline. We felt apprehensive that certain rules proposed by the foujdarry adawlut for the guidance of the magistrates and police officers, would have afforded a more express sanction for the practice than it had heretofore obtained from government, and might have had the effect of extending it by the notice attracted to the subject. We therefore judged it more advisable to address a circular letter to the magistrate, expressive of our sentiments. That a practice we observed, so abhorrent to reason and humanity should entirely cease, was much to be desired; but the contrary effect might follow any injudicious endeavours to suppress it. It had however been ascertained, that the sacrifice of the widow was, under a great variety of circumstances, prohibited by Hindoo law, and that compulsory means, sometimes employed to bring the unhappy victim to her fate, were not more cruel than unlawful. The magistrates were therefore furnished with a statement of the provisions of the Hindoo law in these respects, which had been sanctioned by the law officers of the sudder adawlut. We desired them to avoid attracting public attention to the subject, but to continue to discourage the inhuman practice wherever their influence could be of avail, and to consider it their duty to bring to punishment such persons as might use unlawful means for promoting it.

Cons. 27 July, Nos 11 & 22.

30. Some months after we received a letter from the magistrate of Tanjore, in which district the self-immolation of widows is most prevalent, stating, that twenty-four instances had occurred in the last eighteen months; that in a recent case his assistant had used his influence with the unhappy victim in vain; and that he knew no case in which the endeavours of the public officers, with the same view, had proved successful. We observed in reply, that he was aware of the deep regret we felt on account of this practice, and had been enjoined to prevent it effectually when not sanctioned by the provisions of Hindoo law, and to punish all attempts to induce or compel unhappy women to submit to it. We expressed our belief, that his influence, and that of all persons under his authority, would continue to be exerted to this end, and that it would not be without effect. At the same time we observed, that as inveterate religious prejudices are liable to be warmed into enthusiasm by the attempt to suppress them, or even by the apprehension of it, we continued to be of opinion, that he ought not to go beyond the circular instructions above stated, and ought to avoid drawing public attention to the unfortunate subject.

Extract Fort St. George Judicial Consultations, 6th April 1821.

Read the following letter from the register to the court of Foujdarry Adawlut.

(N° 34.)—To the Secretary to Government in the Judicial Department.

Foujdarry Adawlut.

N° 2.

Sir,—I am directed by the judges of the foujdarry adawlut to transmit to you, for the purpose of being laid before the honourable the Governor in Council, the accompanying extract from the court's proceedings of this date, with the papers therein referred to.

Foujdarry Adawlut Register's Office, I have, &c.
18th December 1820. (signed) *W. Oliver*, register.

Paras. 240 & 304 of the foujdarry adawlut's report to government of 31st January 1821, contain nearly verbatim the matter of this extract.

Extract from the Proceedings of the Foujdarry Adawlut, under date the 18th December 1820.

Para. 1. Read again, letter dated 10th April 1819, from the secretary to government in the judicial department, transmitting, for the information and guidance of the court, extracts from a general letter from England, bearing date 4th March 1818; together with copies of the orders passed thereupon by the Right honourable the Governor in Council.

Vide Papers marked Appendix, pp. 77 and 123, 128 of this collection.

2. Read also, letters dated respectively 28th August, 15th September, 4th October, and 21st December 1819, and 2d February, 3d April, and 2d June 1820, from the four provincial courts of circuit, transmitting the replies of the several criminal judges and magistrates to the quæres circulated by order of the court, respecting the practice of widows burning themselves with the bodies of their deceased husbands.

3. The foregoing extracts, which were referred for the consideration and report of the court of foujdarry adawlut, contain certain observations regarding the practice of widows burning themselves with the bodies of their deceased husbands, and convey the desire of the honourable the Court of Directors to be furnished with an account of the number of women, "within the limits of this government, who undergo the suttee within a specific period of time."

4. In their observations respecting the practice here referred to, the honourable Court advert to certain rules, restrictive of its exercise, which have been enforced in Bengal, and of which they recommend the adoption on this side of India.

5. The court of foujdarry adawlut deemed it necessary to postpone the consideration of the rules suggested for the restriction of the practice, until information had been obtained from the late and present magistrates, as to its prevalence in the territories subject to this presidency. For this purpose, circular instructions were issued, under date 23d June 1819, to the four provincial courts of circuit, with a view to ascertain the number of cases which had occurred in the three years preceding, and in the three years subsequent to the transfer of the duties of magistrate to the collectors in 1816; owing to a misconception of the intention of those instructions, which was noticed by the court on 30th November following, the reports were not all received until the 8th June last. In the reports received, under the orders issued on 30th November 1819 from the criminal judges in the centre division, the error has been committed of taking the three years subsequent to 1816, instead of the three years anterior to that date, according to the instructions of the court; as however the former returns of those officers contain the specific information required by the Court of Directors, respecting the ascertained number of suttees, the court resolve no longer to delay the transmission of the report required, and will conclude by proposing, for the sanction of government, the rules which appear to be best adapted to meet the intentions of the honourable Court, of placing the practice "under every restraint that may be reconcileable with the precepts of that religious code on which it is founded."

Northern Division:
Ganjam.
p. 77.

6. By the returns which are herewith transmitted from the provincial court in the northern division, it appears, that in the three years prior to 1816, the number of widows burnt with the bodies of their deceased husbands in the zillah of Ganjam was forty-five, and in three subsequent years thirty-seven.

7. The criminal judge in the zillah of Ganjam, adverts to a right claimed by the zemindars "of taking the half of the property of widows who have no children," as tending to promote this practice. It is to be observed, that this officer cites only

one instance of such a claim, which would of course be thrown out by any court of justice; and it does not appear from the monthly returns from this zillah, that a complaint of any such usurpation has ever been made.

8. It appears from the returns of the magistrate, that in the zillah of Vizagapatam, six cases of suttee are reported to have taken place in the three years preceding, and seventeen cases in the three years subsequent to 1816.

Vizagapatam.
p. 79.

9. The magistrate however observes, that "the occurrence is less frequent within the last ten years."

10. On the correctness of the statement furnished by the criminal judge, in the zillah of Rajahmundry, in which the number of widows who sacrificed themselves in the three years prior to the transfer of the office of magistrate in 1816, is reported to have been three no reliance can be placed; this officer observing that the former "police of Rajahmundry merely consisted of a few cutwalls at the principal stations, and the villagers on such melancholy occasions neglecting to report them."

Rajahmundry.
p. 83.

11. The magistrate in the zillah of Rajahmundry, reports, that in the three subsequent years, nine widows were burnt, and annexes to his report, an account of a case of recent occurrence, in which the widow was only eleven years old.

12. The criminal judge in the zillah of Masulipatam reports, that in the three years prior to the transfer, only one case came to his knowledge of a widow being immolated on the funeral pile of her deceased husband, within the limits of that zillah; and expresses an opinion, founded on a case in which his interference had prevented this sacrifice, that the practice "might be altogether abolished by an ordinance of government."

Masulipatam.
p. 85.

13. But the report of the magistrate of this zillah, who enumerates forty-two cases in the three years, subsequent to his assumption of the office of magistrate in 1816, induces the presumption that the criminal judge's opinion of the former infrequency of the practice must be ill founded, and this officer recites the particulars of a shocking instance of the result of an attempt to prevent the immolation.

14. The magistrate of Guntoor reports, that fourteen widows have been burnt in that zillah in the three years subsequent to 1816, but does not specify the number of cases in the three preceding years.

Guntoor.
p. 86.

15. The criminal judge in this zillah reports, that he could discover only one instance of this sacrifice in the three years prior to the transfer in 1816.

Nellore.
p. 87.

16. It does not appear, however, that this officer possessed the means of furnishing an accurate statement of the number of cases.

17. The magistrate reports, that twelve women have immolated themselves in the three years subsequent to the transfer, but adds, that "there is reason to believe that anagamanums often take place in the district, particularly in the large zemindary of Vencatagherry, where there is but a very slender police establishment, without the cognizance of the magistrate or police."

18. By the returns received from the provincial court in the centre division, it appears that in the zillah of Bellary, no case of suttee is known to have occurred during the whole period of six years, to which the questions of the court of foujdaree udalut applied. The magistrate states, that "it is understood in this zillah, that these sacrifices ought not to be made without the permission of the sirkar officers;" and that "on two occasions, when the parties have applied for permission, the sacrifice has been prevented." This officer, however, remarks, that "it is possible one or two cases may have occurred at a distance."

Centre Division.
Bellary.
p. 89.

19. The criminal judge in this zillah reports, that in three years preceding the transfer of the duties of magistrate, only one instance is known to have happened.

Cuddapah.
pp. 90. 96.

20. The magistrate reports, that in the three subsequent years, "six widows have sacrificed themselves on the funeral piles of their deceased husbands," and "four more were prepared to perform the ceremony, but were prevented by the authority of the magistrate."

21. The criminal judge in the zillah of Chingleput reports, that "from the best information he can procure," no case of the kind occurred in the zillah, during the three years prior to the transfer.

Chingleput.
pp. 92. 98.

22. The magistrate states, that four cases of this sacrifice have occurred in the three subsequent years, but adds, that it is probable, that it may have taken place without the knowledge of the police.

Chittoor. p. 93.

23. The criminal judge in the zillah of Chittoor reports, that "on reference to the several arzees forwarded by the police, during the three years prior to the transfer of the police duties to the collector, only three widows appear to have been reported by the police, to have been immolated on the funeral piles of their deceased husbands."

24. The magistrate reports the number of suttees in the three years subsequent to the transfer to have been thirteen; and it appears, that both before and since the transfer, the police have been instructed to ascertain that every anugamanum was voluntary on the part of the female, and "to prevent, if possible, the act of immolation."

Trichinopoly. p. 101.

25. The criminal judge in the zillah of Trichinopoly states, that from the reports of the police officers during the three years previous to the transfer, he "cannot find that any widows sacrificed themselves during that period."

26. The magistrate reports, that two instances have occurred since 1816, and concludes with proposing a legislative enactment for the purpose of abolishing the practice.

Cumbaconum. p. 106.

27. The criminal judge in the zillah of Cumbaconum reports, that twenty cases of suttee occurred in three years preceding the transfer of the police duties to the collector.

28. The magistrate transmits a list of eighteen cases of suttee in this zillah, from 1st November 1816 to 23d June 1819; and it appears, by a further report from the assistant magistrate, that between the date last mentioned and the 15th November following, four more cases occurred in that zillah.

Verdachellum. p. 113.

29. The criminal judge in the zillah of Verdachellum reports, that no case of the immolation of a widow on the funeral pile of her deceased husband, occurred in that zillah in the three years prior to the transfer of the police, and instances a case in which a widow abandoned that intention in consequence of the refusal of the acting commercial resident at Cuddalore to give his consent.

30. The magistrate in this zillah states, that the act of immolation has not been permitted since the transfer. That "the police tahseeldars generally inform all those who are about to be concerned, that they, as well as the whole village, will be severely fined, and that this prevented it in one instance, where an application was made."

Salem. p. 116.

31. The criminal judge in the zillah of Salem reports, that the burning of a widow on the funeral pile of her husband has not been known in that zillah within the last twenty-seven or thirty years, but that "previous to the Company's government immolations were very frequent."

32. The magistrate states the practice to be quite unknown in the zillah.

Coimbatore. p. 118.

33. The criminal judge in the zillah of Coimbatore states, "that no widows were, during the three years prior to the transfer of the police duties to the collector, immolated on the funeral piles of their deceased husbands."

34. This officer mentions, "that in 1812 and 1813 two cases occurred of "widows wanting to be burnt," and "that on the magistrate's refusing his permission, they went to the Tanjore country, and were there burnt."

35. The assistant magistrate reports, that no instance of the kind has occurred in the three years subsequent to the transfer.

Madura. p. 119.

36. The criminal judge in the zillah of Madura reports, that no instance of this sacrifice occurred in that zillah in the three years preceding, and the magistrate states, that no case has occurred in the three years subsequent to the transfer. The latter officer adds, that on one occasion an application was made to the police by a widow for permission to burn herself, but that the police officer induced the friends of the widow to persuade her to abandon the intention.

Tinnevelly. p. 122.

37. From the reports of the criminal judge and the magistrate in the zillah of Tinnevelly, it appears that no instance of this sacrifice is known to have occurred in that zillah.

Western Division:
North and South Malabar,
pp. 123 & 128.

38. By the reports transmitted from the provincial court of circuit in the western division, it appears that the custom of widows burning themselves on the funeral piles of their deceased husbands is unknown in the zillah of north and south Malabar.

39. The acting criminal judge in the zillah of Canara reports, that on an examination of the police records for the three years prior to the transfer, it does not appear that any instance of this sacrifice occurred within the zillah during that period. Canara. p. 123.

40. The magistrate of this zillah reports, that four cases of suttee have occurred in the three years subsequent to the transfer, and that these have been confined to the Talook of Buntwall. In answer to a further question put by the provincial court, this officer states, that "thirty seven widows have immolated themselves since the assumption of Canara by the British government;" and assigns as a cause of its being peculiar to that Talook, "that many Chitpaven bramins are settled in that part of the zillah, and seldom found elsewhere."

41. By the return of the criminal judge and magistrate of Seringapatam, it appears, that only two cases have occurred of application for permission to perform the sacrifice, and that in those, the widows "having found some opposition made by the police servants to the ceremony, retired into the Mysoor country, and with the sanction of his highness the rajah, there sacrificed themselves." Seringapatam. p. 125.

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42. From the foregoing abstract of the reports received from the judicial authorities in the several zillahs, it appears that the practice of widows immolating themselves on the funeral piles of their husbands, prevails generally throughout the northern division, particularly in the zillahs of Masulipatam and Ganjam; that it exists in a less degree throughout the districts allotted to the centre division, with the exception of the zillah of Bellary, in which it may be said to be unknown; that in the southern division it is almost entirely confined to Tanjore; and that in the western division it is only to be met with in a single talook in Canara. General Remarks by the Foujdarry Adawlut.

43. With a view to carry into effect the desire of the honourable the Court of Directors, that the rules which have been passed by the supreme government prohibitory of the practice of immolation in certain cases, should be adopted throughout the territories subject to this presidency; the foujdaree udalut have called upon the pundits of their court to declare whether the texts cited by the pundits of the nizamut udalut, upon which those rules are founded, are received as authority on this side of India.

44. The answer of the pundits of this court being in the affirmative, the foujdaree beg leave to submit for the consideration of the honourable the Governor in Council the following instructions, drawn up in conformity with those which have, from time to time, been issued on the subject by the nizamut udalut, with the sanction of the supreme government.

Draft of instructions proposed to be issued to the several Magistrates, with a view to prevent the practice of Widows burning themselves in cases not permitted by the Hindoo Law.

45. It being a fundamental principle of the British government to allow the most complete toleration in matters of religion to all classes of its native subjects, whilst, at the same time, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be permitted beyond the extent of the rules prescribed for it in the Hindoo law. You are hereby desired to furnish each of the tehsildars, or other officers vested with the powers of district police officer, under your authority, with copies under your official seal and signature, of the several undermentioned provisions of the Hindoo law, as well as of the annexed instructions, and to enforce a strict observance of the same.

46. As the practice of widows burning themselves with the bodies of their deceased husbands, is, generally speaking, recognized by the doctrines of the Hindoo religion, it is the object of the government, according to the principle of religious toleration already noticed, to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others, in which it is by the same authority prohibited. It will therefore be proper that you should explain carefully, on all suitable occasions, to persons of the Hindoo persuasion, that nothing is farther from the intention of government than to infringe any established tenet of their religion, and that its only object is to restrain the use of acts and practices not less repugnant to the doctrines of their own persuasion than revolting to the dictates of humanity.

Provisions of the Hindoo Law regarding the practice of Widows burning themselves.

47. Every woman of the four casts is permitted to burn herself with the body of her husband, provided she has not a child under three years of age, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty, in any of which cases, with the exception hereunder specified, she is not allowed to burn herself with her husband's body.

48. But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn.

49. It is contrary to law to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her, or by any other means.

50. A woman may not ascend the pile of her deceased husband for twenty nights after bearing a son, and for a month after bearing a daughter.

51. When women burn themselves they pronounce the sunkulp, and perform other prescribed ceremonies previously to burning.

52. If any woman declare her intention of burning and afterwards recede from her intention, without having pronounced the sunkulp and performed the other ceremonies, she is not enjoined by the shaster to undergo any (prayaschit) or penance, neither is there any thing contained in the law prohibiting her relations from associating with her.

53. But if a woman after pronouncing the sunkulp and performing other ceremonies should not have courage to proceed to the funeral pile, she may recover her purity by undergoing a severe penance, and her relations may then associate with her.

54. The wife of a brahmin is positively prohibited by the shaster from burning on any funeral pile excepting that of her husband.

55. The rite of anoomarana, or burning without the body of the deceased, may be performed by all such women of the other casts as are devoted to their lords, and absent from them at the time of their death, or such as are in the first and second days of menstruation; the disqualifying cause being here removed in a short interval. Women under other circumstances are not permitted to perform the rite anoomarana.

56. A woman who, being absent from her husband at the time of his death, does not perform the rite of anoomarana immediately on becoming acquainted with that event, cannot be considered a "partibrata" or devoted to her lord, and is not at liberty to burn herself at any subsequent period.

57. A woman who, being present at the time of her husband's death, and unrestrained by legal impediment, omits the act of suhamarana (burning with the body of the deceased), cannot be considered a partibrata, or devoted to her lord, and is not at liberty to burn herself at any subsequent period.

Proposed Directions to be issued by the Magistrates to the District Police Officers.

58. It appearing, from the expositions of the Hindoo law, that the burning a woman pregnant, or a girl not yet arrived at a full age, or who has borne a son within a period of twenty days, or a daughter within that of a month, is expressly forbidden by the shasters; that the intoxicating a woman for the purpose of burning her, and the burning one without her assent or against her will, is highly illegal; also that a Hindoo woman having a child within three years of age, is not permitted by the shasters to burn herself with the body of her deceased husband, unless some person will undertake to provide a suitable maintenance for the child; that the wife of the bramin is positively forbidden by the shasters to burn herself, except on the funeral pile of her husband; and that a woman of any other cast is not permitted to burn without the body of her husband, unless absent from him at the time of his death, and immediately on hearing of that event. You are hereby strictly enjoined to make known these rules, as stated in the foregoing provisions of the Hindoo law, whenever a woman may be desirous of performing the suttee within your district; and after proceeding yourself to the spot, or sending a peshcar or gomastah, with a Hindoo peon, for the purpose, are to allow or prevent the proposed suttee, according as it may appear to be conformable, or not, to the provisions of the shaster, applicable to the circumstance of the case.

59. You are hereby enjoined to use the utmost care, and make every effort to prevent the ceremony of burning from taking place in any case in which it is not permitted by the Hindoo law; and for that purpose will ascertain from the woman who is to be burnt, whether she has given her assent, and the other particulars above-mentioned relative to her age, &c. In the event of the female who is going to be burnt, being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself to be in that situation, or should the people be preparing to burn her after having intoxicated her, without her assent or against her will, it will be your duty to prevent the ceremony from taking place, and to explain to the people, that in the event of their persisting, they will involve themselves in a crime, and become subject to punishment. As a woman having a child under three years of age is not permitted to burn herself with the body of the deceased husband, unless some persons will undertake to provide a suitable maintenance for the child; you will be careful whenever a person undertakes to do this, to see that a written engagement, in duplicate, on stamped paper, and according to the following form, is entered into and duly attested, and leaving one copy in the possession of the child's nearest of kin, or other proper person on the spot, will transmit the other copy, with your report on the case, to the magistrate.

Form of Engagement.

60. It being prohibited by the shasters, that the ceremony of suttee should be performed by a woman having an infant under three years of age, unless some person will undertake to provide suitable maintenance for the child, and being consequently prevented from burning herself with the body of her late husband; with a view of removing the above legal objection, I do hereby voluntarily engage to maintain, educate and support the child or children of the said in a manner suitable to their rank and situation in life, and my ability, and to neglect none of the duties which are incumbent on a father towards his own children.

61. In failure whereof I further engage to make good such sum as the magistrate of the district, on a consideration of all the circumstances of the case, shall judge it proper to direct.

62. In the case of the woman being of full age, and no other impediment existing, it will be your duty, or that of the persons sent by you, as above directed, to remain on the spot, and not to allow the most minute particular to escape observation. And in the case of the people preparing to burn a woman by compulsion, or after having made her insensible by administering spirituous liquors, or narcotic drugs, it will then be their duty to exert themselves in restraining them, and at the same time to let them know, that it is not the intention of government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require that any express leave or permission be obtained previously to the performance of the act of suttee. Lastly, it will be your duty to transmit immediately, for the information of the magistrate, a full detail of any measures which you may have adopted on this subject: and, also, on every occasion, when, within the limits of your dictrict, the ceremony of suttee may take place; the same being lawfully conducted, you will transmit a report thereof to the magistrate.

63. The court of foujdarry adawlut further propose, that the several magistrates should be required to transmit to them, through the court of circuit, an annual report, according to the form to be prescribed by the court, as early as practicable after the close of each year; showing the number of Hindoo women who may have burnt themselves on the funeral pile of their deceased husbands within the year.

64. With reference to the observations of the honourable Court of Directors, in paragraph seven of their letter, dated 4th March 1818, regarding the non-transmission of the reports of the judges of circuit, and to the desire expressed by the honourable court, in paragraph nine, that they should be "supplied with a copy of the circular orders issued by the sudder adawlut to the judges and collectors in regard to the instructions contained in their dispatch of 29th December 1814, on the modification of the judicial and police systems, and of the answers that were received from those officers."

65. The court of foujdarry adawlut have to state, that a complete copy of the papers last mentioned was contained in their general report for 1819, submitted to government under date 17th April last, and that an explanation of the delay and irregularity which had occurred in the transmission of the circuit reports, was given by the foujdarry adawlut in an extract of their proceedings, under date 27th October 1817, since which period those reports have been regularly forwarded.

66. Ordered, That the foregoing reports, with copy of the circular orders of the court, dated 23d June and 30th November 1819, and extract of these proceedings, be sent to the secretary to government in the judicial department, for the purpose of being laid before the Honourable the Governor in Council.

(signed) *W. Oliver*, register foujdarry adawlut.

(A true Extract.)

To the Court of Circuit in the centre Division.

Gentlemen,

The Right Honourable the Governor in Council, having called upon the foujdarry adawlut, to afford information regarding the custom of widows burning themselves on the funeral pile of their husbands, I am directed by the judges of the foujdarry adawlut to request that you will, at an early period, procure from the several criminal judges and magistrates within your jurisdiction, replies to the subjoined questions; and that the information thus required may be complete, you are further requested to desire that the answers may be framed in as full a manner as may be possible.

To the Criminal Judges.

1. What number of widows has, during the three years prior to transfer of the police duties to the collector, been immolated on the funeral piles of their deceased husbands?

To the Magistrates.

1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their husbands?
2. On what data is the number stated, or from what sources is the information, by which the number is estimated, derived?
3. Amongst what description of persons does the greatest number of widows become suttees?
4. What has been the mode of proceeding, on application for permission to perform the anugamanam (or voluntary burning) on the pile of the deceased husband?
5. Whether there is reason to believe, that an anugamanam ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?
6. What means have been used to ascertain as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?
7. What measures have been taken to prevent the practice, and, if any, what have proved the most efficacious?
8. Have reports been received from police officers after the performance of an anugamanam, and if any, of what nature are they?

I have, &c. (signed) *W. Oliver*, register.

Foujdarry adawlut, register's office,
23d June 1819.

The same to the Southern Division, 4th October last. Western Division, 20th October last.

To the Judges of the Court of Circuit for the Centre Division.

Gentlemen,—On reference to the reports of the several criminal judges and magistrates, transmitted with your letter, dated 15th September last, it appears that the criminal judges within your jurisdiction have been called upon to afford information as to the number only of widows that may have been immolated on the funeral piles of their deceased husbands, I am therefore directed by the judges of the foujdarry udalut to request that you will submit to the several criminal judges the remaining points on which information was desired, as enumerated in my letter of the 23d June last, and to direct them to forward their replies at as early a period as may be practicable; those replies having reference to the three years prior to the transfer of the police duties to the collectors.

I have, &c. (signed) *W. Oliver*, register.

Foujdarry adawlut, register's office,
30th November 1819.

To the Judges of the Court of Circuit for the Northern Division.

Gentlemen,—With reference to my letter of the 20th June last, I am directed by the judges of the foujdary adawlut, to request that you will transmit to them, at an early period, the replies of the several criminal judges and magistrates within your jurisdiction to the questions submitted to them in that communication. And, in order to prevent any misapprehension respecting the information required from these officers respectively, I am further directed to request, that the criminal judges may be desired to furnish replies to all the questions, excepting the second; and the magistrate to all excepting the first. The replies of the criminal judges to have reference to the three years prior to the transfer of the police duties to the collectors.

I have the honour to be, gentlemen,
Your most obedient servant,
(signed) *W. Oliver*, registrar.

Foujdary Adawlut Register's Office,
30th November 1819.

APPENDIX.

To the Register of the Foujdarry Adawlut, Fort St. George.

Sir,—In obedience to the orders of the foujdarry adawlut, conveyed by your letters of the 23d June and 30th November last, I have the honour to transmit the answers of the several criminal judges and magistrates in this division, to the quæres directed to be proposed to them, on the subject of women burning themselves on the funeral piles of their deceased husbands.

I have, &c.
(signed) *Nath^l Webb*, first judge N. P. C.

Masulipatam,
21st December 1819.

Masulipatam Provincial Court of Circuit, to the Criminal Judge in the Zillah of Ganjam. (L. S.)

Herewith you will receive an extract of the court's proceedings of this day's date, to the exigence of which you are hereby required to attend, or show good and sufficient reason for not performing, with as little delay as possible.

By order of the court,
(signed) *J. B. Paske*, register.

Masulipatam,
1st July 1819.

Received 12th July 1819.
(signed) *Geo. Gregory*, C. J.

Extract from the Proceedings of the Provincial Court of Circuit, Northern Division, dated 1st July 1819.

Read address dated the 23d, and received the 29th June, from the register to the sudder adawlut, requesting information regarding the custom of widows burning themselves on the funeral piles of their husbands, and subjoining certain questions to the criminal judges and the magistrates within the jurisdiction of this court; and desiring that the answers of those officers may be framed in as full a manner as may be possible.

Ordered, That a copy of the above address, with such of the questions proposed by the foujdarry adawlut, as relate to the criminal judges and magistrates within the jurisdiction of this court respectively, be communicated to those officers, with precept, requiring their attention to the same with as little delay as possible.

(signed) *J. B. Paske*, register.
(True extract.)

Return made by the Criminal Judge, in the Zillah of Ganjam; dated 11th day of August 1819.

1. Pursuant to the exigence of the above precept, the criminal judge in the zilla of Ganjam, begs leave to state, that the papers respecting the magistracy having been sent to the collector on the transfer of the police duties to the collector, that officer as magistrate, yesterday reported, that the number of widows who have been immolated on the funeral piles of their deceased husbands, during the three years

prior to the transfer of the police duties to the collector, or from December 1814 to November 1816, as taken from the public reports, are forty-five.

2. From the circumstance of the criminal judge not having been stationed in this zillah before the transfer of the police duties to the collector, the criminal judge can from his own knowledge, add little on the subject, so as to frame, as is directed, his answer in a full manner.

3. However, not to insist on the commonly known case of the degraded estimation in which surviving widows are held to be, and which is conceived to be one of the causes of women burning themselves; from some cases sent up by a police darogah, it has come to the knowledge of the criminal judge, that one zemindar at least, (if not all the zemindars) in this zilla, claims the right of taking the half of the property of widows who have no children; and that that zemindar appeared very indignant, and attributed it merely to a private quarrel, that the police darogah received complaints on that subject, and thought such an act would subject such zemindar to punishment on a criminal prosecution.

4. The tendency of the exercise of such a right, may in this country, without exaggeration, be said to be, that as thereby such women expect the means of maintaining themselves will be lessened, and have the prospect of poverty and misery increasing upon them with advancing years, they should come to the resolution of burning themselves to escape those evils.

Given under my hand, and the seal of the zilla court of Ganjam, at Berhampore, this 11th day of August, A. D. 1819.

(L. S.) (signed) *Geo. Gregory*, criminal judge.

To the Register of the Provincial Court of Circuit, for the Northern Division, at Masulipatam.

Sir,—I have the honour to acknowledge the receipt of your precept, dated 1st ultimo, subjoined with extract from the proceedings of the provincial court of circuit for the northern division, dated 1st July last; and copy of a circular letter addressed to the court of circuit for the northern division by the register of the foujdarry adawlut, dated 23d June last, and beg to transmit my replies to the several questions annexed as follows:

Question 1.—What number of widows have during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	Answer 1.—The number of widows who have during the past three years, since the transfer in December 1816, to the end of July 1819, been immolated on the funeral piles of their deceased husbands, is thirty-seven.
2. On what data is the number stated, or from what sources is the information by which the number is estimated derived?	2. The data on which the above number is stated, and this information derived, is from the occasional reports made by the several police officers, &c. in this zilla, to the hoozur.
3. Amongst what description of persons do the greatest number of widows become suttees?	3. Amongst the higher classes of Hindoos.
4. What has been the mode of proceeding on application for permission to perform the anugamanum, or voluntary burning, on the pile of the deceased husband?	4. Every thing but force has been tried, and success has sometimes attended the endeavour.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police, and is the assistance of the police ever required, and always granted on requisition?	5. Some, it is imagined, take place without being reported to the magistrate and without his information, particulary in the hill zemindarries. The police, as far as practicable, are rather made to check, than aid any ceremony of this kind.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. Occasional personal communication, or if at a distance, from the hoozur, the police officer has satisfied himself on this point.

7. What

7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. Every measure but force has been tried, keeping the woman by herself, and in doubt that you will acquiesce, and in the interim, sending the deceased body to be burnt has often prevented a sacrifice: preventing the multitude attending to see it, has often checked it.
8. Have reports been received from police officers after the performance of an anugamanum, and if any, of what nature are they?	8. General reports of all particulars that have transpired.

I have, &c.

Berhampore,
16th August 1819.
(signed) *P. R. Cazalet*, magistrate.

Return made by the Criminal Judge in the zillah of Vizagapatam, dated 10th day of September, A. D. 1819.

The acting criminal judge is much concerned in reporting to the court of circuit' that it is entirely out of his power to furnish the information required by this receipt.

As the records of the late magistrate afforded no information on the subject, the acting criminal judge, on the 12th of July, requested the collector and magistrate would be pleased, either through the registry of the curnums or other sources of information, which his experience in the affairs of this district might deem more correct, to ascertain what number of widows had been immolated on the funeral piles of their deceased husbands, during the three years prior to the transfer of the police duties to the collector; and as no answer was received to that communication, a second letter was sent on the 11th of August, when it was reported, by the head assistant collector and magistrate, that circular instructions had been issued to all the heads of police, which would be forwarded hereafter. A second month having elapsed without gaining any information whatever, the acting criminal judge is apprehensive that the police may not be able to ascertain the required particulars, and as this precept is to be returned with as little delay as possible, it is deemed most correct to inform the provincial court of circuit of what has passed regarding it.

Given under my hand and the seal of office, this 10th day of September A. D. 1819.

(L. S.) (signed) *W. Bayard*, acting criminal judge.

To the Register to the Provincial Court of Circuit for the Northern Division, Masulipatam.

Sir,—With reference to the late acting criminal judge's return to the precept from the provincial court of circuit, for the northern division, dated 1st July last, I have the honour to transmit herewith, a copy of an abstract of widows who voluntarily burnt themselves on the piles of their deceased husbands, during the three years prior to the transfer of the police duties to the collector, showing the date and the place of sacrifice, ascertained by the reports received from the police officers; which abstract was received this day from the magistrate of this zillah.

Vizagapatam Zillah,
Criminal Judge's Office,
9th December 1819.

I have the honour to be, Sir,
your most obedient servant,
(signed) *J. B. Paske*, acting criminal judge.

ABSTRACT of WIDOWS who voluntarily burnt themselves on the Piles of their deceased Husbands, during the three years prior to the transfer of the police duties to the Collector; showing the Date and the Place of sacrifice; ascertained by the Reports received from the police officers.

N°.	NAMES.	CASTE.	DATE on which the Immolation took place.	ACTUAL PLACE where the Immolation took place.	Under what Zemindary.	REMARKS.
1.	Coopilly Coopanah's wife	Seslookurnalloo	14th October 1815	Coopilly	Coopilly	name not known.
2.	B. Harreebooloo's ditto	Bamian	29th January 1816	Tallapilly	Ellamunchelly	- - ditto.
3.	V. Pudmanabodoo's daughter-in-law	Ditto	31st ,,	Pauramapettah	Veragotam	- - ditto.
4.	A goldsmith woman	Goldsmith	2d October	Badinghee Agraharum	Ragoolavalasa	- - ditto.
5.	Two women	- - -	- - -	- - -	- - -	name, caste, &c. cannot be ascertained.

Waltair,
Magistrate's Office,
8th Dec. 1819.

(signed) *J. Smith*, magistrate.

(A true copy.) (signed) *J. B. Paske*, Acting Criminal Judge.

Return made by the Magistrate in the zillah of Vizagapatam, dated 21st day of October 1819.

The magistrate begs leave to acquaint the provincial court of circuit, northern division, that on receipt of the court's orders of the 1st July 1819, a circular was addressed to all heads of police, requiring detailed information of the nature demanded, but until this period, replies have only been received from a few of the heads of police. When the whole of the reports are sent to this office, the result will be communicated without delay.

Given under my hand and seal of office, at the town of Vizeanagrum, in the zillah of Vizagapatam, this 21st day of October 1819.
(L. S.) (signed) *J. Smith*, magistrate.

Return from the Magistrate of Vizagapatam, dated the 4th day of December 1819.

The magistrate begs leave to make return to this precept, and to transmit replies to the questions received, according to the information derived to this date.

Given under my hand and the seal of office, at Waltair, near Vizagapatam, this 4th day of December 1819.
(L. S.) (signed) *J. Smith*, magistrate.

Quæres.	Answers.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. The number of widows who during the three years since the transfer in 1816, have immolated themselves on the funeral piles of their deceased husbands, are seventeen; and the particulars will be found in the list annexed to this.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. On the receipt of the quæres, a circular was written to the police officers, and the number stated in answer first, comprehends all the cases included in the replies from the police officers.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. The practice of widows becoming suttees does not appear to be confined to any particular description of persons or casts; rich and poor, bramins and others, mussulman excepted, affording examples.
4. What has been the mode of proceeding on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband?)	4. It is not customary to make application for permission to perform the anugamanum, or voluntary burning on the pile of their deceased husbands.
5. Whether there is reason to believe that an anugamanum ever takes place without the cognizance of the magistrate or police, and is the assistance of the police ever required and always granted on requisition?	5. For the reasons stated in answer fourth, the magistrate or police are not called upon for assistance in cases of anugamanum, but the ceremony being always publicly performed cannot well take place without the knowledge of the police.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. On the death of the husband, the widow who determines upon the act of immolation, expresses no sorrow for the loss of her husband, but publicly declares her intention of sacrificing herself; and not a single instance has been known where the act was not perfectly voluntary.
7. What measures have been taken to prevent the practice; and if any, what have proved most efficacious?	7. On a widow announcing her intention to become a suttee, her relations, the head people of the village, and the police unite together, and endeavour by every possible means to dissuade her from her resolution, these frequently succeed; and the practice not being encouraged the occurrence is less frequent within the last ten years.
8. Have reports been received from police officers after the performance of an anugamanum, and if any, of what nature are they?	8. In some instances only the performance of an anugamanum is reported by the police officers, merely stating the name and caste of the party, and the day on which the ceremony took place.

(signed) *J. Smith*, magistrate.

ABSTRACT of WIDOWS who voluntarily burnt themselves on the Piles of their deceased Husbands, from November 1816 to October 1819; showing the Date and the Place of sacrifice, ascertained by the Reports received from the police officers.

Nº.	NAMES.	CASTE.	DATE on which the Immolation took place.	ACTUAL PLACE where the Immolation took place.	Under what Zemindary.	REMARKS.
1.	Vaunarassee Gungummah	- - - - -	23 July - 1817	- - - - -	- - - - -	caste and actual place not known.
	Tansoolah Lutchemy	Goldsmith	25 October - —	- - - - -	In Boobilee zemindary	actual place not known.
	Maurojoo Lutchemy	Ditto	3 December —	Sittanagrum.	——	——
2.	Covellah Seetiah	Gentoo	11 March - 1819	Chinna Apponapolem	In Waddady.	——
3.	Lingallah Lutchumah	Ditto	15 February 1818	Pedda Pinky	In Muckoovah.	——
	Sulgoo Seetumah	Ditto	11 April - 1817	Muckoovah		
4	Pooramun Somedary	Bramin	2 October - —	Gowravarum	Chodvarum.	——
	Gunnaputty rauze Soondriah	Rajah	26 November 1818	Ditto		
5.	Pettum Ellumah	- - - - -	16 February —	Andalapilly	Ellamunchely	caste not known.
6.	Two wives of P. Chinniah	Nagaralloo	12 December 1817	- - - - -	In Salloor	actual place cannot be ascertained.
7.	Woopauty Somooloo's wife	Goldsmith	In June - - 1818	- - - - -		
8.	A brannian woman	Brannian	4 September —	Soondaraoah	Boddam.	——
9.	One woman	- - - - -	14 March - —	Joganaoporam	Payakarrowpetta	name and caste not known.
	One ditto	- - - - -	2 July - - 1817	Goontoopilly		
10.	One ditto	Arrack Seller	16 February 1819	Panchepentah	Panchepentah	name not known.
11.	Sunnasseeput Naidoo's wife	- - - - -	10 October - —	Paurvetty poor	Paurvetty poor	- - ditto.

Waltair,
Magistrate's Office,
4th Dec. 1819.

(signed) *J. Smith*, magistrate.

Return made by the criminal Judge in the Zilla of Rajahmundry; dated the 31st day of July 1819.

To the exigency of the within precept, and question accompanying from the register of the sudder adawlut, the zilla judge begs leave to subjoin a list of self-immolated widows on the funeral piles of their deceased husbands. At the same time he has reason to believe it is not a correct list; as the police of rajahmundry merely consisted of a few cutwal's at the principal stations, and the villagers on such melancholy occasion neglecting to report them.

CASTE.	AGE.	PLACE OF RESIDENCE.	DATE OF IMMOLATION.
Talagah - - -	—	Yanam - - - - -	20th April - - 1814.
Bramin - - -	—	Nodopoody - - - - -	24th November - —
Tolagah - - -	—	Polavaram in Tonnalunka - -	26th March - - 1816.

Given under my hand and the seal of the court at Rajahmundry, this 31st day of July 1819.
(L. S.) (signed) *J. Long*, criminal judge.

To the Judges of the Provincial Court in the Northern Division, Masulipatam.

Gentlemen,—I have the honour to acknowledge the receipt of two precepts of the court, bearing date the 1st July and 8th instant, and now do myself the honour to transmit the enclosed answers to certain questions proposed by the foujdaree udalut, regarding widows burning themselves on the funeral piles of their husbands.

2. I regret extremely the delay that has taken place in furnishing my report, but it has been unaviodable, from the tardy replies of some of the police officers in the district; one of which I must add is still wanting.

I have, &c. (signed) *F. W. Robertson*, magistrate.

Zilla of Rajahmundry, Magistrate's Office,
Cocanada, 30th October 1819.

Answers of the magistrate in the zillah of Rajahmundry, to certain questions proposed by the foujdarre adawlut, regarding widows burning themselves on the funeral piles of their husbands.

Questions.	Answers.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. From the returns of the division darogahs, ex-officio heads of police, the number appears to be nine, viz. two of the bramin cast, one of the rajah cast. and six of the soodra cast.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. The number is stated from the reports of the head inhabitants and curnums of the several villages in which the anugamanum took place.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Amongst the soodra caste.
4. What has been the mode of proceeding on application for permission to perform the anugamanum, or voluntary burning, on the pile of the deceased husband?	4. When a widow resolves to be burnt with her deceased husband, the circumstance is always notified to the head inhabitant and curnum of the village. If an European authority is near at hand, the application for permission to perform the anumaganum is addressed to him, but seldom otherwise.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police, and is the assistance of the police ever required, and always granted on requisition?	5. An anugamanum never takes place without the cognizance of the head of the village; it has never been thought necessary to take the magistrate's leave for that purpose, or to require the assistance of the police.

6. What

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. It is understood that the relations of the widow, with the village people, use every means in their power to divert her from her intention, and always satisfy themselves that the act is perfectly voluntary on the part of the widow.
7. What measures have been taken to prevent the practice, and if any, what have proved the most efficacious?	7. No measures have been taken to prevent the practice beyond friendly remonstrances. An anugamanum is not of frequent occurrence in this part of the country, and, therefore, when a widow adopts the resolution to perform it, there is reason to believe that she has weighed well the step, for she seldom or ever retracts.
8. Have reports been received from police officers after the performance of an anugamanum, and if any, of what nature are they?	8. Police officers in this district never having been required to make reports of this nature, none appear to have been received, at least there are none now to be found in the office.

The above answers are founded on reports which have been received from various parts of the district; and that they are generally correct the magistrate cannot doubt, from circumstances attending an anugamanum which took place within the last few days. The case is as follows:—On the 11th instant a report was received from one of the police officers of the district, stating that a cultivator, named Yerratee Appiah, of the village of Canpavaram, had died in the night of the 7th, that the following morning the wife of the deceased, named Achana, signified her wish to burn with him; that all the arguments of her relations, the village people, and himself, had failed to make her change her resolution, but that she had consented to delay the ceremony until my permission was granted. The widow also sent a relation of her own to make the request, from whom I learnt that she was yet in the 11th year of her age, and had not known her husband. Conceiving that one so young would hardly persist in such a resolution, if properly spoken to, I immediately deputed the native record keeper of my cutcherry, with written instructions to prevent the ceremony, and make her return to her father's house. This man on his arrival at Capauvaram (between forty and fifty miles distant), found thousands of people assembled, and every preparation made for performing the ceremony. The widow remained on the spot where the body of her deceased husband had been burnt a day or two before, it not being judged proper to keep it any longer, and because amongst the soodra caste, it is immaterial whether a widow burns with her deceased husband, or with any part of his dress. (In this instance, it appears the young woman had secured round her neck the string with which her husband used to tie up his hair), on being made acquainted with my orders, the young woman expressed grief and disappointment; her resolution however was not to be shaken, and the person whom I had deputed, after a stay at the village of three days, returned on the 19th of the month to report the failure of his mission. The young woman also dispatched another messenger, with a petition to assure me her resolution not to survive her husband was unalterable, and that my refusal under such circumstances was cruel, and could answer no purpose. Before the receipt of this arzee, I had forwarded letters to herself, her father, and the village people, noticing what had already passed, and pointing out all the objections to the practice that occurred to me, which were of double force in the case under consideration, from the extreme youth of the person wishing to become a suttee, I concluded by refusing my consent to her request; these letters were delivered on the 21st, the woman's grief was excessive; she obstinately resisted taking any food, and after waiting two days longer without the slightest change in her sentiments being perceived; the people present took it upon themselves to allow her to immolate herself, nor did her firmness forsake her for an instant; as a proof of which, according to the custom of this part of the country, she answered thrice after she threw herself into the fire.

Zillah of Rajahmundry,
Magistrate's Office, Cocanada,
30th October 1819.

(signed) *F. W. Robertson*,
magistrate.

Return made by the Criminal Judge in the Zilla of Masulipatam, dated the 27th of July 1819.

(L. S.) Masulipatam Zilla, Criminal Judges Court.

In conformity with the exigence of this precept, the criminal judge in the zilla of Masulipatam reports, that during the three years prior to the transfer of the police duties to the collector, only one case came to his knowledge of a widow being immolated on the funeral pile of her deceased husband, within the limits of his zillah.

The practice is by no means common in this part of the country; and that it might be altogether abolished by an ordinance of government, without offence to the religious feelings or prejudices of the natives, seems not impossible from the following circumstance, which it cannot be irrelevant to mention here.

Application was once made to the criminal judge, when he held the office of magistrate, by the relations of a widow, for his permission to burn herself with the dead body of her husband. He informed them, that the British government made it a rule never to interfere with the religious prejudices or customs of the natives, and that therefore he would not give any order whatever to the woman herself, who might act as she should think became her; but he assured them that he would immediately commit, as accomplices in the murder, all persons who should in any way assist her to destroy herself, and the consequence was, that the woman did not burn, but is alive and well at this day. This measure did not cause the least dissatisfaction, on the contrary, the relations of the woman appeared pleased at her having obtained a decent pretext for avoiding the horrid ceremony.

Given under my hand and seal of the court, this 27th day of July A. D. 1819.

(signed) *J. O. Tod*, criminal judge.

Return made by the Magistrate in the Zilla of Masulipatam, dated 17th day of September 1819.

The magistrate has herewith the honour to transmit his replies to the questions proposed by the sudder adawlut. The delay which has occurred arose from the necessity of making references to my district servants.

Given under my hand and the seal of office at Ellore, this 17th day of September 1819.

(L. S.) (signed) *G. E. Russell*, magistrate.

Questions of the Sudder Foujdarree Adawlut.	Answers of the Magistrate in the Zilla of Masulipatam.
1. What number of widows have, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	In all forty-two; viz. 14 bramins. 2 banians. 10 of the cumma caste. 1 bultraze. 4 of the cowkeeper caste. 4 - - vellumwar ditto. 1 - - toddy drawer. 4 - - baljee woman. 1 reddy woman, and 1 widow of a goldsmith. Total - - 42
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. The number is taken from accounts obtained by means of my district servants, from the curnums and principal inhabitants of the several villages in the zillah.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Judging only by the above memorandum, it might be supposed that the widows of bramins become suttees more frequently than those of any other caste; but there is no doubt the practice is equally common among the cumma and vellumma castes.

4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. I do not recollect any application of the kind ever having been made to me, except in one case where it had come to my knowledge that a widow was about to burn herself, and I had interfered with a view of preventing it.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. There is no doubt it frequently does take place without the cognizance of either the magistrate or the police; and as it has not usually been the custom of the magistrate to interfere in cases of the kind no reports have been required. No application has ever been made for assistance.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. None; for no orders had ever been given to the police on the subject; and with one only exception the act has always been committed without my knowledge. By the returns now received, it appears that almost all the women who have sacrificed themselves during the last three years were of very advanced ages. The presumption, therefore is, that the act of immolation is voluntary, since the young widows would appear to have been allowed their choice, and to have preferred life.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. None that I ever heard of, excepting in one instance to which I have already adverted, and which I shall detail presently; nor could any thing but absolute force be effectual at a distance from the magistrate, for the funeral rites of the deceased could not be suspended during a reference to the European authorities, without violating even our own ideas of decency and religion. The exception I have alluded to has reference to a case which occurred at Ellore. On that occasion I endeavoured to prevent the wife of a sepoy from sacrificing herself, and as the relations were easily prevailed upon to burn the husband's body, I was in hopes that the attempt would be successful, but it proved otherwise. The woman was obstinate, and finding that she could not obtain my consent by starving herself, she watched her opportunity, and when least suspected, put an end to her existence by setting fire to the shed in which she was living; such was the melancholy result of my interference on the only occasion where I ever attempted to prevent the ceremony of anugamanum, and I must confess I should be exceedingly averse to repeat the experiment.
8. Have reports been received from police officers after the performance of an anugamanum, and, if any, of what nature are they?	8. With the single exception of the case above noticed, no reports were ever called for or received, until the orders lately issued by the foujdaree adawlut, rendered it necessary for me to require them.

Given under my hand and seal of office, at Ellore, this 17th day of September 1819.

(L. S.) (signed) *G. E. Russell*, magistrate.

Return made by the Magistrate of Guntoor, dated the 25th day of October 1819.

(L. S.)

In obedience to a precept, dated the 1st of July, the magistrate of Guntoor now replies to the several questions proposed by the foujdaree adawlut.

Given under my hand and seal, this 25th day of October 1819.

(signed) *T. A. Oakes*, magistrate.

Guntoor, Magistrate's Office.

Questions proposed by the Foujdaree Adawlut.

1. What number of widows have, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. Fourteen.
2. On what data is the number stated, or from what sources is the information, by which the number is estimated, derived?	2. A circular order having been sent to every darogah in this zilla, it is believed that the information above given is correct.
3. Amongst what description of persons, does the greatest number of widows become suttees?	3. Soodrahs.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. When application for permission is made to burn, it has been invariably refused.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. The burning always takes place without the knowledge of the magistrate or police officers.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. It is scarcely ever known when the ceremony is to be performed, therefore, neither magistrate nor police officers could ascertain whether the women burnt voluntarily.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. It twice came to the knowledge of the magistrate that the ceremony was about to be performed, when he immediately sent two or three respectable natives to dissuade the women, and to stop the ceremony; on these occasions the women were easily reconciled to live.
8. Have reports been received from police officers after the performance of an anugamanum, and, if any, of what nature are they?	8. Reports have been made by police officers, in which they state the day on which the ceremony took place, and nothing more.

(signed) *T. A. Oakes*, magistrate.

Return made by the Magistrate of Guntoor, dated the 25th day of October 1819.

(L. S.)

The delay which has taken place in replying to the court's precept, dated 1st July 1819, proceeds from the police darogahs having omitted to give, at an earlier period, the information called for.

Given under my hand and seal, this 25th day of October 1819.

(signed) *T. A. Oakes*, magistrate.

Guntoor, Magistrate's Office.

Return made by the Criminal Judge in the Zillah of Nellore, dated 27th day of July 1819.

In making return to this precept, the criminal judge regrets his inability to give a very full answer to the questions proposed in the letter from the register to the sudder adawlut, dated the 23d ultimo; a reference to the police reports, sent in from the different districts, afforded the only mode of ascertaining the number of widows who have burned themselves on the funeral piles of their husbands, but after a careful perusal of them, for three years previous to the transfer of the police to the collector, the criminal judge has discovered only one instance of the kind, which occurred in the Sydapoor zemindarry, some time about December 1815, for the exact date is not inserted. Many other instances have doubtlessly occurred, the ceremonies have probably taken place in situations where the police officers could not be made acquainted with them, or they may, perhaps, if it were known to them, have not thought it a necessary part of their duty to report the circumstance.

Given under my hand and the seal of the court, this 27th day of July 1819.

(L. S.) (signed) *H. Lord*, criminal judge.

To the Register to the Provincial Court of Circuit, Northern Division,
Masulipatam.

Sir,—In reply to your letter, dated 1st July last, I annex hereto replies to the questions transmitted by the foujdarry adawlut, according to the order in which they occur; viz.

1. Twelve women have immolated themselves during the period alluded to.
2. The number is stated from the reports of the district heads of the police.
3. Of the number before mentioned, four have been bramin women, four comatys, three soodras, and one rajapoot.
4. The persons intending to burn, have generally intimated their determination to the heads of the police, and gone through the ceremony of asking him to procure the permission of the principal authority in the district, but without any intention of complying with directions against the immolation in case such were sent, and to prevent any discussion upon the subject, the catastrophe has usually taken place before an answer could have been received from the huzzoor station; the district heads of police not conceiving themselves at liberty to use any determined measures in preclusion of the anugamanum, nor the principal authority deeming himself warranted to depute any such to the heads of police. It has only been usual to direct persuasive endeavours and remonstrance, and of late, previous to the receipt of the present questions, the officiating magistrate, in consequence of an apparent augmentation of the number of anugamanums, urged the police officers to endeavour to be more strenuous in their exertions to prevent them.
5. There is reason to believe that anugamanums often take place in this district, particularly in the large zemindary of Vencatagherry, where there is but a very slender police establishment, without the cognizance of the magistrate or police; but the assistance of the latter is never required, nor if so would it be given. A few months ago, the widow of the rajahs Devan immolated herself close to the large town of Vencatagherry, and the affair was concluded before the magistrate heard of it, in the presence of almost all the inhabitants of the town, under the conduct of the relations of the deceased, the bramins, and the principal servants of the rajah. It would have been ridiculous for the police establishment there, either to offer assistance or attempt prohibition, as it consists only of a very insignificant number of persons.
6. There cannot be the least doubt that the act of immolation is always perfectly voluntary on the part of the widow, because every person tinctured even with the slightest knowledge of the Hindoo religion and customs, must know that in case the victim, during any part of the ceremony, were to exhibit a decided sign of repugnance or aversion, the sacrifice would be considered nugatory, and instantly relinquished by the bramins conducting it; but as such an occurrence would bring much disgrace upon the family it never takes place.
7. Replied to in the answer N° 4.
8. Ditto, - - - - - - Ditto.

I have, &c.

Nellore, 11th Sept. 1819. (signed) *T. Fraser*, magistrate.

To the Register to the Court of Foujdary Adalut, Fort St. George.

Sir,—I AM directed by the judges of the provincial court of circuit for the centre division, to acknowledge the receipt of your letter of the 23d June last, to which were annexed questions, to be submitted to the several criminal judges and magistrates in this division, regarding suttees, or the burning of widows with the dead bodies of their husbands; and to transmit herewith copies of their returns to the court's precepts of the 28th June, and of their replies to those questions, which had been accordingly furnished to them.

I am also directed to request that you will inform the judges of the court of foujdarry adawlut, that the cause of the communication not having been made sooner, is the unavoidable delay on account of sickness, which has obtained in the receipt of the return from the zillah magistrate of Cuddapah.

Chittoor, Centre Provincial Court,
Register's Office,
15th September 1819.

I have, &c.
(signed) *J. Hutt*, register.

To the Register to the Court of Circuit for the Centre Division.

The criminal judge in the zillah of Bellary has the honour to certify, in return to the annexed receipt, that, to the best of his knowledge, not a single instance occurred within his jurisdiction, of the immolation of a widow on the funeral pile of her deceased husband, during the three years prior to the transfer of the police duties to the collector; and he further deems it proper to state, that he does not think any instance could have happened without his gaining information of it.

Given under my hand, and the seal of the court, this 10th day of July A. D. 1819.

(signed) *P. Bruce*, criminal judge.

To the Register to the Court of Circuit for the Centre Division, Chittoor.

The magistrate of Bellary has the honour to return the annexed precept, together with the following replies to the quæres conveyed to him in a copy of a circular letter from the register to the court of foujdarry adawlut, under date the 23d ultimo, which accompanied it.

Quæres.	Answers.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. The magistrate knows of no widow having been immolated since the transfer, and it is not known that any have been immolated without his knowledge.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. It is understood in Bellary, that these sacrifices ought not to be made without the permission of the sirkar officers, and as that permission has not been given, it is supposed none have been made; it is possible, however, one or two cases may have occurred at a distance.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Bramins, kummahs, and rajahs are most addicted to this custom, but it is not prevalent in this part of the ceded districts.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning) on the pile of the deceased husband?	4. The parties apply to the magistrate.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. It is not supposed that these sacrifices take place without the cognizance of the magistrate; on two occasions, when the parties have applied for permission, the sacrifice has been prevented.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. In those cases, where the parties applied, the magistrate prevented the sacrifice.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. No other measures seem to have been taken than the prevention of the sacrifice in two cases already mentioned.

8. Have

8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. No such reports seem to have been received.

Given under my hand and the seal of office, this 19th day of July, in the year of our Lord 1819.

(signed) *W. Thackerry*, collector.

To the Register to the Court of Circuit for the Centre Division, Chittoor.

The only instance known during the period that has been specified, happened on the 20th August 1815, at Nundaloor, in the Chitwhel district, when the wife of Nursunna, a brahmin, burnt herself with the corpse of her husband, and the village people gave no intimation to the police until the deed was done. This rite is seldom practiced in this district.

Given under my hand and seal this 28th day of July, in the year 1819.

(signed) *Tho. Newnham*, criminal judge.

To the Register to the Court of Circuit for the Centre Division, Chittoor.

1. In obedience to the precept from the circuit court for the centre division, dated 28th June last (and which was received by me on the 6th of July) covering extract from the court's proceedings of the same date, and accompanied by transcript from a letter from the foujdarry adawlut, containing quæres relative to suttees, or devoted widows, performing the ceremony of anugamanum, or voluntary burning on the pile of their deceased husbands, I have the honour to offer the following reply; first apologizing for not giving an earlier answer.

2. I request that you will submit to the court, that the delay has been occasioned, first, by not having received in sufficient time to make a return of the precept within the prescribed period, replies to the questions which I proposed to the tasildars; and secondly, when I did receive their communications, I was unable to write, having been deprived of the use of my eyes, the bandage over which I have only this day discontinued.

Question.	Answer.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands	1. Six widows have sacrificed themselves on the funeral piles of their deceased husbands, within the three years, during which the authority of magistrate has been transferred to the collector; four more were prepared to perform the ceremony, but were prevented by the authority of the magistrate.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. The reports of the tasildars are the data and the sources from whence the information is derived, with the exception of one case, in which the ceremony did not take place; and in that, personal application was made to the magistrate by the relatives of the female; the caste was soodra, a komety or merchant, or buckall commonly called; the deceased had belonged to the village of Mundepoor, said to be north of Hyderabad; he was on his way or pilgrimage to Tripetty, with his wife and relations, and died at Cuddapah. Three different applications were made to me for permission to allow the woman to burn herself, which I peremptorily refused, and told the people, that if it were attempted to perform the ceremony, I would stop it by force; to which effect I issued an order to the tasildar, and placed two peons for several days, to prevent the woman from doing herself any mischief, and to watch the relations; the party, after remaining a week at Cuddapah, proceeded to Tripetty, after giving me a promise that the woman should not sacrifice herself, which promise they kept while in this district.

3. Amongst what description of persons does the greatest number of widows become suttees?

3. It appears that the greatest number of suttees are among the bramins; for out of the six whom I have stated as having devoted themselves, four were bramins, and one was a komety, and one was a tank digger; of those who contemplated the ceremony, but did not perform it, two were bramins, one a comety, and one a tank digger. There appear to be two methods of performing the sahagamanum; the one is by raising a pile, on which the devotee places herself, after which it is set fire to, and she burns; this is considered the most painful, and consequently the most honourable; the superior castes therefore, pretend to an exclusive right to perform the sacrifice in that way, but I have never heard of this right being asserted or disputed. The other method is by digging a pit, filling it with combustibles, setting fire to it, and when it burns brisky to jump into it; every caste thinks itself entitled to perform this.

4 What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband)?

4. When application has been made to the tasildar, as head of the police, for permission to perform the sahagamanum, he has reported the circumstance to the magistrate, and acted according to the orders which he received.

5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?

5. Of the six sacrifices which have taken place, two only had been brought to the notice of the tasildars previous to the performance of the ceremony; and in the one case, the tasildar sent an order not to perform it, which was not listened to, and before further measures could be taken to stop it, it was performed; in the other case, upon hearing that a sahagamanum was contemplated, the tasildar sent a police peon to prevent the sacrifice, but it had been accomplished before the peon arrived.

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?

6. I have made frequent inquiry to satisfy private curiosity, but I never directed an investigation to be made, upon which to found a public opinion. It has been assumed, as well by the police offi-“cers, as myself “that the act of immolation was perfectly volun-“tary on the part of the widow;” all my private inquiry has led to this conclusion, and all the reports which I have received from the tasildars, since I issued orders on that point to enable me to answer the quære of the foujdary adawlut after the receipt of the precept, have produced the same result. Indeed, whatever influencing means may have been used to dispose the mind of a widow to the desperate act of offering up her life in so painful a sacrifice, whether the speciousness of a sacred duty, the promise of absolution from past misdeeds, or the hope of future joys, the outward profession has always been a free and unconstrained wish to sacrifice herself.

7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?

7. How I acted in one case I have already stated in my reply to the second quære; in another case which was reported to me by the Raychooty tasildar, I directed him to assemble the relations, and order them to use every argument to persuade the widow not to devote herself to death, and he also to avail himself of every means which he could devise, to dissuade the widow from the undertaking; and, if words failed of effect, to prevent the ceremony, report the circumstance, and abide by my further orders; these further orders were, however, not called for. In a third instance the tasildar having heard of a sahagamanum being about to take place, desired the relations to put a stop to it, which they did; and in the fourth instance, the dying husband, having discovered that his wife intended to become a suttee, desired her to live for the sake of the children, which she obeyed.

8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. I think I have answered this question in foregoing replies. If sahagamanums had been performed, previous to the tasildars receiving intimation that they were intended, they have stated the circumstance to the above effect; if by any of their exertions they had been prevented, they have stated the means used, as before noticed.

Given under my hand and the seal of the court of the magistrate of Cuddapa, this 3d day of September A. D. 1819.

(signed) *J. Hanbury*, magistrate.

To the Register to the Provincial Court of Circuit for the Centre Division at Chittoor.

In conformity with the exigency of the foregoing precept and extract from the proceedings of the provincial court of circuit for the centre division, under date the 28th June last, the criminal judge in the zillah of Chingleput has to state, in answer to the question put to him, that to the best of his recollection, and from the best information he can procure, no circumstances of the kind as that of a widow burning herself with her husband ever took place in the zillah of Chingleput during the three years prior to the transfer of the police duties to the collector.

The judge has further to state, that with respect to any information ever having been received, or any measures ever adopted by his predecessor, Mr. Coleman, to prevent any thing of the kind, he cannot, with a certainty say; as the police records, where such information and orders would most likely be found, were transferred to the collector, as magistrate, on the 30th November 1816.

Given under my hand and the seal of the court at Chingleput, this 19th day of July, in the year of our Lord 1819.

(signed) *C. Fullerton*, judge.

To the Register of the Court of Circuit for the Centre Division.

Sir,—I have now the honour to annex replies to the several inquiries transmitted with precept from the court of circuit, dated 28th ultimo.

1. The number of widows immolated on the funeral piles of their deceased husbands amounts to four in the zillah of Chingleput since the year 1816.

2. Information of these events has been derived in some instances from the heirs or other relatives of the deceased, and from the native public officers who wrote at the time and place of the occurrence.

3 & 4. The suttees above enumerated were brahmin widows, of whom two asked permission in person of the native police to perform the anugamanum, and the other two victims were similarly immolated after sanction applied for by their relatives; but, as these sacrifices are carried into effect almost immediately upon the decease of the husband, sufficient time is not permitted for reference to superior authority.

5. There is no information that an anugamanum has taken place without the knowledge of the police, though it is probable that this may have been, because the parties seem to think the ceremony a matter of discretion beyond the cognizance of the police, whose assistance is therefore not required; and that the police would afford assistance in case of such a requisition, may be inferred from the facts that they have no order to this effect; and that so lately as in June last, when a widow destroyed herself by anugamanum at Canjeeveram, during the grand festival there, it was in opposition to the earnest intreaties of an European and a native police authority who were present, and endeavoured to dissuade her from her purpose; she then declared, if any measures were taken to prevent her she would destroy herself.

6. In order to ascertain how these acts of immolation were induced, information has been required and received, either from persons who have witnessed them, or from others who have been deputed to make inquiry of all particulars relating to them, and their reports allege, that the said acts have been perfectly voluntary on the part of each suttee.

7. One instance only occurred when timely notice was given of the intention of the widow to immolate herself; directions were thereupon sent to the police to use every means to dissuade the party from sacrificing herself, at the same time not to make use of coercive measures, and in this solitary instance it was abandoned. To prevent the practice of anugamanum, no coercive measures being legal, none have been tried; and when discussion, or an intimation of the interference of public authority have been resorted to, these endeavours have almost invariably proved

ineffectual, on account of the apparently inexorable infatuation of the ill-fated victims, who have vowed suicide by other means, if not permitted to die on the funeral piles of their deceased husbands; so that no present means are efficacious to stop a practice which seems to be considered a legitimate privilege of caste, not liable to any serious notice of public authority.

8. This opinion is so general, that the four instances of anugamanum above adduced, were not all reported by the native police, until information of the kind was required from them, in consequence of the precept to which this is a return.

Circuit Cutcherry, I have, &c.
27th July 1819. (signed) *W. Cooke*, magistrate.

To the Register to the Court of Circuit, Centre Division, Chittoor.

In obedience to the exigence of this precept, the criminal judge has the honour to report to the circuit court, for the information of the foujdarry adawlut, that on reference to the several arzees forwarded by the police during the three years prior to the transfer of the police duties to the collector, only three widows have been reported by the police of this zillah, to have been immolated on the funeral piles of their deceased husbands.

Given under my hand and the seal of the court, this 3d day of August A.D. 1819. (signed) *Joseph Dacre*, criminal judge.

Magistrate's Court, Northern Division of Arcot, to the Court of Circuit, Centre Division.

1. The accompanying statement has been prepared from the arzees of the several tasildars and heads of police, received at different periods since the transfer in 1816; the number of suttees thus reported is thirteen.

2. From the arzees of the tasildars, &c. who had received intimation from the parties engaged in the ceremony.

3. The suttees may be said to be almost confined to the braminical sect, there having been but two of the thirteen of other sects.

4. Prior to the transfer, the magistrate had directed that no anugamanum should take place without the knowledge of the police, who were instructed to ascertain that it was voluntary on the part of the female; and in either case to prevent, if possible, the act of immolation. The same measures have been continued since the transfer.

5. I do not believe that an anugamanum ever takes place without the cognizance of the police; prior to the act, the police endeavours to dissuade the parties, and if unsuccessful, directs them to await the decision of the magistrate, to whom the circumstance is immediately reported; but their injunctions have never been attended to, and the suttee is concluded long ere the magistrate's order can reach the spot. The statement shows, that in one instance only, the interference of the police and the friends of the female had the effect of preventing the suttee.

6. The thasildar, &c. on receiving intimation of a proposed suttee, either attends in person to communicate with the widow, and to prevent the act, or deputes his sheristadar, or some other respectable person of his cutcherry, with peons for that purpose.

7. The above-mentioned are the only measures that have ever been taken to prevent the practice; the suttees are almost exclusively performed by widows, who either have no children or whose family having reached maturity are capable of maintaining themselves, and do not look to her for any future support. In some few instances, widows are induced to immolate themselves in consequence of such a custom having prevailed in the family, and by breaking through which, a stigma might be imputed. Considering the servile situation of Hindoo widows, the utter exclusion from all those enjoyments of dress and society which alone constitute their happiness, it may not appear surprising that they should prefer terminating an existence in that mode, which, they are assured, will lead to final beatitude.

8. The police officers report the performance of the suttee, but do not detail the particulars; in this division the female generally ascends the funeral pile on which the body of the deceased has been previously laid, and some few moments elapse in the prosecution of the remaining rites ere the torch is applied; during this latter part of the ceremony the widow remains silent on the pile.

Given at Chittoor, under my hand and the seal of the court, this 12th day of August in the year of our Lord 1819.
(signed) *C. Roberts*, magistrate.

STATEMENT of the Number of WIDOWS who have been immolated on the Funeral Piles of their deceased Husbands, from 1st November 1816 to 31st July 1819, in the Northern Division of Arcot.

NAMES OF DISTRICTS.	NAMES OF VILLAGES.	No.	NAMES OF THE DECEASED.	CASTE.	DATE OF THE DECEASE.	REMARKS.
Tirvettoor - - - - -	Madoogoonadoo -	1	Soobammah and her husband - -	Bramin - - -	24th March - 1817.	—
Tirputty - - - - -	Cusba Tirputy - -	2	Autmaram Sowkar and his wife - -	Conojah bramin -	– November —	—
Cauvareepauk - - - -	Seeroovalaem - -	3	Vencataroya Gooroocul and his wife -	Bramin - - -	19th January - 1818.	—
Ditto - - - - -	Wallajapett - -	4	Gooroomoorty - - - - -	Ditto - - -	1st November —	restrained by the advice of her relations and of the police.
Poloor - - - - - -	Cusba Poloor - -	5	Vencataroyadoo and his wife Lutcheemee	—	—	—
Cauvareepauk - - - -	Nellee - - -	6	Ramiah and his wife - - -	—	—	—
Poloor - - - - - -	Cusba Poloor - -	7	Kistniah and his wife - - -	- - - - -	21st March - 1819.	—
Cauvettenugur zemindary - -	Davalumpeta - -	8	Ramakistnamarauzoo and his wife -	Rachawar - -	22d - — - —	—
Sultavaid - - - - -	Umboor - - -	9	Vencataragaviah and his wife - -	Bramin - - -	25th - — - —	—
Cauvareepauk - - - -	Goodeemulloor - -	10	Chengulroya Gooroocul and his wife -	- - - - -	11th April - —	—
Poloor - - - - - -	Ulleeabad - -	11	Igawiah and his wife Cullaunegummah	—	—	—
Tirvellum - - - - -	Bookapattanum -	12	Soobasastrooloo and his wife - -	- - - - -	4th May - 1819.	—
Arcot - - - - - -	Cusba Arcot - -	13	Narrain Chitty and his wife - -	Komatee - - -	14th — - - —	—
Caulastry zemindary - - -	Calastry - - -	14	Calastry Moonsiff's mother and her husband.	Bramin - - -	– May - 1819.	—

(signed) *C. Roberts*, magistrate.

To the Register to the Foujdaree Court, Fort St. George.

Sir,

In reply to your letter of the 30th November last, with reference to number of widows who have been immolated on the funeral piles of their deceased husbands, I am directed to transmit a copy of the circular order forwarded by the court of circuit to the several criminal judges in the centre division on that subject, and the criminal judges' returns thereto, for the information of the judges of the foujdaree court.

I have, &c.
(signed) *J. Long*, acting third judge.
C. P. C. for the Register Court.

Chittoor,
Centre Circuit Court,
Register's Office, 2d June 1820.

Court of Circuit, Centre Division.

(L. S.)

To the Criminal Judge in the Zillah of Cuddapah.

Herewith you will receive an extract from the proceedings of the court, under this date, to the exigence therein contained you are hereby required strictly to conform.

Given under my hand and the seal of the court, this eighth day of December, in the year of our Lord 1819.

By order of the court.
(signed) *W. Hawkins*, second judge for register.

Extract from the Proceedings of the Court of Circuit for the Centre Division, under date the 8th December 1819.

Read letter under date the 15th ultimo, received from the deputy register to the foujdaree adawlut, containing that court's desire, that further information be required from the criminal judges, on the subject of the immolation of widows on the funeral piles of their husbands.

The court, in consequence, resolve to forward to the criminal judges, all the questions put to the magistrates in the foujdaree adawlut's letter of the 23d of last June, for answers to be transmitted at as early a period as possible, and having reference to the three years previous to the transfer of the police duties to the collector.

Ordered, That an extract from these proceedings be transmitted to the several criminal judges in the centre division, with precept requiring conformity thereto, returnable for arrival in this court, on or before Monday the 10th of next month.

(signed) *W. Hawkins*, second judge for register.

To the Criminal Judges.

1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?

2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?

3. Amongst what description of persons does the great number of widows become suttees?.

4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband)?

5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?

7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?

8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?

(signed) *W. Hawkins*, second judge for register.

Return from the Criminal Judge of Cuddapah.

No one widow has been known to immolate herself on the pile of her deceased husband, in the neighbourhood of Cuddapah, since the transfer of the magistracy in 1816; of the other parts of the zillah, the criminal judge has more limited means of delivering an opinion. It is however said, that in all the eastern, northern, and western talooks, no instance has occurred; though the custom has some how been resumed in a more frequent manner in the southern portion of the zillah. Thus it is said, that a widow of a comattee performed the sahagumanum about three years ago, at Mudanapullee, in the Goorumcondah talook. The name of the husband was Gooroovappa; the family is said to have lately come from the Mysore country; the widow, who was named Nursumma, was about forty years of age. The widow of a Punchangum bramin also immolated herself at Choroosoomoodrum, in the Goorumcondah talook, the same year.

In October last year, the widow of one Dasoo, a comattee, at Mudunnapulbee, in the Goorumcondah district, is said to have burnt herself on the funeral pile of her deceased husband. She is said to have been eighty years of age at the time. In December of the same year, on the death of Chinna Narrappa, his widow performed sahagumanum at Poonganoor. These are all the instances of which the zillah court has obtained information.

To the second question it is answered, that since the means which zillah courts could resort to, for obtaining information about matters of internal economy from all officers of police in the zillahs, have been forbidden to their use by Section IV, Regulation XI, A. D. 1816, the information herein offered, depends chiefly for authenticity to questions put to some servants of the court. These, as Hindoos, would probably have heard of every immolation of a widow in this zillah, for such self-sacrifice is, as remarked in the return which the zillah court made to the provincial court on the 28th day of last July, a ceremony that never has of late years been common in this part of the ceded districts. Gadecherla Venketrow, the tahsildar of the talook of Goorumcondah, being at court just at present, the circumstances have been corroborated by his information.

To the third question it is answered, that the instances seem to have been so few of late years, that the words "great number of widows become," do not seem to be applicable to this zillah. Of the four instances which have happened since the transfer of magistracy in 1816, two seem to have occurred among brahmins, and two among uyseeas or camattees. If, however, this question be not limited, as the two former, to the very three years that are subsequent to the transfer, the only instance which occurred during the three years preceding that æra, happened, as previously reported, in a brahmin family. One other occurred in the year 1813, rather more than three years before it, and this also happened in a brahmin family. There were some applications from comattees, but of the immolations that have actually been known to take effect, the greater number has happened among brahmins, in the proportion of four to two. On inquiring of the Hindoo servants, it is said that many widows of reddees were accustomed thus to end their lives in former times.

With respect to the fourth question, what has been the mode of proceeding, &c. &c.; the criminal court cannot state what has been the mode of proceeding since the magistracy was transferred, though since then the custom has recurred with redoubled frequency. No application whatsoever has been made on the part of any widow to the criminal court, since the æra mentioned in the first of these questions. The people seem to be well acquainted with the offices and authorities relating immediately to the preservation of the public peace, having been exempted from the special jurisdiction of the criminal judges, and wholly intrusted to the distinct department of the collector. No applications probably will ever be made now to the zillah court, and if so, it does not appear that it could undertake to proceed in such a matter, and the person applying would be referred to the collector-magistrate. In respect to the mode of proceeding previously followed, during times when instances were more rare, either a plain dissent was made to the application, or a delay allowed to giving any answer. Thus, in about two cases of application, the ceremony did not take place. The widow had on reflection changed her mind, and the body of the deceased was burnt without her. It is believed to be the general opinion that permission should be obtained. This seems to have been the case under even the old Hindoo governments; and, indeed, as widows with child, and in some other states, are prohibited from burning, the police of the country must always have been supposed authorized to interfere; that is, the authorities charged with such duties in the policy, whether they were committed to the priesthood or other parts of the community.

The criminal judge has not the evidence to answer positively to question five, but it is presumed that the magistrate has obtained intelligence of the four cases before reported. Whether the assistance of the police was required and granted on these occasions by the zillah magistrate, the court cannot tell; but it is presumed not. In most cases application cannot be made to the zillah magistrate. Thus when the two instances took place in Gooroomcondah last year, the magistrate was probably farther from the scene of sacrifice than the judge: Muduneepullee is eighty miles from Cudapah; Poonganoor considerably more: but before permission could arrive at Muduneepullee, the application and answer must, together, pass over one hundred and sixty miles of country, from the northernmost talook to Muduneepullee, where the zillah magistrate is now; the distance for the application to travel in the *first* instance would be equally great. How long this would take may be estimated; and it is equally evident, that a dead body can be kept but a short time in this country before the celebration of the funeral; and if this haste furnishes the means of practising such a rite, by the funeral taking place while the mind of the widow is overcome by her afflictions, it also in other respects becomes a means of prevention. When applications are made by a widow or her friends, to the European authorities at a distance, it may generally be concluded that there is a desire to allow the time adopted for performance of the ceremony to pass by, and to let the body of the deceased be burnt, because that ceremony cannot be delayed in the usual manner, without the additional calamity of a living victim accompanying it on the pile. It is believed that all the instances which have occurred have been now reported, and while it is supposed that no instance remains unknown to the criminal judge, who is unaided by police reports, it may be inferred that all these instances have become known to the magistrate. The instance before reported to have occurred at Nundaloor, during the time of the magistracy remaining with the zillah court, occurred without the previous cognizance of the then magistrate, or the tahsildar, acting as the head police officer; but was immediately reported by the police near the village, and these police officers denied that they had given assistance; and asserted, that they exerted themselves with ill success to prevent the sacrifice, the widow being determined to perform the act.

To question six it may be answered, that it is said in the four late instances in Goorumcondah and Poonganoor, the tahsildar attempted to prevail on the parties to desist from the ceremony, but met with no success in his endeavours to prevail on the widows to change their resolution. It is so far presumable, that the immolation was perfectly voluntary; it may, however, be remarked, that this tahsildar is the same brahmin who was tahsildar at Dhoor in 1813, when one of the two instances that occurred under the late magistracy happened.

Question seven is much answered in some of the former replies. In one or two instances, previous to the era given, the delay of permission afforded time for the afflicted widow to recover her serenity of mind, so much, as to render her sensible to the supplications of her friends, and to the advice of the public officers. What measures have been taken since the transfer, the court does not know, but no further measures were taken formerly; occasion to require directions having scarcely occurred. Moreover, this self sacrifice arises out of a species of superstition that would probably increase, in proportion as any public notice, that yet admits of toleration, be taken of it, and the act be famed about, and considered to give celebrity to the matrimonial fidelity of the victims.

If this notice were indeed accompanied with strong comminations degrading to those who are the sufferers, or those who in breach of all soul feelings encourage the widow in proof of her affection to undergo this frantic trial of her grief, the result before thought likely, might, possibly, be counteracted in time, if not immediateley. The attempt, however, is not without its dangers, for persuasion of even the most barbarous rites of what a people believe to be true religion, will at times stimulate the superstitious to be more determined in their observance. It is, in respect to the part of the ceded districts, the opinion of this zilla court, that (if the resort to strong means to prevent such immolations be thought inexpedient under a British government) as the practice in this part of the country has been long more and more on the decline, this idea of the worthlessness of this barbarous funeral can be best encouraged by the least notice possible being made of it as an ancient rite of the country, so as to avoid in the same degree, recalling the practice to the recollection of the enthusiastic votaries of that creed under which it formerly occurred to a far more alarming extent; even now the most sensible and well educated of the Hindoos, when questioned about this rite, cannot conceal altogether that their thoughts are disposed to defend it as an old custom, that, however fallaciously, has been so celebrated as a characteristic peculiarly distinguishing the fidelity of Hindoo widows. This defence generally is not made in direct terms, but will be found to display itself in the feelings of most of those, who, before an European inquirer, profess verbally to deem the custom one that is barbarous; and in these more civilized times, when the true qualities of social duties are daily more and more investigated, a deed of cruelty and murder that has with justice and morality become nearly obsolete. The operation of doctrines averse to the act, if put in activity, might possibily be efficacious in some respects; thus suicide, of which this is a species, can be represented as a mark of cowardice, rather than of fortitude; and common suicide is greatly so viewed in the manners now prevailing in this part of India. The ordinances of Munoo also, which are one of the principal law authorities in this part of India, do not encourage the sacrifice in the same manner as others quoted in the vivade changamana, translated by Mr. Colebrook, and introduced under this government into these parts. "Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant expects his wages," are doctrines more agreeable to the institutes of the oldest Hindoo legislature, who mentions doctrines very averse from self-immolation of widows; such as the raising up a son to the deceased by the widow. Here the marriage of widows is now deemed illegal, but not so in some of the most southern parts of the peninsula. In Bengal the habit of self-immolation seems to have increased rather than decreased the more it has been opposed. There are, however, many cruel superstitions common to Bengal that are nearly unknown among the inhabitants of this part of India; and if examples of such austerities be sometimes found of the persons practising them, a greater portion will probably be discovered not to be inhabitants of these parts. These districts may therefore be as much adapted to receive doctrines against the use of this ceremony, as any other part of India. Nevertheless there may still be some apprehension in discussing the question directly on it becoming known that the public authorities in the district have been directed to report on such a matter: a sort of national interest seems to be excited among the Hindoo classes of society, and it is remarkable that two out of the only six cases herein reported to have occurred for several years, happened within half a year after the discussion of this matter commenced, about last July. An efficient administration of law must be of much efficacy in making this barbarous ceremony obsolete, and giving encouragement to civility. The Hindoo shaster lays down rules for securing proper provision to the widow, and confidence on the uninterrupted validity of such claims has probably proved, and may probably prove, as a solace to their afflictions, one of the most efficacious considerations to operate to the prevention of the practice; while the persuasion which the priesthood use to widows to induce them to devote their bodies to this sacrifice, have the greatest influence on those who, being without future protection and maintenance, regard a future sojourn in this world with despair.

In reply to question eight, the court cannot state what report has been made by the police to the magistrate; none whatever has been made to the court. In the former two instances, report was made to the judge and magistrate, and these reports professed a disposition to discourage the practice.

Given under my hand and official seal, this 1st day of April 1820.

(L.S.) (signed) *Thos Newnham*, criminal judge.

To the Register to the Provincial Court of Circuit for the Centre Division at Chittoor.

Para. 1. In conformity with the exigency of the foregoing precept, and extract from the proceedings of the provincial court of circuit for the centre division, under date the 8th December last. The judge in the zillah of Chingleput has to state, in answer to the first question, that he must refer the court of circuit to the return made by him to the precept under the 28th of June 1819.

2. From the answer made by the judge to the first, no answer is required to the second question.

3. In reply to the third question, the judge has to state, from the best information which he can procure, the acts of widows burning themselves with their husbands is common amongst the whole four sects of Hindoos, viz. brahma, cshatriya vaisya and soodra, but most generally prevails amongst the sect cshatriya.

4. With respect to the fifth question, the judge has to state, that having now no superintendence of the police, he therefore cannot say if an anoogamanum ever takes place without the cognizance of the magistrate or police, or if the assistance of the police is ever required, or granted on such an occasion.

5. With respect to the sixth question, the judge has to state, that he never had occasion to make inquiry respecting the act of immolation being perfectly voluntary, or otherwise, on the part of a widow.

6. With respect to the sixth question, the judge has to state that he never had occasion to make inquiry respecting the act of immolation being perfectly voluntary, or otherwise, on the part of a widow.

7. With respect to the seventh question, the judge has to state, that he is not aware of any measures having been taken to prevent the practice of widows burning themselves with their deceased husbands.

8. With respect to the eighth question, the judge can make no reply, having no superintendence of the police, or no reports whatever being made to him from that department.

Given under my hand and the seal of the court at Chingleput, this 28th day of March, in the year of our Lord 1820.

(signed) *C. Fullerton*, judge.

To the Register to the Court of Circuit, Centre Division at Chittoor.

The criminal judge has the honour to state as follows, in answer to the questions annexed to this precept.

Answers.

Question N° 1. No reports of suttees have been made to the criminal judge since the transfer of the magistracy to the collector in 1816, and he in consequence does not possess adequate means of fully answering this question. Two suttees have taken place at Chittoor Pollams within the last six months, and subsequently a third; the widow of the tasildar of Mogarall, would also most probably have taken place, but that the magisterial authority did not give assent to the application for permission to the widow to immolate herself, The ceremony consequently did not, and never would, under such circumstances take place.

Question N° 3. Suttees in this zillah have taken place chiefly among the bramins and comatys.

Question N° 4. The criminal judge is unacquainted with the mode of proceeding subsequently to the transfer of the magistracy in 1816: previously to the transfer, the criminal judge's predecessor issued orders to the police, to endeavour to persuade any widow, who might signify her resolution to immolate herself, to give up such her intention; and in one instance, his (the criminal judge's) predecessor caused the widow to appear before him in court, and tried himself to dissuade her against self immolation, but without effect.

Question N° 5. The criminal judge does not believe, that any anugamanum has ever taken place in this zillah, without the knowledge of the police; but previously to the transfer, the criminal judge is satisfied that the ceremony has sometimes taken place before the application to the magistrate (which in all cases appear to have been made as a mere matter of form,) could have been received by him; how it has been since the transfer, the criminal judge has not the means of stating. Further, it has never been considered necessary by the natives, to call upon the police for assistance in cases of suttees.

Question N° 6. Prior to the transfer, the only means which appear to have been taken, to ascertain that the act of immolation was perfectly voluntary on the part of the widow, were, the police officers being directed to attend in all cases of suttees, and to endeavour to dissuade the widow from the act of immolation. The criminal judge is unable to state what means for that purpose have been taken subsequently to the transfer.

Question N° 7. Except in the instance above-mentioned, (in answer to Questions N° 1 and 2,) the only means used in this zillah to prevent the practice of anugamanum, have been persuasion on the part of the police, and it has not (the criminal judge believes) in any case proved efficacious. Two suttees have taken place at Chittoor, within a very short distance of the provincial court-house, since the criminal judge's first appointment in a subordinate situation to Chittoor in 1808. He attended the latter, which took place about six months ago, merely as a spectator; had he been vested with the power of magistrate, under regulation III. A. D. 1817, he should have prevented it, but he did not consider himself, as criminal judge, authorized to interfere. The criminal judge is satisfied, that the best informed and most respectable part of the natives would themselves have often prevented this ceremony if they had had the power. The suttee in question took place, he has since been informed, in consequence of a quarrel between the widow and another member of her family.

Question N° 8. No reports, prior to the transfer, were received from the police officers by the zillah magistrate, after the performance of an anugamanum, except such as merely stated that it had taken place voluntarily on the part of the widow.

Given under my hand and the seal of the court, this 13th April 1820.

(L. S.) (signed) *Joseph Dacre*, C. judge.

In obedience to the exigence of the annexed precept, the criminal judge has the honour to state, that no case of a widow's having been immolated on the funeral pile of her deceased husband has come to the knowledge of the court during the three years since the transfer of the magistracy to the collector.

Given under my hand and the seal of the court this 24th day of April, A. D. 1820.

(signed) *Sam^l Ibbetson*, chief judge.

To the Register to the Court of Foujdaree Adawlut, Fort St. George.

Sir,—I am directed by the court of circuit for the southern division, to transmit to you the accompanying reports from the criminal judges and magistrates within the court's jurisdiction, called for by your letter of the 23d June last.

Register's Office, Trichinopoly,
4th October 1819.

I have, &c.
(signed) *C. H. Cruttenden*, acting register.

To the Register to the Court of Foujdaree Adawlut, Fort St. George.

Sir,—I am directed by the court of circuit for the southern division to transmit to you the accompanying reports from the criminal judges within the court's jurisdiction, called for by your letter of the 30th of November last.

Register's Office, Trichinopoly,
3d April 1820.

I have, &c.
(signed) *G. W. Saunders*. register.

To the Register of the Provincial Court of Appeal and Circuit, Trichinopoly.

Sir,—I have the honour to acknowledge the receipt of your letter dated the 28th June.

I have examined the reports of the police officers during the three years previous to the transfer of the police duties to the collector, and cannot find that any widows sacrificed themselves during that period. One instance only of self-immolation has occurred within my knowledge since I have been in this zillah court, but this having taken place since the transfer of the police, the particulars of the case will be given by the collector and magistrate.

Trichinopoly Zillah Court,
15th July 1819.

I have, &c.
(signed) *C. H. Higginson*, judge.

Read in Court this 16th July 1819.
(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Trichinopoly, dated 16th of February 1820.

In return to this precept I have the honour now to submit my replies to the points upon which information is required. I cannot find that any widow has sacrificed herself upon the funeral pile of her husband in this zillah for the last ten years, except the widow of a pleader of my court, whose case I referred to in my former reply. Her intention to put herself to death was reported to me by the servants of the court; this woman was a bramin, and as I knew that information of her intention had been given to the collector and magistrate (to whom the superintendence of police had been transferred), I did not interfere publicly to prevent her; considering that it remained with the collector and magistrate to take such steps as he judged necessary to prevent the immolation. No reports are made by the police officers to the criminal judge upon subjects of this description. I should not think it possible that an "anugamanum" could take place without its coming to the knowledge of the superintendent of police of the district.

The practice having been so uncommon in the Trichinopoly district, I am not aware that any regular system has been pursued for its prevention.

If I were required to give my opinion as to the best means of putting a stop to it in future, I should say, that the collector and magistrate ought to be authorized to issue a proclamation prohibiting altogether a custom so barbarous and unnatural, and which, though *permitted*, does not by any means appear to be insisted upon by the shastrums. I would authorize the magistrate to declare, by the proclamation, any person or persons assisting in the self-immolation of a widow, liable to be brought to trial as an accessary in homicide; and would issue strict orders to all heads of villages and officers of police to put an immediate stop to any attempt at preparation for an "anugamanum."

In the present times the good sense and humane feeling of the bramins, as well as the greater proportion of the Hindoo inhabitants, would point out to him the benevolent motive of government in prohibiting a practice, which has originated in ignorance and infatuation, and which must be reflected upon with abhorrence by every mind capable of distinguishing good from evil.

Given under my hand and the seal of the court at Trichinopoly, this 16th day of February 1820.

(L. S.) (signed) *C. H. Higginson*, criminal judge.

Read in Court the 18th February 1820.

(signed) *G. W. Saunders*, register.

Return made by the Acting Criminal Judge in the Zillah of Trichinopoly, dated the 20th March 1810.

The tenor of this precept has been fully executed by inserting replies to the several quæres therein submitted.

Given under my hand and the seal of the court at Trichinopoly, the 20th day of March, A. D. 1820.

(L. S.) (signed) *E. H. Cruttenden*, acting criminal judge.

Extract of a Letter from the Register to the Court of Foujdaree Adawlut, dated 23d June 1819.

Questions.	Answers.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of the deceased husbands?	1. During ten years previous to the transfer in 1816, no instance of self-immolation was brought to the notice of the magistrate. In 1817, since the transfer, one braminee woman, the widow of one of the court pleaders, sacrificed herself upon the funeral pile of her deceased husband. This case has been fully stated by the criminal judge, in his former returns, under date 15th July and 16th February 1820.

2. On what data is the number stated, or from what source is the information by which the number is estimated, derived?	2. From a careful inspection of all the police reports previous to the transfer.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. In the case above stated, the woman was a braminee.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, (or voluntary burning on the pile of the deceased husband)?	4. No such application was ever made.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. I should not think it possible that an anugamanum could take place without its being known to the local police of the district, who would report it to the magistrate. Previous to the transfer, the police officers were enjoined to report any such event, and to exert their best endeavours to prevent it, without using violence.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. No instance occurred previous to the transfer.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. As the practice never prevailed in this district, no general measures have been taken to prevent it.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. No reports of any act of anugamanum have ever been received.

(signed) *E. H. Cruttenden*, acting criminal judge.

To the Register of the Southern Provincial Court of Circuit, Trichonopoly.

Sir,—Para. 1. I have the honour to acknowledge the receipt of your letter directing me to submit answers to the following questions:

Questions.	Answers.
1. What number of widows have, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. There have been only two instances since 1816. The first suttee was the wife of a pleader in the zillah court; the second took place in Arialore.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. From the report of the tahsildars, and the general notoriety of the instances.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Among the bramins to the southward, and the razooloo to the northward.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. It has never been customary to make any application.

5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. There is no reason to believe that anugamanum ever takes place without the cognizance of the magistrate or the police. I mean, that information is always sent after the fiend-like ceremony has been completed. I have consequently therefore never had it in my power either to grant or refuse the assistance of the police.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. The act is, I apprehend, always voluntary; provided a being in a state of stupefaction and delusion can be said to possess the power of violation.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. There have been no measures used to prevent the practice.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. The reports from the tahsildars have hitherto simply stated the fact, without any remark thereon.

2. Having submitted specific answers to the proposed questions, I trust I shall stand excused in offering the following remarks to the consideration of government. I take it for granted that the subject was referred to the magistrates of the several zillahs with a view of collecting their opinions as to the possibility and propriety of preventing future instances of anugamanum.

3. When I was acting magistrate at Cambaconum, I addressed the government on this subject, and pledged myself to put a stop to all future instances of self-immolation, without any ill consequences arising from the prevention. I look upon this inhuman practice as one tolerated to the disgrace of the British government; it is ever abominated by the better sort of natives themselves, and no where is it enjoined by Hindoo law.

4. On referring to Colebrook's digest and other authorities on Hindoo law, I find that the text authorizes immolation but does not enjoin it. There are also authorities against self-immolation as well as in favour of it; the most strenuous supporters of it are Angeerasah, Gowtamah, and Vasah; the authorities against it are Menu, Bhooraspattee, and several others. I state Menu as an authority against the practice, because he has prescribed a line of conduct to be observed by widows after the death of their husbands. The text of Angeerasah states, "that woman, who, on the death of her husband, ascends the same burning pile with him is exalted to heaven." But Menu states, "let her (a widow) emaciate her body by living voluntarily on pure flowers, roots and fruits; but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband." And then adds, "and like those abstemious men, a virtuous wife ascends to heaven though she have no child, if, after the decease of her lord she devote herself to pious austerity."

5. From this it is clear, that there is a diversity of opinion in Hindoo law on this subject, the first recommending immolation on the funeral pile, and the second a rigid practice of austerities; at the same time it must be recollected, that the weight of authority is in favour of the latter practice, because it is that prescribed by Menu, revered by the Hindoos as the first and greatest law authority.

6. The practice, then, of this horrid rite is only sanctioned by ancient custom, ancient I admit, for an instance of immolation is stated in Diodorus Siculus. But custom can only be *legally* upheld when it does not militate against law "*consuetudo pro lege servator*" will only extend to cases where no specific law exists. In the present instance there is a specific law, sanctioned by Menu, in direct opposition to authorities of inferior weight.

7. The only possible plea or excuse, therefore, for the continuance of a practice so abhorrent to humanity and irreconcilable with reason, is the fear of exciting an apprehension of interference on the part of the British government, in the religious usages and customs of the country.

8. That this act was tolerated in the Mussulman government is certain; not from any fear of the consequence likely to ensue from its abolition, but from venality and corruption. But does it therefore follow, that the British government should permit these horrible sacrifices to continue? or is custom so imperious as to sanction deliberate murder? Infanticide was a Hindoo custom; the punishment of sorceries by death was another; it was openly avowed and practised, yet they have both been abolished. Why, then, allow anugamanum? Surely it is a palpable contradiction, that the same government, which in its humanity interfered to prevent infanticide, should hesitate to prevent the immolation of adults. But our government has gone further than this, in direct contradiction to a specific and fundamental Hindoo law, namely, that it is illegal on *any* account to punish a bramin with death; execution on bramins has been done in common with all other delinquents of the country. I apprehend, the obvious absurdity of the law itself, and the impossibility of reconciling it with our notions of justice, induced its abolition. If, then, a *law* can be repealed from its inconsonancy with reason, the same arguments exist in a stronger degree against an inhuman, barbarous, and unjust *custom*.

9. Convinced that no bad consequences could possibly result from the abolition of anugamanum, I submit the propriety of making, by legal enactment, the attendants of such assemblies accomplices in the murder. It might be introduced in the same manner as section XXXIV, regulation VII, of 1802.

10. If any person or persons shall hereafter form themselves into an assembly, for the purpose of "aiding, assisting, or witnessing anugamanum, they shall be considered as accomplices in the murder, and dealt with accordingly."

I have, &c.
(signed) *C. M. Lushington*, magistrate.

Trichinopoly, 1st October 1819.

To the Register of the Provincial Court of Circuit, Southern Division, Trichinopoly.

Sir,—In reply to your letter of the 28th ultimo, I have the honour to state, for the information of government, that the number of widows who have, during the three years prior to the transfer of the police duties to the collector, been immolated on the funeral piles of their deceased husbands, is twenty, as will be seen in the accompanying statement.

I have, &c.
(signed) *E. Powney*, criminal judge.

Zillah Combeconum, 20th July 1819.

Read in court, this 20th July 1819.

(signed) *G. W. Saunders*, register.

NUMBER of WIDOWS that have been immolated on the Funeral Piles of their Husbands, in the Zillah of Combeconum, from the 1st of July 1813 to 30th October 1816.

Nº.	DIVISION.	Place of Residence.	Deceased Husband's Name.	Names and Caste of the Widows.	Age of the Widows.	WHERE AND WHEN IMMOLATED.
1.	Myaveram	Maroovuttoor	Aundagoorookul	Paroovalummaul, bramney	82 years	on the 26th July 1813, at Maroovuttoor.
2.	Paupanasum	Agaramongoody	Nainapoon	Cauvaryunmaul, bramney	unknown	at 4 o'clock P.M. of the 2d August 1813, at Agaramongoody.
3.	Teroovaudy	Arrived at the fort at Tanjore from Caroor.	Unknown	Lutchoomey, a gentlewoman	ditto	on the 19th November 1813, 8 A.M. she threw herself into a pit of fire at the place appropriated for these sacrifices, about a mile from the fort of Tanjore.
4.	Munnargoody	Paroovalendar	Ditto	Shashummaul, bramney	20 years	on the 1st February 1814, at Paroovalender.
5.	Paupanasum	Maraltoor	Nainapier	Vengummaul, bramney	Unknown	on the 26th June 1814, at Maraltoor.
6.	Teeroovaudy	Andanacoorichey	Soobrayapillay	Durmavurthaney, villala	ditto	on the 10th July 1814, at Andanacoorichey.
7.	Teroovaloor	Chittaudy	Annachottier	Alamaloo, bramney	ditto	on the 24th July 1814, at Chittaudy.
8.	Teeroovaudy	Akeelandapooram	Ramahdeetchader	Soondrammaul, bramney	22 years	on the 14th November 1814, at Akeelandapooram.
9.	Myavarum	Viddeswerum Covil	Ageb Cooparien	Meenatchey, bramney	unknown	at 2 o'clock P. M. of the 30th November 1814, at Munnygrancum.
10.	Ditto	Teroovelendoor	Kistniengar	Lutchoomeyummaul, bramney	ditto	at 4 o'clock P. M. of the 23d December 1814, at Teroovelendoor.
11.	Keevaloor	At Keevaloor	Magalenppa Modely	Iylummay, vellaula	60 years	at 2 o'clock P. M. of the 11th January 1815, at Keevaloor.
12.	Combeeonum	Teroocooy Cauvel	Iyahdeechadar	Lutchoomeyummaul, bramney	unknown	on the 8th March 1815, at Teeroocody Cauvel.
13.	Aranthangey	Saujaunum	Anundaramien	Ditto - - ditto	ditto	on the 26th March 1815, at Saujaunum.
14.	Teroovady	Ramachundrapoorum	Chinna Vigia Iyengar	Sengamalum, bramney	16 years	at 2 o'clock P. M. of the 30th March 1815, at Ramachundrapoorum.
15.	Ditto	Teroovady	Ramasamien	Naugummaul, bramney	45 years	on the 12th June 1815, at Teroovady.
16.	Myaveram	Shealley	Karoopa Cotten	Ungaulummay, soodra	unknown	on the 20th July 1815, at Koranaud.
17.	Paupanasum	Mauttoor	Iyahsastry	Lutchoomyummaul, bramney	ditto	on the 2d October 1815, at Mauttoor.
18.	Myaveram	Teroovalacoody	Venkelauchellien	Tyammoattaul, bramney	ditto	on the 26th January 1816, at Teroovalacoody.
19.	Teeroovady	Vaiagoor	Annasamien	Soobbummaul, bramney	50 years	on the 4th February 1816, at Varagoor.
20.	Myaveram	Kodavausel	Venketaramiengar	Alamalooummaul, bramney	23 years	on the 10th July 1816, at Kodavausel.

ABSTRACT:

Bramney widows	16
Soodra widows	3
D° widow threw herself into a pit of fire	1
	20

(Signed) *E. Powney*, criminal judge.

Return made by the Criminal Judge in the Zillah of Combeconum, dated 11th January 1820.

(L. S.)

The criminal judge has hereby the honour to forward the information required by the annexed receipt.

Given under my hand and the seal of the court, this 11th day of January 1820.

(signed) *E Powney*, criminal judge.

Read in court this 17th January 1820.

(signed) *G. W. Saunders*, register.

Replies to the Questions from the Court of Foujdaree Adawlut, dated 23d June 1819, forwarded enclosed in a Letter from the Criminal Judge, Zillah Combeconum, under date the 28th December 1819.

Quæres.	Replies.
1. What number of widows have, during the three years since the transfer of the police in 1816, been immolated on the funeral piles of their deceased husbands?	1. The number of widows immolated since the transfer of the police in 1816, to the end of December 1819, is twenty-two; of which a particular statement accompanies.
2. On what data is the number stated, or from what sources is the information by which the number is estimated?	2. From the daily reports of the police officers of the district.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. By far the greatest number are bramins, as will be seen from the statement of particulars, that no less than eighteen out of twenty-two suttees were of that caste.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the funeral piles of the deceased husbands?)	4. Every possible act of persuasion, not only through the public officers, but also, where possible, by means of her friends and relations, is always made use of to prevent widows immolating themselves on their husbands funeral pile; but if, notwithstanding all that can be done in this way, the woman still persists in her determination, she is of necessity left to follow her own inclination.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. An anugamanum frequently takes place without the cognizance of any but the inferior local officers of police, when it is committed in places remote from any principal station, to which there is not time to make a reference to the superior officers. In this case, however, it is always reported to the police by the curnums and taliars of the village.
6. What measures have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. The urgent and continued exertions and persuasions of the public officers, who repair to the house of the parties the moment they learn any such intention is in agitation, and these efforts are continued to the last; and the woman herself is earnestly and repeatedly called upon to declare whether her act is voluntary or not; as, otherwise, it would be prevented by authority; it only being suffered after the most solemn and decided declaration, that the determination to die is voluntary and unalterable.

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7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. This being the point of the religion of the Hindoos which the public officers are not permitted directly to disturb, no other means but persuasion is left them upon this occasion; and this they generally endeavour to render as efficacious as possible, but, it is feared, commonly with not much success, although seconded by the relations of the suttees; and it is not to be supposed that if those who have determined upon this act, and cannot be averted from it by the persuasion of their own relations, that those of the officers of government, strangers to them, will have much effect.
8. Have reports been received from the police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. The circumstance is mentioned in the daily police report of tasildars, which is a diary of all the transactions, reports, orders, &c. in that department, and forwarded to the magistrate twice a month.

Cutcherry of the Collector of Tanjore
8th January 1820. (signed) *G. M. Ogilvie*, a magistrate.

(A true Copy.)

(signed) *E. Powney*, criminal judge.

Received this 17th January 1820.

(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge, in the Zillah of Combaconum, dated 25th February 1820.

The criminal judge has the honour to forward the information called for, annexed to this precept.

Given under my hand and the seal of the court, this 25th day of February A. D. 1820.

(L. S.) (signed) *E. Powney*, criminal judge.

Read in court this 29th February 1820.

(signed) *G. W. Saunders*, register.

Questions.	Replies.
1. What number of widows has, during the three years prior to the transfer of the police in 1816, been immolated on the funeral piles of their deceased husbands?	1. Twenty widows, as per statement forwarded on the 20th July 1819.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	3. From the daily reports of the police officers.
3. Amongst what description of persons does the greatest number of widows become suttees.	3. By far the greatest number are bramins, as will be seen from the statement of particulars, that no less than sixteen out of twenty suttees were of that cast.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the funeral piles of the deceased husbands?	4. No application was made, but it always came to the knowledge of the circar that an anugamanum was going to take place, when every argument was used by the public officers with the widow and her kinsfolks, to dissuade them from the performance of the shocking act.

5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. In the villages distant from the sudder station it was impossible for the magistrate to have timely notice of an anugamanum taking place, but it always came under the cognizance of the police officers, who did all in their power on such occasions to dissuade the widow from the act of immolation, but interfered in no other way.
6. What measures have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. It was the practice to endeavour by persuasion and remonstrance to divert the infatuated victim of superstition from the horrid act of immolation, and when these failed, of only suffering the ceremony to take place, after the most solemn declaration of the widow that her determination to die was voluntary.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. The only measure pursued to prevent the practice was dissuasion, as recommended by government, in Mr. Secretary Hill's letter of 31st August 1813, which seems not to have proved efficacious.
8. Have reports been received from the police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. The police officers merely noted in their diary of reports, that such a ceremony had occurred, and these reports were sent in twice a month to the magistrate.

(signed) *E. Powney*, criminal judge.

STATEMENT showing the Number of WIDOWS who have performed the act of Immolation on the funeral Piles for their Husbands, from 1st November 1816 to the 15th December 1819.

TALOOKS, &c.	VILLAGES.	NAMES of the Widows burnt with their Husbands, and their Age.	NAMES of the Persons Deceased, and their Age.	CASTE.	Year, Months, and Date.
Trivady	Vencatasamodram	Soobarmal	Mahalinga Jyavien	Bramin	16th August 1817.
	Cauragoody	Vengooammaul aged 63	Sinwas Joshy aged 73	Ditto	17th ditto 1818.
	Trivady Cusbah	Meevacheammaul „ 18	Soobbeyen „ 35	Ditto	2d March 1819.
	Trivady	Lutchheemeammaul „ 25	Sailettoo „ 60	Goojerat bramin	31st October —
Combeconum	Trevodamardoor	Cauvareammaul „ 40	Seenaph Punditor „ 60	Marhatta bramin	22d December 1816.
	Ditto	Lutchumebayee „ 16	Ramasamy Bhoseley „ 35	Marhattah	5th April 1817.
	Combeconum Cusbah	Lutchumiamal „ 35	Kistnasasty „ 75	Bramin	2d January 1819.
	Ditto	Lutchumebegee „ 28	Ramien „ 36	Canada bramin	12th March 1818.
	Seerangarajahpooram	Lutchumiamal	Tautooveen	Malabar ditto	8th April —
	Combeconum Cusbah	Lutchumebaye „ 55	Vallabaram Tevoovody „ 60	Goojerat ditto	7th September —
	Yellendoray	Soobamal „ 40	Cooppabhittee „ 55	Malabar ditto	20th January 1819.
	Combeconum Cusbah	Cooppachyammal „ 75	Venealramienyar „ 85	Jyengar ditto	6th March —
	Ditto	Ramaceaul „ 19	Soobachetty „ 25	Chitty	31st October —
Myaverum	Sheally	Teroonelly „ 22	Soobramoneachetty „ 35	Ditto	10th Febuary 1818.
Nunnillum	Strivanchaine	Tyaremmal „ 80	Soobavdany „ 85	Malabar bramin	12th August 1817.
Paupanasem	Merettoor	Unknown	Jyavien	Ditto - ditto	25th April —
	Ditto	Bhagarettyammel „ 25	Puttaberamien	Ditto - ditto	24th September 1818.
	Ragoonadrapoorum	Comettattommal	Absamada Jyengar aged 70	Jyengar ditto	15th November 1819.
Shengiputty	Mootamalpooram	Ammabayee	Rounajee Row	Maharatta	10th February 1817.
	Condamongalow	Ammolooammal	Peruja Jyaveen	Malabar bramin	14th August —
	Maharagopooram	Cauvery ammal	Veneatasoobeen	Ditto - ditto	31st March 1819.
Ponbetty	Tripanavashel	Moottamal aged 25	Sinnasamy Waddiar	Bramin	20th September 1818.

Cutcherry of the Collector of Tanjore,
8th January 1820.

(signed) *G. M. Ogilvie*, magistrate.

To the Register to the Provincial Court, Southern Division.

Sir,—I have the honour to forward enclosed replies to the quæres contained in your letter of the 28th ultimo.

Cutcherry of the Collector of Tanjore,
22d July 1819.
I have, &c.
(signed) *J. Hepburn*, magistrate.

Read in court the 26th July 1819.
(signed) *G. W. Saunders*, registrar.

Replies to the Questions circulated by the Provincial Court, Southern Division, under date 28th June 1819.

Quæres of the Southern Provincial Court.	Replies.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. The number of widows immolated since the transfer of the police in 1816 to the end of June 1819, is eighteen; of which a particular statement accompanies.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. From the daily reports of the police officers of the district.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. By far the greatest number are bramins, as will be seen from the statement of particulars that no less than sixteen out of eighteen suttees were of that cast.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the funeral piles of the deceased husbands?)	4. Every possible act of persuasion, not only through the public officers, but also, where possible, by means of her friends and relations, is always made use of to prevent widows immolating themselves on their husbands funeral piles; but if, notwithstanding all that can be done in this way, the woman still persists in her determination, she is of necessity left to follow her own inclination.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. An anugamanum frequently takes place without the cognizance of any but the inferior local officers of police, when it is committed in places remote from any principal station, to which there is not time to make a reference to the superior officers. In this case, however, it is always reported to the police by the curnums and taliar of the village.

As an anugamanum has never taken place at the Huzzoor station of the collector since the transfer of the police, and as they have principally occurred at Combaconum (the ancient capital of the kingdom), whither the collector's duties do not frequently call him, a circumstance of this nature could only take place where he chanced to be at the time; and accordingly, only three instances of this intention have come to the magistrate's personal knowledge previous to the commission of the act, since the duties of that department have been transferred to him.

One of those was the wife of one of his highness the rajahs jells (prize-fighters) an inhabitant of the fort of Tanjour, not a British subject, and with whom, consequently, the magistrate could not interfere.

The other two were both in Combaconum, one early in 1818, a bramin woman, who declared her intention of immolating herself upon the funeral pile of her husband, and notwithstanding every persuasion of her friends and the public officers, no consideration could induce her to alter her fixed determination, and she declared that nothing but force should prevent her, and if that were exercised she would take the very first opportunity of poisoning or otherwise destroying herself. This woman was a bramin, and advanced in life.

The other instance occurred likewise at Combeconum, in the beginning of the present year 1819, where the widow of a Hindoo peon, who had died of the cholera morbus, and left four young children, declared her intention of burning herself; but upon an assurance that she and her children should be provided for, she consented to alter her determination, and did so accordingly. Besides the above, no instance has ever occurred in which the present magistrate could have interfered previous to the commission of the act.

6. What measures have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. The urgent and continued exertions and persuasions of the public officers, who repair to the house of the parties the moment they learn any such intention is in agitation, and these efforts are continued to the last; and the widow herself is earnestly and repeatedly called upon to declare whether her act is voluntary or not, as otherwise it would be prevented by authority; it only being suffered after the most solemn and decided declaration, that the determination to die is voluntary and unalterable.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. This being a point (however mistaken) of the religion of the Hindoos which the public officers are not permitted directly to disturb, no other means but persuasion is left them upon this occasion; and this they generally endeavour to render as efficacious as possible, but not, it is feared, commonly with much success, although in general in this country seconded by the relations; and it is not to be supposed, that if those who have determined upon this act, and cannot be averted from it by the persuasion of their own relations, that those of the officers of government, strangers to them, will have much effect.
8. Have reports been received from the police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. The circumstance is mentioned in the daily police report of the tasildars, which is a diary of all the transactions, reports, orders, &c. in that department, and forwarded to the magistrate twice a month.

(signed) *J. Hepburn*, magistrate.

STATEMENT showing the Number of WIDOWS who have performed the act of Immolation on the Funeral Piles of their Husbands, from 1st November 1816 to 30th June 1819.

TALOOKS, &c.	VILLAGES.	NAMES of the Widows burnt with their Husbands, and their Age.	NAMES of the Persons deceased, and their Age.	CAST.	Year, Month, and Date.	REMARKS.
Triwady	Vencatasmudram	Soobamal	Mahalinga Jyavien	Bramin	16th August 1817	in this village there was no local police officer stationed but the curnum and the taliar, who reported the circumstance after it had occurred.
	Causagoody	Vengoo Ammal - aged 63	Senwasa Jashy - aged 73	Ditto	17th — 1818	- ditto - - - - - ditto.
	Trivady Cusbash	Menachyamal - „ 18	Soobien - - „ 35	Ditto	2d March 1819	the police officers were informed of the intention in this case, and used their utmost efforts to prevent it, but without effect.
	Trivadamordoor	Cauvereammal - „ 40	Sinapah Punditor „ 60	Marattah bramin	22d Dec. - 1816	although the son of the widow and the police officers did all they could to prevent her, she would not listen to them, but resolutely persevered.
	Ditto	Lutchumebaye - „ 16	RamaswanieBohsalay „ 35	Marattahs	5th April - 1817	connected with the family of the late Rajah Ameersing.
	Combeconum Cusbah	Lutchumeamal - „ 35	Kistnasastry - „ 75	Bramin	2d January 1819	the police officers endeavoured to prevent this, but to no purpose.
	Ditto	Lutchumbaye - „ 28	Ramien - - „ 36	Canada bramin	12th March 1818	the police officers here also did what they could to prevent her, but she persisted in her determination and burnt.
	Serangurajapooram	Lutchumeumal	Tautoovien	Malabar ditto	8th April - 1818	would not listen to the persuasions of the police officers.
	Combaconum Cusbah	Lutchumbayee - aged 55	Vallabarum Trivady „ 60	Goojual ditto	7th Sept. - —	- ditto - - - - - ditto.
	Yellandoray	Soobammal - - „ 40	Coopahbutter - „ 55	Malabar ditto	20th January 1819	would not listen to the endeavours of the police officers, but voluntarily immolated herself.
	Combaconum Cusbah	Cooppachyammal „ 75	Vancotaamingur „ 85	Jyengar ditto	6th March 1819	- ditto - - - - - ditto.
Myaveram	Shealby	Teroonelley - - „ 22	Soobramone Chitty „ 35	Chitty	10th Feb. - 1818	the peshcar at Sheally did all he could to prevent the widow burning; but she persevered, out of mortification for having no children.
Nunnellum	Strivanchiam	Tayarammal - - „ 80	Soobavadany - „ 85	Malabar bramin	12th August 1817	in this village there was no local police officers stationed but the curnum and taliar, who reported the circumstances after it had occurred.
Paupanasem	Mirattoor	Soobammal	Jyavien	Ditto	25th April - —	immolated herself in consequence of her having had no person on whom it was incumbent to protect her.
	Ditto	Bagailiamal - - „ 25	Puttabuamien	Ditto	24th Sept. - 1818	would not attend to the prevention of the police officers.
Shengheputty	Motamalpooram	Ammoobayee	Raunojee Row	Marrattah	10th Feb. - 1817	in this village there was no local police officer stationed but the curnum and the taliar, who reported the circumstance after it had occurred.
	Candamongalum	Amneolooamal	Peva Jyavien	Malabar bramin	14th August —	- ditto - - - - - ditto.
	Maharajapooram	Cauveryammal	Vencatsoobbun	Ditto	31st March 1819	would not listen to the endeavours of the police officers, nor the persuasion of her relations, but persevered in her determination.
Ponbetty	Tripunavashel	Moottammal - - aged 25	Sunnasanryvaddar	Bramin	20th Sept. - 1818	- ditto - - - - - ditto.

Cutchery of the Collector of Tanjore,
23d July 1818.

(signed) *J. Hepburn*, magistrate.

To the Register to the Southern Provincial Court of Circuit, Trichinopoly.

Sir,—In reply to the question referred to in your letter dated the 28th ultimo, I have the honour to report, for the information of government, that no instance has occurred in the zillah of any widow ascending the funeral pile of her deceased husband, within the three years preceding the transfer of the police to the present magistracy. On the 23d of the month of February 1815, Alameloo, the widow of Appaniengar, a writer in the office of the collector of the sea custom of Cuddalore, made a resolution to immolate herself on the funeral pile of her husband, and her resolution was represented to have been entirely voluntary, free from priestly or other persuasion; but the police officer at Cuddalore appears to have interdicted the ceremony until the sanction of Mr. Cunliffe, the register of this court (then residing at Cuddalore, acting for Mr. Brooke the commercial resident), was obtained; and that gentlemen declined to countenance the transaction, but directed the police officer to cause the friends and relations of the above Alameloo to persuade her to renounce her insane resolution, whereupon she abandoned the design, and is now living.

Verdachellum, Zillah Court,
9th July 1819.

I have, &c.
(signed) *G. Gowan*, criminal judge.

Read in court this 14th July 1819.
(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Verdachellum, dated 3d January 1820.

(L. S.)

The criminal judge transmits herewith his replies to the remaining points contained in the letter from the register of the foujdarry adawlut, under date 23d June last.

Given under my hand and the seal of the court, in the court-house at Verdachellum, this 3d day of January A. D. 1820.

(signed) *G. Gowan*, criminal judge.

Read in court this 5th January 1820.
(signed) *G. W. Saunders*, registrar.

Quæres.	Replies.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. As no immolations have occurred in this zillah, the reply to this quære is blank.
3. Among what description of persons does the greatest number of widows become suttees?	3. The only case that has been reported of a person who wished to immolate herself in this zillah, was the widow of a bramin of the vieshnoo sect.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband?)	4. No applications were made to the zillah court for permission to authorize the anugamanum (or voluntary burning on the pile of the deceased husband.)
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. As the police exists in every village throughout the district, no anugamanum can take place without its cognizance, but it may without the cognizance of the magistrate, though I believe the case would always be reported to the latter. The assistance of the police was never required to attend at any anugamanum in this zillah; and during the former administration of the police it would merely have been granted for the prevention of disturbance or crime, not for the express purpose of aiding in the celebration of the ceremony.

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. In the only case that has occurred in this zillah of a widow wishing to immolate herself on the pile of her deceased husband, she was personally applied to by the police officer to ascertain if it was perfectly voluntary, and she admitted it was; but the ceremony was abandoned after reflection.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. As cases of anugamanum in this zillah do not exist, no means have been resorted to to abolish the practice.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. No reports have ever been received in this court of an anugamanum after the performance.

Verdachellum, Zillah Court,
3d January 1820.
(signed) *G. Gowan*, criminal judge.

Return made by the Criminal Judge in the Zillah of Verdachellum, dated 26th February 1820.

(L. S.)

The criminal judge transmitted herewith his replies to the remaining points contained in the letter from the register of the foujdarry adawlut, under date 23d June last, corrected according to the direction of that court, under date 30th November 1819.

Given under my hand and the seal of the court at Verdachellum, this 26th day of February 1820.

(signed) *G. Gowan*, criminal judge.

Read in court the 29th February 1820.

(signed) *G. W. Saunders*, register.

Quæres.	Replies.
1. What number of widows has, during the three years before the transfer in 1816, been immolated on the funeral piles of their deceased husbands.	1. No widows have immolated themselves on the funeral piles of their deceased husbands in this zillah, during the three years antecedent to the transfer of the police from the judicial to the revenue authority.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. As no immolations have occurred in this zillah, the reply to this quære is blank.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. The only case that has been reported of a person who wished to immolate herself in this zillah, was the widow of a bramin of the veeshno sect.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband?)	4. No applications were ever made to the zillah court for permission to authorize the anugamanum (or voluntary burning on the pile of the deceased husband.)
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. As the police exists in every village throughout the district, no anugamanum can take place without its cognizance, but it may without the cognizance of the magistrate, though I believe the case would always be reported to the latter. The assistance of the police was never required to attend at any anugamanum in this zillah; and during the former administration of the police it would merely have been granted for the prevention of disturbance or crime, for the express purpose of aiding in the celebration of the ceremony.

6. What

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow.	6. In the only case that has occurred in this zillah, of a widow wishing to immolate herself on the pile of her deceased husband, she was personally applied to by the police officers to ascertain if it was perfectly voluntary, and she admitted it; but the ceremony was abandoned on after reflection.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. As cases of anugamanum in this zillah do not exist, no means have been resorted to for the abolition of the practice.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. No reports have ever been received in this court of an anugamanum after the performance of the ceremony.

Verdachellum, Zillah Court,
26th February 1820.

(signed) *G. Gowan*, criminal judge.

To the Register of the Southern Provincial Court of Circuit, Trichinopoly.

Sir,—I have to acknowledge the receipt of your letter of the 28th June last, and to subjoin my answers to the quæres annexed thereto.

Question.	Answer.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. None.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived.	2. None having taken place, no number is stated.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Generally bramins, where immolation is allowed.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband?)	4. No particular mode.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. None; or can it.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. None having ever been permitted, this question is therefore not answered.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. The police tahsildars generally inform all those who are about to be concerned, or assist at such a ceremony, that they, as well as the whole village, will be severely fined, and this prevented it in one instance where an application was made.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. No reports have ever been made, as no immolation has ever been suffered to take place in this zillah.

Cuddalore, Magistrate's Office,
2d August 1819.

I am, &c.
(signed) *C. Hyde*, magistrate.

Read in court this 7th August 1819.
(signed) *Thos Boileau*, acting register.

To the Register to the Provincial Court of Circuit, Trichinopoly.

Sir,—I have the honour to acknowledge the receipt of your letter of the 28th of June last, desiring to know the number of widows who have been immolated on the funeral piles of their husbands, within three years prior to the transfer of the police.

The police officers and the moonsifs of the districts having now furnished their reports, I have the honour to acquaint you that a single transaction of the kind has not taken place within the period specified; and even that the burning of a widow on the funeral pile of her husband has not been known in this zillah within the last twenty-seven or thirty years.

In the time of Mr. Aufrere, judge and magistrate of the zillah, an application was made by the widow of a bramin for permission to sacrifice herself on the pile of her husband, but that gentleman refused his consent, and would not allow the ceremony to be performed.

In 1815, during Mr. Gregory's administration, an application of a similar description was preferred by a braminy woman, who was in the same manner forbidden to destroy herself.

With these exceptions it does not appear, that any attempts to continue the horrible practice in this zillah have been made since the time of Tippoo, but previous to the Company's government immolations were very frequent; and I have reports of upwards of fifty cases which occurred from 1750 to 1790, the greater part of which are well authenticated by eye witnesses of the facts.

The practice has now been totally discontinued, and it may be safely concluded, that it will never again be revived in this zillah.

I have, &c.
Criminal Judge's Office, (signed) *J. Bird,* criminal judge.
26th August 1819.

Read in court the 30th August 1819.
(signed) *Thos Boileau,* acting register.

Return made by the Criminal Judge in the Zillah of Salem,
dated 20th December 1819.

In obedience to the orders contained in the extract which accompanied the precept, the criminal judge has the honour to report, that since the transfer of the police in 1816, no instance of a widow having been immolated on the funeral pile of her husband, or of an attempt of the kind having been made, has occurred in this zillah; as will appear more particularly upon reference to the report of the criminal judge, under date the 26th of August 1819.

Given under my hand, and the seal of the court at Salem, on this 20th day of December A. D. 1819.

(L. S.) (signed) *J. Bird,* criminal judge.

Read in court this 24th December 1819.
(signed) *G. W. Saunders,* register.

Return made by the Criminal Judge in the Zillah of Salem,
dated 25th of February 1820.

In return to the orders contained in the extracts which accompanied this precept, the criminal judge has the honour to report, that for three years prior to the transfer of the police duties to the collector, no instance of a woman having sacrificed herself on the funeral pile of her husband occurred in this zillah; as will appear more particularly upon reference to the report of the criminal judge, under date the 26th of August last.

Given under my hand and the seal of the zillah court at Salem, this 25th day of February A. D. 1820.

(L. S.) (signed) *J. Bird,* judge.

Read in court this 29th February 1820.
(signed) *G. W. Saunders,* Register.

To the Register of the Southern Provincial Court of Circuit, Trichinopoly.

Sir,—Herewith I have the honour to transmit answers to the several questions in your letter of the 28th ultimo.

1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. Not one; the practice is quite unknown in this collectorate.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. Vide reply to quære N° 1.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Ditto.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. No application of the kind has ever been made.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. Certainly not.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. Vide reply to quære N° 1.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. Ditto.
8. Have reports been received from police officers after the performance of anugamanum; and, if any, of what nature are they?	8. Vide reply to quære N° 1.

Salem, Magistrate's Office, I have, &c.
3d July 1819. (signed) *E. R. Hargrave*, magistrate.

Read in court 7th July 1819.
(signed) *G. W. Saunders*, register.

To the Register to the Provincial Court of Circuit for the Southern Division, Trichinopoly.

Sir,—I have the honour to acknowledge the receipt of your letter of the 28th ultimo, and to state, that in this zillah no widows were, during the three years prior to the transfer of the police duties to the collector, immolated on the funeral piles of their deceased husbands.

Only two cases have occurred since the establishment of this court, of widows wanting so to be burnt, viz. in 1812 and 1813; they were inhabitants of Casoor: on the magistrates refusing his permission, they went to the Tanjore country, and were there burnt.

I have, &c.
Coimbatore, 9th July 1819. (signed) *S. Money*, criminal judge.

Read in court this 16th July 1819.
(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Coimbatore, dated 22d December 1819.

In compliance with this precept, the criminal judge has the honour to state in reply to the questions sent to him, that no instance has ever come to his knowledge of any widow having, within the period specified, been immolated on the funeral pile of her husband, or of any one having applied for permission to perform the anugamanum.

Given under my hand and the seal of the court at Coimbatore, this 22d day of December, A. D. 1819.

(L. S.) (signed) *S. Money*, criminal judge.

Read in court this 29th December 1819.

(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Coimbatore, dated 25th of February 1820.

The criminal judge in the zillah of Coimbatore has the honour to state, that no widows were immolated on the funeral piles of their deceased husbands in this zillah within three years prior to the transfer of the police duties to the collector.

Only two cases have occurred since the establishment of this court, of widows wanting so to be burnt, viz. in 1812 and 1813; they were inhabitants of Casoor: on the magistrate's refusing his permission, they went to the Tanjore country, and were there burnt.

Given under my hand and the seal of the court at Coimbatore, this 25th day of February A. D. 1820.

(L. S.) (signed) *S. Money*, criminal judge.

Read in court this 29th February 1820.

(signed) *G. W. Saunders*, register.

To the Register in the Provincial Court of Circuit, Trichinopoly.

Sir,—In answer to your letter of the 28th of June, I have the honour to subjoin the following replies to each question, for the information of the judges of the provincial court of circuit.

Question.	Answer.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. None.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. No answer.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. No answer.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum (or voluntary burning on the pile of the deceased husband?)	4. There have been no applications made.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. It is impossible an anugamanum could take place without the knowledge and leave of the police and magistrate.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. No answer.

7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	8. No answer.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	7. No answer.

I have, &c.
Coimbatore, 12th July 1819.
(signed) *J. C. Whish*, acting magistrate in charge.

Read in court this 16th July 1819.
(signed) *G. W. Saunders*, register.

To the Register to the Court of Circuit in the Southern Division, Trichinopoly.

Sir,—I have the honour to acknowledge the receipt of your letter of the 28th ultimo, and beg leave to state, for the information of the judges of the southern provincial court of circuit, that not a single case occurred in this zillah three years preceding the transfer of the police duties to the collector, of widows having been immolated on the funeral piles of their deceased husbands.

Madura, Zillah Court, 5th July 1819.
I have, &c.
(signed) *W. O. Shakespear*, criminal judge.

Read in court this 7th July 1819.
(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Madura, dated 18th of December 1819.

(L. S.)

In obedience to the orders contained in an extract from the proceedings of the southern provincial court of circuit, dated 8th December 1819, the criminal judge in the zillah of Madura begs leave to subjoin replies to the quæres contained in extract of a letter from the register to the court of foujdaree adawlut, dated 23d June 1819.

Question.	Answer.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. Not a single case has, to my knowledge, occurred since the transfer in 1816.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. This is replied to by the preceding answer.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. Vide reply to question 2.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. Vide reply to question 2.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. The question referring more particularly to the collector as magistrate, needs, I conceive, no comment from me.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow.	6. Vide reply to question 5.

7. What means have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. Vide reply to question 5.
8. Have reports been received from police officers after the performance of an anugamanum; and, if any, of what nature are they?	8. Ditto

Given under my hand and the seal of the court, this 18th day of December 1819.

(signed) *W. O. Shakespear*, criminal judge.

Read in court this 24th December 1819.

(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Madura, dated 25th February 1820.

(L. S.)

The criminal judge in the zillah of Madura, has to acknowledge the receipt of the foregoing precept, together with extract from the proceedings of the court of circuit for the southern division, dated 18th February 1820, and copy of a letter from the register of the foujdarry udalut, dated 30th November 1819; and in replying to the latter part of the said letter as directed, the criminal judge has only to state, as stated in his letter under date 5th July 1819, that not a single case occurred in this zillah, three years prior to the transfer of the police duties to the collector, of widows having been immolated on the funeral piles of their deceased husbands.

Given under my hand and seal of the zillah court of Madura, this 25th day of February, A.D. 1820.

(signed) *W. O. Shakespear*, criminal judge.

Read in court this 2d March 1820.

To the Register of the Southern Provincial Court, Trichinopoly.

Sir,—I have the honour to forward replies to the quæres contained in your letter of the 28th ultimo.

Questions.	Answers.
1. What number of widows has, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. None.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. Answered as above.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. It was formerly a custom in the braminy, but not in any other caste.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husband?	4. In one instance since 1816, an application was made to the police officer of Madacolum by a widow for permission to burn herself, which the officer reported to the magistrate; translations of his reports are sent.
5. Whether there is reason to believe, that anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. There is no reason to believe that an anugamanum takes place without the cognizance of the magistrate or police.

6. What

6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow?	6. No immolation has ever taken place.
7. What measures have been taken to prevent the practice; and, if any, what have proved the most efficacious?	7. In the instance above quoted, the police officer got the friends of the widow to persuade her to give up the idea, in which they succeeded.
8. Have any reports been received from police officers after the performance of an anugamanum; and if any, of what nature are they?	

Madura, Magistrate's Office,
13th July 1819.

I have, &c.
(signed) *R. Peter*, magistrate.

Translate of an Arzee from the Police Officer of Maudacolum, dated 10th June 1818.

Stating, that he reported, on the 9th and 10th instant, about Trimulrayen being on the point of death, and of his demise; and about Ambaboye, his wife, insisting on burning herself with her husband; after which I sent for her relations (bramins and saustrys of Madua) to appease the said Ambaboye, and they accordingly appeased her, and she became reconciled. The circumstances I went and reported to Mr. Shakespear, who also came to the place, inquired and reconciled her, and persuaded her not to injure herself, and went away; after which the said Ambaboye cried, and requested that the body of her deceased husband might be interred agreeable to their caste, and accordingly it was done.

(signed) *Sied Esmoil*, police officer.

(A true translate.)
(signed) *R. Peter*, magistrate.

Translate of an Arzee from the Police Officer of Madacolum, dated 10th June 1818.

Stating, that he reported, on the 9th instant, that Trimulroyen, the aunt's son of Bauboorow, tassildar of Strevettypotoor, came to see the sittiray feast, was attacked with the fever and convulsions, and that his wife Ambaboye wished to burn herself with her husband after his death. The said Trimulroyen died the same night, and is not taken away at nine o'clock this day; and his wife Ambaboye insists on burning herself with her husband.

(signed) *Sied Esmoil*, police officer.

(A true translate.)
(signed) *R. Peter*, magistrate.

Translate of an Arzee from the Police Officer of Madacolum, dated 9th June 1818.

Reporting, that Trimulroyen, aged forty-two years, the aunt's son of Bauboorow, tasildar of Streevellypotoor, came here for the sittiray feast, and was attacked with the fever, that he has convulsions and is dangerously ill. His wife Ambaboyee, aged thirty-five years, insists on burning herself with her husband after his death; and as Trimulroyen is on the point of death, all the bramins belonging to Tanapah, Modiliars, Agararom, say that Ambaboyee insists on burning herself with her husband, and if she is not permitted, she wishes to kill herself by pulling out her tongue; as soon after his death, if he is not taken out, they will not take their victuals. In their caste heretofore and in the nabob's government, the women used to burn themselves with their husbands, but now in the Company's government, no person is allowed to do so. Therefore as Ambaboyee insists on burning herself with her husband's body, requesting orders to tie her hands and legs, if it is not done, she intends to pull out her tongue; she is very turbulent. The circumstances I beg leave to state, and shall abide according to orders.

(signed) *Sied Esmoil*, police officer.

(True translate.)
(signed) *R. Peter*, magistrate.

To the Register to the Court of Circuit, Trichinopoly.

Sir,—I have to acknowledge your letter of the 28th ultimo, and in answer to the question therein contained, have to report that not one instance of a widow being immolated on the pile of her deceased husband took place in this district during the three years prior to the transfer of the police to the collector, nor am I aware of any such occurrence having taken place during the period I have been in this zillah.

Tinnevelly, I have, &c.
5th July 1819. (signed) *R. H. Young*, criminal judge.

Read in court, 9th July 1819.

Return made by the Criminal Judge in the Zillah of Tinnevelly, dated 29th December 1819.

To the Register to the Court of Circuit for the Southern Division, Trichinopoly.

In conformity to the order contained in the extract from the proceedings of the court of circuit for the southern division, under date the 8th instant, which accompanied the receipt on which this is endorsed, I have the honour to report as follows on the subject of the questions therewith transmitted: viz. in the 1st, 2d, 3d, 4th, 6th and 8th of these questions it is assumed, that the practice of the immolation of widows upon the funeral piles of their deceased husbands exists in this zillah, I therefore consider it sufficient to state in answer to these, that no instance of such immolation has ever come within the cognizance of the magistrate or criminal judge. In answer to the 5th question, I have to state, that although the police officers had strict orders to report every extraordinary occurrence that came to their knowledge throughout the zillah, no report of an anugamanum having taken place was ever received in the magistrate's office since the establishment of the court in 1806; and it may thence be inferred, that if any such really happened, it must have been conducted with the greatest secresy. In answer to the 7th question, I believe I may venture to say that no specific measures to prevent widows becoming suttees have ever been contemplated by the magistrates of this zillah. I am confident, however, that the people are aware this practice will never be sanctioned by the magistrate, and am happy that the accompanying five authenticated documents enable me to afford a proof of the successful interposition of the magistrates' authority on a late occasion in preventing the immolation of two females of high rank.

Given under my hand and seal of office, this 29th day of December, A. D. 1819.

(L. S.) (signed) *J. Haig*, acting criminal judge.

Read in court this 3d day of January 1820.

(signed) *G. W. Saunders*, register.

Return made by the Criminal Judge in the Zillah of Tinnevelly, dated 24th February 1820.

To the Register to the Court of Circuit, Trichinopoly.

In conformity to the orders contained in the extract from the proceedings of the court of circuit which accompanied the precept on which this is endorsed, I have to report for the information of the court that there is no allusion whatever to the subject regarding which information is called for, or the letter of the register of the foujdarry adawlut of 30th November last, in the records of the magistrate's office in this zillah, from the date of its first establishment in A. D. 1806, till the transfer of the police to the collector in 1816.

Given under my hand and the seal of the court in the court-house at Tinnevelly, this 24th day of February, A. D. 1820.

(L. S.) (signed) *J. Haig*, acting criminal judge.

Read in court this 29th February 1820.

(signed) *G. W. Saunders*, register.

To the Register of the Provincial Court of Circuit, Trichinopoly.

Sir,—I have had the honour to receive your letter of the 28th ultimo, and in reply beg to state for the information of government, that there have been no reports received since the transfer of the police in 1816, of any performance of "anugamanum," and from the inquiries I have made respecting it, I do not believe it now to be at all practiced in this district.

Tinnevelly, Tencausey, I have, &c.
7th July 1819. (signed) *J. Cotton*, magistrate.

Read in court this 12th July 1819.
(signed) *W. G. Saunders*, register.

To the Register to the Foujdary Adawlut, Fort St. George.

Sir,—We have the honour to acknowledge the receipt of your letter under date the 23d June last, directing us to procure from the several criminal judges and magistrates within the division, the fullest information on the custom of widows burning themselves on the funeral piles of their husbands within their respective districts; and now transmit copies of our communication to, and answers from, the whole of those officers, the last of which was this day only received, or the orders of the foujdary adawlut would have been much sooner complied with. We have also the honour to forward English translates of two papers submitted by the third judge upon the custom of anugamanum, drawn up by some of the most intelligent and respectable of the inhabitants of Malabar; from which, and the reports made by the criminal judges and magistrates of north and south Malabar, it may be concluded, that no such custom has at any time obtained in Keroola or Malayalim paper.

Register's Office, Tellicherry, We have, &c.
28th August 1819. (signed) *T. H. Baber*, third judge.
A. Wilson, acting judge.

Copy of a circular Precept issued to the Criminal Judges and Magistrates in the Western Division.

Pursuant to an order of this court, you will herewith receive extract of a letter from the register to the foujdary adawlut to the orders contained, in which you are required to conform, making your return in a fortnight from its receipt.

By order of the court.
Register's Office, Tellicherry, (signed) *T. H. Baber*,
30th June 1819. third judge for the register.

Return of the Criminal Judge in the Zillah of North Malabar.

Be it known, that there has not been a single instance in this zillah of a widow immolating herself on the funeral pile of her deceased husband.

Given under my hand and seal of the court, this 2d day of July 1819.
(L. S.) (signed) *A. Wilson*, criminal judge.

Return of the Acting Criminal Judge in the Zillah of Canara.

In obedience to the orders contained in this precept, the acting criminal judge has the honour to state, for the information of the court or circuit, that he has caused the police records for the three years prior to the transfer of the police duties to the collector, to be carefully examined, and that it does not appear therefrom that during the above period a single instance of a widow having burnt herself upon the funeral pile of her deceased husband has been reported to this court.

Given under my hand and the seal of the court at Mangalore, this 13th day of July A. D. 1819.
(L. S.) (signed) *W. Sheffield*, acting criminal judge.

Copy of a Letter from the Magistrate in Canara in return to the Court's Circular Precept to him.

To the Acting Register, Court of Circuit, Tellicherry.

Sir,—Para. 1. I have the honour to acknowledge the receipt of the court's precept under date 30th ultimo, together with extract from a letter of the register to the sudder and foujdary adawlut, referring certain questions regarding the self-immolation of widows on the funeral piles of their husbands.

2. In conformity to the court's orders I referred the questions to the tasildars; the following is the reply of the Buntwal tasildar, in whose talook alone the suttee had taken place subsequent to the transfer of the police to the revenue authority. In no other district is it known to have occurred since the assumption of Canara. An application for permission to burn occurred in Bunnavassi, but was refused by the tahsildar, and the party retired into Mysore for that purpose.

Question.	Reply.
1. What number of widows have, during the three years since the transfer in 1816, been immolated on the funeral piles of their deceased husbands?	1. Only four suttees have occurred throughout Canara since the transfer of the police; these took place in the Buntwal talook.
2. On what data is the number stated, or from what sources is the information by which the number is estimated, derived?	2. There had been no inquiry ever ordered until now through the revenue authority; the intelligence was obtained from the heads of the caste, amongst whom the acts took place.
3. Amongst what description of persons does the greatest number of widows become suttees?	3. The suttees are chiefly amongst the Cheetaupauvin bramins of the sheven sect.
4. What has been the mode of proceeding, on application for permission to perform the anugamanum, or voluntary burning on the pile of the deceased husbands?	4. Answered by the second reply.
5. Whether there is reason to believe, that an anugamanum ever takes place without the cognizance of the magistrate or police; and is the assistance of the police ever required, and always granted on requisition?	5. No orders whatsoever appear to have been given on the subject.
6. What means have been used to ascertain, as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow.	6. Answered by the fifth reply.
7. What measures have been taken to prevent the practice; and if any, what have proved the most efficacious?	7. Answered by the fifth reply.
8. Have reports been received from police officers after the performance of anugamanum; and if any, of what nature are they?	8. Ditto.

Mangalore, Magistrate's Office,
July 23d 1819.

I have, &c.
(signed) *T. Harris*, magistrate.

Return of the Criminal Judge in the Zillah of South Malabar.

The criminal judge in zillah south Malabar, has the honour to acknowledge the receipt of this precept, and to state, in answer to the questions submitted, that the custom of widows burning themselves on the funeral piles of their husbands is not known in this division of Malabar; and having made all the inquiry possible on this subject, the criminal judge has learnt, that the only two instances of the kind were about fourteen years ago, when the ceremonies were about to take place in the district of Paulghaut, but which the inhabitants there would not allow of, and did actually compel them to proceed beyond the limits of Malabar into the forest within the boundary of the province of Coimbatore, where the widows were accordingly immolated on the funeral piles of their deceased husbands; and that since that period nothing of the kind has ever been attempted, nor would the natives quietly permit it on the soil of Malabar.

The criminal judge has to apologize for not making this return within the time prescribed.

Given under my hand and the seal of this court, this 28th day of July 1819.

(L. S.) (signed) *J. Forbes*, criminal judge.

Return of the Criminal Judge and Magistrate of Seringapatam.

The criminal judge and magistrate observe, in reply to the above precept, that widows have *ever* been discouraged, and, in some instances, prevented from immolating themselves with their deceased husbands, within the island of Seringapatam; and that no instance has ever taken place without the knowledge of the magistrate. The only two widows whose husbands died at Seringapatam, and who solicited permission to devote themselves to this sacrifice, having found some opposition made by the police servants to the ceremony, retired into the Mysore country, and with the sanction of his highness the rajah, there sacrificed themselves on a funeral pile, some days subsequent to the burning of the bodies of their deceased husbands, and both persons voluntarily sacrificed their lives.

These two widows are named Veeraboy, who was sacrificed on the 2d Jan. 1816, and the other, Kistnamah, on the 7th March 1819.

(L. S.) (signed) *J. A. Casamajor*,
Provincial Court, Western Division. criminal judge and magistrate.

To the Magistrate of Canara.

Sir,

With reference to the report made to you by the tasildar of Buntwal, regarding the number of women who have burnt themselves on the funeral pile of their husbands, since the transfer of the police duties to the collector; I am directed to request you will inquire and report the number of widows who have immolated themselves since the Company's acquisition of Canara, and what reason is given for this practice being peculiar to this talook, since it would appear that in no other is it known to have existed during the Company's government; I am also directed you will be more particular in regard to the *four* suttees which have occurred during the last three years; mentioning the names of the women immolated, the date and where the ceremony took place; whether in open or secret manner, whether the potail or head of the village, by whatever designation known, took any steps to prevent them, or at all events, satisfied themselves that the act was entirely voluntary; and whether the practice amongst the Cheetaupauveen bramins of the sheven sect (amongst whom, it would appear, from the Buntwal tasildar's report to be chiefly confined), of widows burning themselves is enjoined as a duty, and that its now observance entails any and what penalties.

I have, &c.

Register's Office, Tellicherry, (signed) *J. H. Baber*,
2d August 1819. third judge of the register.

Copy of a Communication from the Magistrate in Malabar, in return to the Court's Circular Precept to him.

To the Register to the Court of Circuit, Western Division, Tellicherry.

In answer to the precept of the court of circuit, under date the 3d instant, calling upon the magistrate for a return to the court's precept under date the 30th, and to assign reasons for not having made a return before, the magistrate has to apologise for this neglect, and must acknowledge, that it quite escaped his memory.

From all the information the magistrate has been able to collect, he cannot learn that the practice of widows burning themselves on the funeral pile of their deceased husbands ever existed in Malabar, nor has one instance of the kind been brought to his notice; the members of the circuit court, however, are adequate judges of this subject, and further information from the magistrate appears unnecessary.

Magistrate's Office, Calicut,
4th August 1819. (signed) *J. Vaughan*, magistrate.

Copy of the Answer of the Magistrate of Canara to the Court's further Letter of the 2d August 1819.

To the Third Judge, Provincial Court, acting for the Register.

Sir,—Para. 1. I have the honour to acknowledge the receipt of your letter, dated 2d instant, requiring further information on the subject of the suttees in the Buntwal talook.

1st. To report the number of widows who have immolated themselves since the Company's government. The reason why the custom is peculiar to that talook alone.

2d. To detail more particularly the four suttees which took place during the last four years; viz. the names of women; time and place; whether open or secretly; whether the potail or head of the village arrested the proceeding, or was satisfied it was a voluntary act; whether it is enjoined as a duty, or whether its non-performance entails any and what penalties.

2. In reply to the first quære, I have the honour to inform you, that it appears thirty-seven widows have immolated themselves since the assumption of Canara by the British government; I am unaware of any other cause for the sacrifice being confined to the talook of Buntwal, than that many Cheetaupauveen bramins are settled in that part of the zillah, and seldom found elsewhere.

3d. The 2d quære. The names of those who have sacrificed themselves during the last three years are as follow:

1. Rookmunny, the widow of Rambutt, in the Nursunhutty mogany, on the 14th day of Jairsht month, batharina year (corresponding with 2d of July 1818).

2. Bahgertee, the widow of Appiah Butt, in the Karkul mogany, on the 5th day of Paulgoonah month, bathurniah year (corresponding with 1st March 1819).

3. Jurrasoothebahee, the widow of Guenah Butt, in the Bellatongaddy mogany, Koottyar village, on the 5th day of Wyshaak month, pramatee year (corresponding with 29th April 1819).

4. Baghertee, the widow of Kuiree Butt, in the Sesil mogany, Sheebarajee village, on the 13th day of Jairst month, pramatie year (corresponding with 6th June 1819.

The ceremony was invariably conducted in an open manner; the head of the village did not interfere in any shape whatsoever.

The head of the sect appear to arrange the whole matter, and have stated the act as purely voluntary; that it is customary to dissuade the widow from her determination; but that when once the resolution is adopted, she was never known to depart from it.

The sacrifice is not enjoined as a duty; but vast rewards are promised by their shasters, in the future state of the immolator, and to her family in this life; its non-observance entails no penalty nor disgrace.

Mangalore, Magistrate's Office,
August 26th 1819.

I have, &c.
(signed) *T. Harris*, magistrate.

Cany payoor, Nambоory paad, Temansary Nampoory paad, Soorya Naryen shastry, residing in the Tamorin's palace, and Naribhata Bhattadry paad, wrote on the rules of female constancy and love, as taken from the *Visheen Dheerma Shaster*.

1. A brahminy woman should ascend the funeral pile of her husband after his death.

2. That after the death of the husband she should either perform religious austerities, or sacrifice herself on the funeral pile.

3. But in the Keroola a wife only practices *(bramachargam)* austerities of which the *Parashara Dhurma Shastre* makes mention as follows "she that devotes herself to pious austerity after the death of her husband shall be exalted to heaven at her death and shall enjoy celestial bliss, in like manner with those abstemious brahmins who have practised austerities from their childhood."

4. In the *Para Deshum*,* whenever a brahmin dies, the wife either practices austerities or ascends the funeral pile of her husband. But the greater instances are of the former practice. The rules of the anugamanum are laid down in the *Parashara Dhurma Shastra*, viz. "the wife that sacrifices herself with her deceased lord shall dwell in a region of joy for a period of time a thousand fold in years to what there are hairs on the human body."

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* Foreign country, *i. e.* out of Malabar.

5. The *Parashara Dhurma Shaster* also says, that the husband of her who performs anugamanum, though he be a sinner, shall by the purity of the sacrifice of anugamanum forcibly draw her lord from a region of torment, and enjoy delight together with him in heaven, as follows:

6. "That woman who on the death of her husband ascends the same burning pile with her husband, draws her lord from a region of torment, as a serpent catcher forcibly draws a snake from its hole, and enjoys delight together with him."

7. Anugamanum is defended in the case of a pregnant woman by the Awaar Maharishy, viz. pregnant woman "shall not ascend the funeral pile of their husbands." It is recorded in the *Wythenatha Daksha deeyata* that they who are actually unclean and mothers of infant children (should they abandon wealth and relations) *may* ascend the funeral pile.

8. Report says, that some of the brahmins of the Para Desham* who now sojourn with their families in Paulghaut have suffered anugamanum, but that it was beyond the Wallaiee River, the boundary of the Malayalum.

The Cartenaad Shangara Warriona writes on the rules of female constancy as taken from the

1. *Palpina Poorna.*—"She that takes her meals after her lord, partakes of his sorrows and joys, uses no embellishing dresses in his absence, retires to bed after him, rises before him, ascends the same burning pile with him, and thinks of no other man but him, may universally be reckoned a virtuous woman.

2. *Menu Smrti.*—She that bewails with her lord, and rejoices with him, and during his absence neglects personal decoration, but pines at his absence, and lastly dies with him, may universally be reckoned a virtuous woman.

3. In the creda, or the age of righteousness, at the cremation of the Sagara rajah, his wife being in a state of pregnancy, it is said, she did not perform the sacrifice of "anugamanum" (literally) dying after her husband (distinct from "sahamanaram" or dying with her husband, in other words, that she did not immolate herself.)

Note.
see orig.

4. In the devapara, or brazen age, at the burning of the Pandoo rajah, his wife Coontty, in consequence of her children being mere infants, did not perform anugamanum, because that they required being protected, but that his other wife Madrey did so. These being notorious facts in the Pooranums, and having been observed until the past year in the Para Desham (out of the boundaries of the Keeroola) may be considered as rules of established sanctity.

5. The reasons assigned for this observance in Naya Shatta Kariam, are that the pain occasioned by fire is nothing in comparison to the pangs occasioned by the loss of a husband; were it not so, would a wife consign herself to the burning pile to partake of bliss with her deceased lord?

A Parable:

6. A virtuous woman seeing her son fall into a fire, did not acquaint her husband therewith, and that element awed by the power of her virtue, changed its effects to the coolness of sandal.

7. However none of the shasters declaring that a failure of anugamanum entails disgrace, and several being the rules of religious observances laid down for their conduct, it is optional with virtuous women to do so, and not incumbent that they should positively perform the sacrifice as an indispensable duty.

8. The *Gooroobadasha Wakyam*, which is admitted by the shasters, enjoins that established observances should not be neglected, for instance, a particular rule is observed in a deshum, or in a family for several years; a person, however consummate he may be in wisdom, is not competent to abolish it on the grounds of such not being acknowledged in the Smrty Pooranums, now extant. Because of the possibility of its being some of the lost part of the endless vadas, and that the doing so would entail on him the heavy punishments attached to a subversion of religious morals.

9. From these texts it is clear, that the rules relative to the observance of the sacrifice of anugamanum does not extend to the keroola, and cannot be admitted to be performed there, even if a person is willing to do so; and even in the para deshams, the virtuous women who offer themselves to ascend the pile, should be prevented by abstracting their minds from it by gifts or persuasions, but by no means coercive measures.

(True translate.)
(signed) *A. Wilson*, acting third judge for the register.

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* Foreign countrie
i. e. not natives o
Malabar.

To the Register Sudder Foujdary Udalut, Fort St. George.

Sir,—I HAVE the honour to acknowledge the receipt of your letter of the 30th November last, and in conformity thereto, transmit copies of the returns made by the criminal judges in the western division, to the courts circular precept calling upon them for the further information required by the sudder foujdary court, on the subject of the burning of Hindoo windows.

I have, &c.

Provincial Court, Tellicherry,
2d February 1820.

(signed) *A. Wilson*,
acting judge, officiating.

Return from the Acting Criminal Judge in the Zillah Canara, to your Court's Precept of the 10th December 1819.

In obedience to the orders contained in this precept, the acting criminal judge begs leave to refer the provincial court to his return to their precept, under date the 30th June last, wherein he had the honour, in reply to the question subjoined to it, to state, that upon a careful examination of the police records for the three years prior to the transfer of the magistracy to the collector, he had ascertained therefrom, that during the above period, not a single instance had been brought to the notice of this court by the police officers, of a widow having been immolated on the funeral pile of her deceased husband; the acting criminal judge is consequently unable, with reference to the afore-stated period, to afford information on the remaining points that are enumerated in the letter from the register to the foujdary adawlut, under date the 23d June last.

Given under my hand and the seal of the court at Mangalore, this 16th day of December, A. D. 1819.

(signed) *Wm Sheffield*, acting criminal judge.

Return from the Acting Criminal Judge in the Zillah of North Malabar, to the Court's Precept of the aforesaid date.

In returning the precept of the provincial court, the acting zillah judge has the honour to state, that he cannot discover, either in the records of the office, or the information of those who have longest been connected with it, any traces of applications in behalf of widows for permission to burn themselves with the bodies of their deceased husbands, nor can he find any indications of such a practice having ever obtained in the zillah of North Malabar.

Given under my hand, and the seal of the court, this 20th day of December A. D. 1819.

(signed) *J. Munro*, acting judge.

Return from the Criminal Judge in the Zillah of Seringapatam.

This is to certify, that in compliance with the above precept, the replies of the criminal judge and magistrate of the zillah of Seringapatam, to the questions annexed in the register's letter of the foujdary adawlut, under date 23d June last, are herewith enclosed according to the precept of the provincial court.

Given under my hand and seal this 5th day of January 1820.

(signed) *J. A. Casamajor*, criminal judge and magistrate.

Replies of the Criminal Judge and Magistrate of the Zillah of Seringapatam, to the questions annexed in the Zillah of the Register of the Foujdaree Adawlut, under date 23d June 1819.

To the Magistrate.

Question 1.—*Answer.*—Three years prior to the transfer of the police duties to the collector, no widows were immolated on the funeral piles of their deceased husbands at Seringapatam.

2. From the memory of the servants of the judicial and revenue establishments on the island.

3. In the Mysore country, chiefly among brahmins and rajpoots.

4.—An application to the police through the Cutwal to the magistrate, when orders have been given to endeavour to dissuade the widow from the self-sacrifice.

5.—An anugamanum has never taken place on the island of Seringapatam.

6.—Read answer to N° 7.

7.—The head Hindoo servants have been desired to influence the widow to desist from her intentions, and the most enlightened and best educated of the public servants have an abhorrence of the sacrifice. Two widows, whose husbands died in this zillah, one named Veeraboy, in the year 1816, and the other named Kristnamah, in the year 1819, solicited permission for anugamanum, and having found some impediments made by the police officers to that ceremony, retired into the Mysore country, and with the sanction of his highness the rajah, there sacrificed themselves on a funeral pile, some days subsequent to the burning of the bodies of their deceased husbands.

8.—Vide answer N° 7.

(signed) *J. A. Casamajor*, criminal judge and magistrate.

Return from the Assistant Criminal Judge in charge of the Zillah South Malabar.

The assistant criminal judge in charge, observing that the question contained in this precept to be answered by the criminal judge, is of the same import with that in the court of circuit's precept bearing date 30th of June last; and referring to the documents upon which the criminal judge in his reply to the latter precept founded his opinion stated therein, hopes that it will be sufficient to reiterate the remark of the criminal judge, that the ceremony of the self-immolation of a widow on the funeral pile of her husband is altogether unknown among the natives of Malabar.

With regard, however, more particularly to the question proposed, the assistant criminal judge has the honour to state, that no widow has, during the three years prior to the transfer of the police duties to the collector, been immolated upon the pile of a deceased husband, within the jurisdiction of this zillah.

Given under my hand and the seal of the court this 1st day of February 1820.

(signed) *C. M. Whish*, assistant criminal judge, in charge.

Resolution of Government:

Ordered, In consequence, that the following letters be dispatched.

(Circular).—Judicial Departments.—N° 137.—To the Magistrate of the Zillah of Chingleput.

Sir,—From a report recently submitted to government by the foujdarry adawlut, it appears that the practice of widows burning themselves with the bodies of their deceased husbands, does not prevail by any means generally among the Hindoo part of the inhabitants of the districts subject to this presidency; that in some districts it is unknown, and in others of rare occurrence; and is, the Governor in Council would hope, upon the decline. That a practice so abhorrent to reason and humanity should entirely cease is much to be desired, but the contrary effect might follow any injudicious endeavours to suppress it. It has however been ascertained, that the sacrifice of the widow is, under a great variety of circumstances, prohibited by Hindoo law, and that compulsory means are sometimes employed to bring the unhappy victim to her fate, which are not more cruel than unlawful. It is therefore judged advisable to furnish you with the accompanying statement of the provisions of the Hindoo law regarding the practice, which has been sanctioned by the law officers of the sudder adawlut. You will avoid attracting public attention to the subject, but you will continue to discourage the inhuman practice wherever your influence may be calculated to prevent it; and you will consider it your duty to bring to punishment such persons as may use unlawful means for promoting it.

Fort St. George, I am, &c.
6th April 1821. (signed) *D. Hill*, secretary to government.

N° 130.—To the Register to the Court of Foujdary Adawlut, Judicial Department.

Sir,—I am directed by the honourable the Governor in Council, to acknowledge the receipt of your letter of the 18th December last, and to state that, upon the whole, the information procured by the foujdarry adawlut respecting the sacrifice of Hindoo widows, seems to be rather of a satisfactory description. The Governor in Council has felt apprehensive that the proposed rules for the guidance of the magistrates and police officers would have afforded a more express sanction for the practice than it has heretofore obtained from government, and might have the effect of extending it by the notice attracted to the subject. It has therefore been resolved to address a circular letter to several magistrates, a copy of which is herewith transmitted for the information of the foujdarry adawlut.

Fort St. George. I have, &c.
6th April 1821. (signed) *D. Hill*, secretary to government.

Extract Fort St. George Judicial Consultations, 27th July 1821.

Read the following letter from the magistrate of Tanjore.

N° 11.—To the Secretary to Government, in the Judicial Department, Fort St. George.

Sir,—1. The subject of females immolating themselves on the funeral piles of their husbands having lately, I believe, attracted the notice of government, and several cases having in a very short time occurred, and been reported by the police officers in the district, as if the practice was becoming more prevalent, I directed a statement to be prepared of the number of unfortunate females who had been induced to sacrifice themselves in this way, since the last return to the provincial court was made, which I have the honour now of submitting for the information of government.

2. It contains, I regret to observe, twenty-four instances of this horrid sacrifice having occurred in the last eighteen months in this district, besides those within the jurisdiction of his highness the rajah, round the fort of Tanjore, of which I have at present no account, and principally, as will be seen, among the bramins; one of them happened lately in the neighbourhood of Trivalore, when my assistant, Mr. Clarke, was there; and I enclose an extract from his diary, giving an account of it, and of his own unsuccessful attempts to dissuade the unfortunate woman from self-destruction.

3. By the reports of the police officers, it also appears that all endeavours by persuasion are used to prevent these immolations, but I am concerned to say I do not know one instance in which they have yet been successful.

Tanjore, Negapatam, I have, &c.
12th July 1821. (signed) *J. Cotton*, magistrate.

Extract from the Diary of the second Assistant Collector of Tanjore, for the month of June 1821.

"I was this day much interested in the fate of a native woman, who was reported to be about to burn with the corpse of her husband, at Wagaparyoor, a village about seven miles from Trivalore; feelings of humanity as well as duty dictated the propriety of my seeing the poor creature, and endeavouring to dissuade her from so horrid a purpose; but I regret to say that neither my arguments nor the entreaties of her relations, who freely offered to relinquish their claims to the estate of her departed consort, seemed to have the least effect, she was to all appearance calm and collected, but resolutely bent on self-destruction. Having no inclination myself to witness so shocking a spectacle, I directed the tasildar to remain in the village and prevent force or persuasion being used to influence her conduct, and to afford the woman his support and protection, should she finally become wavering or irresolute; no change however took place, and he shortly after reported, that after she had taken some fruit and milk, and performed the customary ablutions, she ascended the funeral pile with the same indifference she had all along manifested, and thus in a few minutes terminated her existence. The self-devoted victim was a fine looking young woman, without family, and of the bramin cast."

A true extract,
(signed) *J. Cotton*, magistrate.

STATEMENT showing the Number of WIDOWS who have performed the act of Immolation on the Funeral Piles of their Husbands, according to the Reports received at the Magistrate's Office, from 16th December 1819 to the 30th June 1821, in the District of Tanjore.

NAMES OF THE TALOOKS.	NAMES OF THE VILLAGES.	NAMES OF THE WIDOWS.		NAMES OF THE DECEASED HUSBANDS.		CASTE.	DATE.	
		NAMES.	AGE.	NAMES.	AGE.			
Trivady	Sharookay	Ponnummaul	28	Narnapyen	55	Bramin	12th March	1820
	Tervadamarthoor	Lutchmyamaul	25	Veerapillay	45	Vellanlon	10th February	—
Combaconum	Mahadanapooroom	Randabayeamul	20	Soobarow	—	Marhath	29th March	—
	Combaconum	Letchmyamaul	30	Ramaniyiengar	40	Bramin	25th April	—
	Ditto	Sadago Pummal	30	Avanmadiengar	45	Ditto	1st August	—
	Ammausatterum	Sacoomanboyce	42	Sakaram Pundit	50	Ditto	2d January	1821
	Coottanlum	Letchmyamoul	52	Mahaganapatyen	70	Ditto	3d April	—
Myaveram	Pattamungalen	Seetiammal	24	Raumyen	35	Ditto	2d December	1820
	Annittandapooroom	Ammancamal	35	Soobboroyen	45	Ditto	3d April	—
Trivalore	Sattanoore	Ammancamal	45	Vengappien	53	Ditto	20th February	1820
	Cammalanpooroom	Seneevausumal	50	Narniengar	65	Ditto	13th June	—
	Vogapparinyore	Cooppummaul	25	Vencatakistniengar	40	Ditto	28th Ditto	1821
	Cankayady	Sinnammaul	85	Sinnacobandien	90	Ditto	30th Ditto	—
Puttoocotah	Saulauanaickupatam	Amoonanboyee	18	Banajeerow	28	Marratah	29th May	—
	Cadavacottah	Ananta Setchmyamal	65	Umbee Sastree	75	Bramin	15th September	1820
	Paukum	Narnammal	30	Jyahoyen	35	Ditto	17th January	—
Panpanassem	Marathoor	Achummaul	19	Vencataramyen	25	Ditto	24th February	—
	Ditto	Narseammal	22	Boapumraveyen	30	Ditto	8th March	—
	Nellore	Soobummal	40	Soobba Sastry	50	Ditto	16th April	—
	Agaramongoody	Sinnamaul	45	Videnandyen	60	Ditto	12th November	—
Mannargooddy	Needaumungalem	Cannagammaul	45	Verracharry Jyengar	70	Ditto	28th December	—
	Andeehamungalem	Mangattatummal	18	Vencataramyen	40	Ditto	22d February	1821
	Valoor	Panbayee	65	(Name of husband not mentioned)	-	Vellanlon	3d April	—
Shingcepattee	Pilhar Putty	Letchmyamaul	60	Permabreddy	80	Reddy	10th March	1820

ABSTRACT:

	No.
Bramin Cast	19
Mahratta	2
Vellanlon	2
Reddy	1
	24

Tanjore, Negapatam, Magistrate's Office,
30th June 1821.

(signed) *J. Cotton*, magistrate.

Ordered, that the following reply be dispatched.

N° 12.—Judicial Department.

N° 305.—To the Magistrate of Tanjore.

Sir,—I am directed to acknowledge the receipt of your letter of the 12th instant, and to state, that from the circular instructions, dated the 6th April last, you will perceive the deep regret which the honourable the Governor in Council feels on account of the practice of females immolating themselves on the funeral piles of their husbands when it occurs. The object of those instructions was effectually to prevent the practice when not sanctioned by the provisions of Hindoo law, and to punish all attempts to induce or compel unhappy women to submit to it. The Governor in Council trusts that your influence, and that of all persons under your authority, will continue to be exerted to this end, and that it will not be without effect; but as inveterate religious prejudices are liable to be warmed into enthusiasm by the attempt to suppress them, or even by the apprehension of it, the Governor in Council continues to be of opinion that you ought not to go beyond the circular instructions above referred to, and ought to avoid drawing public attention to the unfortunate subject.

Fort St. George, I have, &c.
21st July 1821. (signed) *D. Hill*, secretary to government.

III.—BOMBAY.

Extract LETTER from the Governor in Council of Bombay, to the Court of Directors in the Judicial Department, dated 6th May 1821.

Dispatch to the court, 29th July 1818. 243 and following paragraph.
Cons. 1819. N° 38. 8th Sept. folio 2080.

178. IN continuation of our last report on this subject, we have the honour to inform your honourable court, that we have been furnished with copy of the resolutions of the supreme government, dated the 30th July 1819, in which His Lordship in council entered into a review of the effect produced by the measures which had been pursued under that presidency for the purpose of restricting the performance of suttees, and bringing about its gradual discontinuance.

Vide papers relating to Hindoo widows, printed 10th July 1821. pp. 241-2.

Cons. 1818. N° 27. folio 2032. 1st July.
Ditto N° 41. 7th Oct. folio 3111.

179. On receipt of this communication we called on the several magistrates to report the effect produced in their respective jurisdictions under any proceedings which might have been adopted by them in consequence of the circular orders in force in Bengal, and communicated for their guidance on the 5th October 1818.

Cons. 1819. N° 49. 1st Nov. folio 2881. 2885, 2886. 2897, 2898, 2899. 2895.
Vide former papers, pp. 253-4.

180. In Guzerat it appeared that the practice was so rare that no judgment could be formed of the effect of those measures. One instance had occurred in July 1818 in the Ahmedabad district, in which the magistrate had ascertained that the widow was not compelled by force, or worked upon by intoxication, to take the step which she adopted.

Cons. 1819. N°. 49. 1st Nov. folio 2915.
Vide former papers, p. 260.

181. The magistrate of Anjar had only known one instance of a woman desiring to burn; he succeeded in persuading her to delay the ceremony, and the following day her resolution was changed. One woman and a man (the former by caste a dher, the latter a carpenter) had insisted on being interred alive, and would not be dissuaded; the woman was of a very advanced age, and the man afflicted with a severe malady.

Cons. 1819. N° 49. folio 2900.
Vide former papers, pp. 257 & 260.

182. In the concan the practice in some degree prevails. The criminal judge of the southern concan, when first appointed resident at Malwan, found that within his jurisdiction the ceremony, which was at no time common, had, on the introduction of the British government, entirely ceased, from a prevailing opinion that it was contrary to our laws. This sentiment Mr. Hale took no pains to remove, contenting himself, when permission was applied for, by neither giving nor withholding his consent, as he had not then been furnished with instructions. The state of doubt in which his evasive answers left the minds of the applicants had all the effect that could have been hoped for, and in a very short time no more applications were made, nor had he heard of the occurrence of a single suttee.

183. Since the accession of the paishwa's conquered territories, where the practice was formerly prevalent, he had only known of two cases, and they took place before the introduction of our authority, and at a time when the inhabitants had been apprized that the customs and usages of the late government were still in force; they are now aware of the contrary, and the rules regarding suttees have been promulgated, since which he had heard of no instance of it; but whether this desirable effect has been accomplished by a fear that may at first exist of transgressing the laws by their being indistinctly understood by the population at large, or to a real desire on the part of the natives to adhere to the known wishes of the government in opposition to their customs, Mr. Hale could not, at this early period, venture to pronounce: sufficient it is for the present, whatever be the cause, that the effect is good, and that it is as yet unattended by any visible bad consequences.

184. Circumstances which occurred in one of the cases of suttee above alluded to, and which took place in the Viziadroog province, afforded the magistrate an argument in support of the latter remark. The officer commanding the fort took means to prevent its accomplishment, chiefly through the persuasive interposition of a brahmin, and the attempt was abandoned, although the occurrence was subsequently reported to Mr. Hale; he states it did not appear to be complained of, and the intended victim is now living and thankful for her escape.

185. Notwithstanding the former extensive prevalence of this custom in the paishwa's territories, it appears to Mr. Hale very evident some restrictions against it were in force. It was always considered indispensable to obtain, previous to the performance of the ceremony, the sanction of the local authorities; and persuasions were generally used against it. In the state of Sawunt Warree, these restrictions, at one period, were carried to much greater length, since during the reign of Kem Sawunt, a positive prohibition against the practice altogether existed for ten or twelve years (and this too without creating any disturbance or any outward marks of discontent), affording, in Mr. Hale's opinion, if the tradition be not greatly exaggerated, a most favourable instance of what might be done, and what the people would submit to, without considering their religious prejudices too much shocked. From these circumstances, Mr. Hale inferred, that religious fanaticism as regards the practice of suttees, has never been to any great extent in the concan; that the sentiment of its being contrary to the laws of the British government, has been productive of all the advantge to be hoped for; and however many victims may, it is hoped be saved in the newly acquired provinces under the present regulations, yet, that from the disposition of the inhabitants, much stronger restrictions, not to say a total prohibition, would be submitted to without much danger.

186. Mr. Hale then proceeds to account for the existence of this disposition, and observes, that an apprehension of incurring punishment from acting contrary to laws imperfectly understood, may cause the present decrease of suttees in the new districts; but it is greatly to be feared, unless the sentiment prevails, that the practice is contrary to our regulations; that as soon as the provisions of the existing rules are thoroughly and distinctly understood, and it becomes universally known that free toleration of this awful ceremony is acknowledged strictly according to the tenets of the shaster, the custom will revive; for although a considerable number of suttees must necessarily be annually prevented under the present restrictions, yet it remains a question whether the clear exposition of the Hindoo law now promulgated, may not excite an emulation among those, who by its provisions are permitted to burn, to adhere more closely to those tenets.

Cons. 1819. N° 49. 1st Nov. folio 2882.
Vide former collection, p. 255.

187. The magistrate of the southern concan, whose observations related to a part of the country, to the north of that alluded to by Mr. Hale, stated that, in his opinion, the humane intentions of the framers of the rules regarding these ceremonies will not be fully answered. Some few widows, perhaps, escape, as falling under the exceptions specified in the Bengal pundit's reports; whilst on the other hand, it can hardly be doubted, but that the necessary presence of the police officers of government at these immolations, stamps on them that character of strict legality, and seems to afford them that degree of countenance on the part of government, which must produce an evil effect.

188. Still it is, he presumed, upon the whole far preferable that suttees should be conducted under the existing regulations, than that the magistrates should possess no specific authority for active interference, though probably nothing short of an enactment rendering the aiding or abetting them highly penal, would materially

diminish their number. In some parts of India, where the natives are of different race, character and disposition from those of this zillah (who are principally low Mahrattas) such a measure might be attended with hazard, but Mr. Pelly apprehended none from it in the southern concan.

Cons. 1819. N° 49. 1st Nov. folio 2878. Vide former collection, pp. 253, 254. Letter to the court, 29th July 1818, para. 283.

189. The criminal judge of the northern concan stated, that the success which attended the prevention of suttees on two occasions, and in times of some difficulty, might warrant a conclusion, that the evil might, without danger, be in almost every instance averted; but on further consideration of the subject, Mr. Babington felt disposed, in some degree, to abandon the opinion he had formed with regard to the propriety of a direct interference on the part of government, and to think that the greatest good was probably to be derived from the exercise of a sound discretion on the part of the local magistrate; who, no doubt, would be able by well timed and cautious interference to prevent the sacrifice on most occasions, without being thought to oppose it by force.

Cons. 1819. N° 49. 1st Nov. folio 2887. Vide former collection, pp. 255, 256.

190. Mr. Marriott, the magistrate of this zillah, offered it as his opinion, that if the prohibitory points to the sacrifice were to be determined by native police officers, the practice of that awful rite would increase; an opinion partly founded upon the venality of the natives in general, and partly because it was the prevalent belief amongst them, that this sacrifice would not be tolerated by the British government.

191. Under these circumstances, to have issued the instructions would at once have informed the community, that the sacrifice of the suttee was allowed by the British government, and that therefore it might be performed with impunity. It would also have opened a source of emolument to such native officers as are corrupt enough to sell their authority at the expense of the sacrifice of a human victim.

192. With this view the magistrate, without promulgating the circular instructions, adopted the resolution of having his own mind satisfied by actual personal examination, as far as delicacy would allow, that each votary to this tremendous sacrifice was not restricted from immolating, by any of the prohibitory causes set forth in those instructions; and he was led to believe, that the course adopted had been the means of saving many infatuated or intoxicated females from destruction.

193. Mr. Marriott stated his decided opinion, that if the British government consider it right to recognize the sacrifice of the suttee, the less frequently the subject is brought before the Hindoos the better, for the cause of humanity and the consequent civilization of mankind. If the practice be tolerated by government, the magistrates might still, by personal exertion, often prevent it; and to their discretion must the public look for its prevention upon every possible occasion, when such does not directly militate against the principle of toleration.

194. The effects of these measures have been, that since the receipt of the circular, only two applications had been preferred for the sacrifice, but as they were not made in the mode which the magistrate had prescribed, they did not take place. A third votary was sacrificed without any application being made, and for this breach of police law the parties concerned were punished by Mr. Marriott, who stated, that he had no doubt the measure would be attended with very good effects.

Cons. 1819. N° 49. 1st Nov. folio 2917. 2924, 2925. 2928. 2932. Vide former collection, pp. 260, 261. Cons. 1819. N° 49. 1st Nov folio 2934.

195. We beg leave respectfully to refer to the minutes recorded by the late government on this delicate and most important discussion. Mr. Prendergast, your honourable court will observe, considered Mr. Marriott's interference to be blameable, and his zeal dangerous. Our late president, and the other members not concurring in that opinion, that gentleman was informed according to the sense of the majority, that the subject in question is one of great delicacy, and the forming any decision on the course to be adopted for preventing the recurrence of this dreadful practice, is attended with considerable difficulty. It must be the object of government to abolish it if possible, but the question is, whether it would be most likely to be effected by permitting its free exercise, or by endeavouring to check it by the imposition of restraints.

196. It has been satisfactorily ascertained by the reports which have been received from the several judicial and magisterial authorities, that the practice had become one of very rare occurrence in the territories subordinate to this presidency, whilst in many portions of them it has altogether ceased.

197. It is understood that no suttee could take place under the native government, particularly in the Mahratta states, without the assent of the ruling authority, and

should that be the case, the exercise of such discretion should still be retained as occasions may occur, in which it may be necessary to avail ourselves of it.

198. Circumstances however must frequently arise to prevent the possibility of obtaining such permission within the time prescribed for the performance of the ceremony, and in such cases the Governor in Council would consider it an unwise policy to notice it, and still more so to punish any officer of government for permitting it to take place for the want of such permission. Too great caution cannot be observed by the officers of government in laying restraint on such sacrifices, when fully convinced that they are the voluntary acts of the persons sacrificed; since the imposition of restraints might be productive of consequences contrary to what we must be desirous of effecting, and which seems to have been proved by the test of experience on the other side of India.

199. Under these observations we approved of Mr. Marriott's having abstained from promulgating the circular instructions of the 5th October 1818, within the districts under his charge, but would have been more pleased had he refrained from punishing the persons concerned in the sacrifice which lately took place, without previous application for his authority, however contrary such proceeding may have been to the prevailing law of the country.

200. We communicated copy of these instructions for the guidance of all the magistrates.

201. In the deckan in some instances, the performance of this sacrifice had been prevented by the promise of a pension for the support of the widow and any children dependent on her. Conceiving the prevention on such conditions less likely to be attended with general benefit than to lead to persons pretending a resolution to sacrifice, in the hope of being thus rewarded for desisting, we have desired the commissioner to require the magistrates under his authority to abstain from all interference.

Cons. 1819.
Nº 53. 24th Nov. folio 3265.
Nº 55. 8th Dec. folio 3466.
Nº 57. 22d Dec. folio 3743.
Vide former collection, p. 264.

Extract BOMBAY Political Consultations, 29th December 1819.

Read the following letter from the collector in the southern concan to Mr. Chief Secretary Warden, dated the 14th September.

Sir,—WITH reference to your letter dated the 9th instant, I request to be informed of the amount of the pension payable to the widow of Gunnesh Punt, and to what head it is to be carried on my books.

S. Konkun, Collector's Office.
14th December 1819.

I am, &c.
(signed) *J. H. Pelly*, collector.

Ordered, The commissioner in the deccan be called upon for information of the amount of the pension payable to the widow of Gunnesh Punt.

Extract BOMBAY Judicial Consultations, 19th January 1820.

Re-perused the letter from the collector in the southern concan, dated the 14th, recorded in the political department under date the 29th ultimo.

Ordered, That Mr. Pelly be furnished with a copy of the letter from the collector of Poona, dated the 3d November *, recorded under date the 24th of that month in this department, affording information as to the rate of pension granted to the widow of Govind Narain Saney.

Ordered, That the accountant-general be directed to inform Mr. Pelly of the head to which this pension should be carried in his books.

* Vide former collection, p. 264.

Extract LETTER from the Governor in Council of Bombay to the Court of Directors in the Political Department, dated 19th April 1820.

Para. 51. IN a further dispatch dated the 13th October, the acting resident reported the result of two interviews he had had with Tucket Bhye, the favourite widow of the late rajah Anund Row Guicowar, which had relation to the provision intended to be made for the maintenance of herself and her family; the amount to be allowed for disbursements in charity after the days of mourning had expired, and to the pretensions of her son by the late Guicowar to the Gaudee. Tucket Bhye also asserted claims to the treasure left by the late Guicowar, which she expected

Cons. 1819.
1st Nov. p. 5668.

would be divided amongst his wives and their families, according to the intentions of her late husband; threatening in the event of its being given up to his highness Syajee Row, that she and the other three widows of the late rajah would destroy themselves and their children.

52. Mr. Williams intimated to Tucket Bhye that a lac of rupees would probably be allowed to be expended in charitable donations; and treated the pretensions of her sons and her threats of immolation as preposterous and criminal, and only calculated to excite Syajee Row's animosity, to whom the acting resident promised to apply on the subject of an allowance for the maintenance of the family of the late rajah.

64. With regard to the promises made to the family of Futteh Sing, and to Tucket Bhye, it was observed, that by the verbal agreement to which the resident pledged himself with the view of preventing the widow of Futteh Sing becoming a suttee, the family obtained permission to adopt a child, and a promise of the protection of the British resident in securing their comfort and respectability. In return they engaged to renounce all claims to the musnud founded on that adoption. The adoption was immediately completed, and was no longer a subject for negociation.

Extract BOMBAY Political Consultations, 1st November 1819.

Extract Letter from the Acting Resident at Baroda, to Mr. Acting Chief Secretary Newnham, dated the 13th October 1819.

Guicawar: Letter from the acting resident. Interview with Tucketbye: request made by him that she would communicate her wishes to Captain Perkins, commanding the guards in the town; encloses that officer's report, showing her expectation. Message sent to her in consequence; encloses further report from that officer, showing her object was solely to insure herself a settlement; after communicating with Syajee, will deliver to her a memorandum of the nemnook his highness may be pleased to grant.

I REQUEST you will inform the Right honourable the Governor in Council, that on the morning of the 10th instant, I visited the palace at the invitation of Tucketbye, the widow of his late highness Anund Row Guicowar. After the usual expressions of condolence, she requested me to give her assurance of the support and protection of the British government, at the same time observing, that her departed husband had always been on the most friendly terms with my government, with whom he had entered into an alliance, which had proved most beneficial to both parties, she said that her two sons Bulwunt Row and Pelluju Row, had now no one to rely upon for protection, except the representative of the British government. I assured her that my government would always feel a lively interest in her welfare, as well as that of her sons, not only on her own account, but more particularly from the feelings of respect which we must ever entertain for the memory of his late highness, who had proved so faithful and staunch an ally to the British interests in India; that I was confident his highness Syajee Row would grant them an ample provision suited to their exalted rank, and that as long as they conducted themselves with due propriety would cherish and protect them.

Tucketbye was particularly earnest in her inquiries, respecting the amount to be disbursed in charity, after the days of mourning had expired, and when she was given to understand that it would amount to about one lac of rupees, she remarked that at the demise of Govind Row, the father of his late highness Anund Row, upwards of two lacs of rupees were expended in charitable donations to bramins, and the poorer classes; but as no voucher could be produced on any account found amongst the government records, showing this disbursement to have been made, I told her it was thought a lack of rupees would be sufficient, to which she finally assented, after which I took my leave.

On the 11th I received a message from the same lady, requesting me te give her a private interview, but being unable to attend myself, I desired captain Perkins, the commandant of the guards, stationed in the town, to proceed to the palace, and requested that Tucketbye would communicate to him whatever she might have to say, conceiving she could have no objection from the acquaintance that officer had with her, and I was not disappointed in this expectation; for she unreservedly disclosed her wishes to this gentleman, and his report which I have the honour to enclose, will show the nature of her expectations.

I desired captain Perkins to inform Tucketbye, that I had been been made acquainted with her wishes; that I was astonished a person of her sense and experience could for a moment suppose that I could listen to such preposterous assertions and pretensions, that I recommended her for her own sake not to allow his highness, Syajee Rau, to come to a knowledge of them, as they would doubtless greatly irritate him against herself and children; that if she did put her threats into execution, which I trusted she would not, that she would be committing a most heinous crime, and that I conceived neither his highness or myself would be at all affected by it; that, however, she was at liberty to act as she thought fit, and if such was her fixed determination, it was unnecessary my holding any further communication with her.

Tucketbye, no doubt, thought that by following the example of Rudabhoy, the widow of the late Futteh Singh, who after his death declared her intention of becoming a suttee, that she could by threatening to destroy herself and children, engage me to listen to her unreasonable expectations, as, from various reasons, I am fully convinced it never was the serious intention of Rudabhoy to devote herself to the flames, so am I equally certain that Tucketbye has not the remotest idea of doing any injury either to herself or children, but that her threats are only made with the desire of exciting my compassion, and as a plausible cover to unfounded pretensions on her part.

On the 13th, captain Perkins had again an interview with Tucketbye, and conveyed my sentiments to that lady; the inclosed report from the officer, will show that her object was merely to ensure to herself a settlement. I shall, after communicating with his highness, Syajee Rau, on the subject, wait upon Tucketbye, and deliver to her a memorandum of the nemnook, which his highness may think proper to grant, and request that she will remove to her own house according to the promise made by her to captain Perkins.

James Williams, Esq. Acting Resident. 5673.

Sir,—After having obtained your permission to assent to the frequent requests of Tucketbye, the favourite widow of the late rajah, Anund Rao Guicowar, of a private interview, I accordingly proceeded yesterday morning to the palace, and have now the pleasure of stating to you the substance of our conversation, as well as I can recollect it.

Immediately upon my arrival at the palace, I was ushered into the small room where you saw her the other day, she was now seated there, but soon after led me into a more spacious and pleasant appartment, and after a few crocodile tears, she at once came to the subject of her late husband's decease, and the attending circumstances, and said, with much emphasis, that there was now no person in the world who cared any thing about her, and that her sole trust and confidence was in you, to whom she looked to for every comfort and consolation under her present distresses; I told her that I was certain you would do every thing you could for her, and that the English government would take care that a suitable provision was made for her and children's maintenance, according to their high rank and situation in life.

She, after this, urged her right and claims to the property left by her late husband, in the most forcible and decided manner, saying that it was not captured, stolen, or illgotten wealth, but what he had been saving for many years, solely for the use of his wives and their families after his decease, she therefore looked up to you for justice, and she claimed it of you, and that if the raj was taken from her son, she trusted that you, her protector and preserver, would see the property divided amongst his wives and their families, according to the intentions of her late husband; but that in the event of it being given up to his highness Syajee, that she and the other three widows of the late rajah were determined to destroy themselves and their children; she at this time appeared very animated and much affected, so much so, that I rose from my seat and was about taking my leave, she begged I would be seated, and she again said that you were her protector and preserver, and hoped you would act as you thought proper, being well assured that you would protect her from her oppressors. This is the substance and purport of the conversation that passed at our interview.

I have, &c.
Baroda, (signed) *W. Perkins*, captain,
12th October 1819. in charge of the guards in the fort and poorah of Baroda.

James Williams, Esq. Acting Resident.

Sir,—I have the honour to report, that in pursuance to your directions, I have again had an interview with her highness Tucketbye, she having since my last visit sent me frequent requests to meet her again, and I have now the pleasure of acquainting you with the result.

Upon

Upon my arrival at the palace, she received me in the same room as on my former visit; she appeared to be labouring under great distress of mind, crying very much, and being greatly agitated. As soon as she seemed to be a little pacified, I informed her that I had told you all that passed at our former meeting; she replied that she was glad of it, as it is from you alone that she expected to be treated in a manner suitable to her former rank and situation in life; but now what had she to live for; she wished to die; she had out-lived her husband the late rajah, and her eldest son Bulivant Rao was disinherited; that his highness Syajee was now placed upon the musnud, and what behaviour had she to expect from him; he never was a friend of her's. I endeavoured to console her, and told her that you would take care that she and her family should have a handsome provision. This appeared to ease her mind a little. I then said to her I was very much surprised that a sensible woman as she is, should talk in that strange unaccountable manner she did at the last meeting about destroying herself and her children; she smiled at this, and without hesitation replied, that it was nothing more but what she was determined to do, if the jamdar khana was opened, and the property of her late husband carried away before a proper and suitable provision was made for herself and family, and given into her hands by you in writing. I answered that I would inform you of this, and I made no doubt of your readily acquiescing with her request; she replied immediately, if he does not there is no other alternative, I will destroy myself and children. At this expression she drew her hand across her throat, and pointed to her little son Pellajee, who was sitting near her, and said she would serve him the same. The little boy understood what his mother said, and crying very much, clung to her neck. She seems now to have abandoned the idea she had formed at our last interview, of her and the rajah's other wives having a decided claim to her late husband's property, and her right and expectations of its amount being divided between them; for she begged I would inform you, that as soon as herself and family were suitably provided for she and her family would leave the palace as soon as you pleased, but that she would not stir from it till this was done; and that you then might do as you pleased with the jamadar khama. She said the fates were adverse to her, and she hoped she would soon die. She begged I would mention to you, that on the opening of the jamdar khama you would secure for her two trunks which her late husband placed there, containing her ornaments, &c. she had got a list of their contents; I told her it was your wish that every thing reasonable should be done for her consolation and comfort. She thanked me, and said she knew you were her friend; nothing more passed, and I took my leave.

I have, &c.

Baroda, (signed) *W. Perkins*, captain,
13th October 1819. in charge of the guard in the fort and poora of Baroda.

5683. Ordered, That the following letter be addressed to the acting resident at Baroda, in the terms of the president's first recorded minute.

Guicawar: Letter to the acting resident, to report his communications with his highness Syajee Row, as to arrangement for the support of the family of the late Anund Row Guicawar.

Sir,—I am directed by the Right honourable the Governor in Council to acknowledge the receipt of your letters dated the 9th and 13th of last month, with accompaniments, and to acquaint you that it will be impossible to enter into any consideration of the arrangements to be made by the Baroda government for the support of the family of his highness the late Anudd Row Guicowar, until the result of the late communications with his highness Syajee Rao be ascertained; nor does the Governor in Council consider, after what has already passed, that it was consistent with discretion on your part to make yourself a party to any such pecuniary arrangement, since it would appear from your late interview with Syajee, that his highness is so little inclined to meet the wishes of this government in respect to the provision for the family of his late brother, and may be equally indisposed to confirm any engagement which might be made by you with Tucket Bhye.

I have, &c.

Bombay Castle, (signed) *J. Henderson*,
1st November 1819. Secretary to Government.

Extract Bombay Political Consultations, 19th January 1820.

Extract Minute by the President, to which the Commander in Chief subscribes.

With regard to the promises to the family of Tutteh Sing and to Tucket Bhye, I think it would have been better if our resident had not taken so ostensible a part in their transactions. It would have been necessary for him at all times to interpose his good offices to prevent those persons from suffering absolute want or degradation, but I do not think he ought to have fixed the amount of their allowances, or to have become answerable for the conduct of either party. The object of preventing the wife of Futteh Sing Row from burning herself was by no means sufficient, as that principle would oblige us to obtain a provision for any person of the family who threatened to commit suicide.

PAPERS

RELATING TO

EAST INDIA AFFAIRS:

VIZ.

COPIES OR EXTRACTS OF ALL COMMUNICATIONS
AND CORRESPONDENCE

RELATIVE TO THE

BURNING OF WIDOWS

On the Funeral Piles of their Husbands,

Since the 23d March 1823.

Ordered, by The House of Commons, *to be Printed,*
18 *June* 1824.

LIST OF PAPERS

Presented to The Honourable House of Commons, in obedience to their Order of the 3d June 1823:—*viz.:*

I.—BENGAL:

Extract, Paragraphs 127 a' 130, of a Letter from the Governor General in Council of Bengal, to the Court of Directors, in the Judicial Department (Lower Provinces), dated the 19th December 1822 - - - - - - - - - - - - - - p. 3

Extract Bengal Criminal Judicial Consultations (Lower Provinces), the 13th June 1822; containing Letter from the Magistrate of the 24 Pergunnahs:—with Enclosures - - ibid.

Extract Bengal Criminal Judicial Consultations (Lower Provinces), the 15th August 1822; containing Letter from the Acting Register of the Nizamut Adawlut, dated 24th May 1822 p. 5

Detailed Statement of Suttees during the year 1821 - - - - - - - - p. 6

Abstract of the foregoing Statement - - - - - - - - - - p. 32

Remarks and Orders of the Court of Nizamut Adawlut on the foregoing Statement, and Resolutions of the Government thereon - - - - - - - - - - - p. 33

Letter from the Court of Directors to the Governor General in Council, in the Judicial Department (Lower Provinces), dated 17th June 1823 - - - - - - - - p. 44

II.—BOMBAY:

Extract, Paragraphs 139 a' 146, of a Letter in the Judicial Department, from the Governor in Council of Bombay, to the Court of Directors, dated the 25th June 1823 - - - - p. 46

Extract Bombay Revenue Consultations, the 18th November 1820 - - - - p. 47

Extract Bombay Judicial Consultations, the 20th March 1822, relative to a case of Suttee in the Rutnagerry Talooka - - - - - - - - - - - - ibid.

III.—FORT ST. GEORGE:

Extract Fort St. George Public Consultations, the 7th March 1823 - - - - p. 51

East India House,
June 16th, 1824.

W. Mc CULLOCK,
Examiner of India Correspondence.

PAPERS

Relating to East India Affairs; viz. Hindoo Widows, &c.

I.—BENGAL.

Extract of a LETTER from the Governor General in Council of Bengal, to the Court of Directors in the Judicial Department; dated 19th Dec. 1822.

(L. P.)

Civil Consultations, 30th October 1821. N° 1—11.

Entered on the Criminal Judicial Consultations, Lower Provinces, of 17th July 1821.

Vide Papers printed by order of The House of Commons, 19th June 1823, pp. 31 to 65.

Para. 127. THE Proceedings, noted in the margin, contain a letter and its enclosures from the register of the nizamut adawlut, on the subject of the suttees reported to have taken place during the year 1820 in the Lower and Western Provinces, together with a copy of the remarks and orders passed by the nizamut adawlut, on a consideration of the annual returns, and the minutes recorded by the respective judges of that court.

128. It will be satisfactory to your honourable court to observe, that the number of suttees reported to have taken place during the year 1820, was less than in the preceding year; and that compared with the number which had been reported in the year 1818, it exhibits a reduction of 242. We have not sufficient means of estimating the causes which have operated in producing the more favourable results in the year 1819 and 1820, compared with those of the two preceding years.

129. In the resolutions passed by us on this occasion, we remarked that for some time after the first promulgation of the rules requiring returns of the number of suttees, the information obtained was naturally defective; and it might be safely inferred that fewer cases had been omitted in the returns of the last two years than in those which preceded them; that the greater prevalence of the cholera morbus, by augmenting the general mortality in the country, in any given period beyond the ordinary extent, would have naturally increased the number of suttees in a corresponding proportion; and that it appeared, from information to be depended on, that the epidemic in question had in fact been more generally fatal in these provinces during the year 1818 than in the year preceding to, or in the two last years.

130. We trust that the further remarks and orders contained in our resolutions on this subject, and to which we request your honourable court's attention, will appear to your honourable court to be proper and consistent with your own views and sentiments on this important and embarrassing question.

Extract BENGAL Judicial Consultations (Criminal); the 13th June 1822.

(L. P.)

N° 46.—Magistrate of the 24 Pergunnahs, to H. S. Prinsep, esq. Acting Secretary to Government in the Judicial Department, Fort William.

Sir,—I HAVE the honour to forward a copy of a letter addressed to me by the salt agent at Barripore, and beg leave to draw the attention of government to the fifth paragraph of the same.

I have, &c.

Zillah, 24 Pergunnahs,
the 6th June 1822.
(signed) *C. H. Hoppner*, Magistrate.

N° 47.—To C. H. Hoppner, esq. Magistrate of the 24 Pergunnahs.

Sir,—ALTHOUGH a long protracted residence in India has served to make me acquainted with much of the manners and customs of its inhabitants, yet it has never been my lot until yesterday evening to witness that disgraceful ceremony which is known so commonly to prevail in Bengal, and which is so revolting to the character of its people, and to every feeling of humanity; I allude of course to the practice of widows immolating themselves on the funeral piles of their husbands.

2. Yesterday evening a report was conveyed to me, that a suttee was about to take place within a few hundred yards of my residence at this station, and that the ceremony would take place immediately; horror struck as I felt at the thought of witnessing such a scene, I yet felt it a point of duty to repair to the spot.

3. I was accompanied thither by my assistant, by the assistant surgeon of the station, and by another medical gentleman, who happened to be here on a visit.

4. I cannot doubt, Sir, but that you will give both myself and the gentlemen who accompanied me credit for the exercise of every feeling which humanity could dictate, in our endeavours to ascertain whether this was a perfectly voluntary act on the part of the female, and in our efforts to dissuade this deluded woman from a sacrifice, which, under the circumstances of her particular case, justified severe remonstrance. At one time I was fully impressed with the belief, and such was the general impression, that I had succeeded in my object of dissuasion; but in the end, either other sentiments, or rather, as I fear, other advice, prevailed, which strengthened her resolution to perform the sacrifice; but be this as it may, the point to which I am most anxious to draw your attention is, the grossly inactive and deficient conduct of the darogah of the thannah, who, instead of remaining in the immediate neighbourhood of the funeral pile, with a view of taking advantage of any relapse in the resolution of the victim, at this awful moment stood aloof from the spot; and when questioned and remonstrated with on the point, replied, that he, being a Mussulman, could not be permitted to remain so near, although in the face of this assertion, he saw European gentlemen surrounding the pile; but this was not all, the ceremony was suffered by him to take place in known contravention, as I am informed, of the principles and rules which authorize this ceremony.

5. The Shaster, which sanctions burning, enjoins, I am told, the jullut cheetaarohun, that is, the victim mounting and throwing herself upon the funeral pile *when it has burnt out into flames*; this feature of the ceremony, and a remarkable one it is, from its offering a momentary incitement to shake the strongest resolutions of human nature, was wholly dispensed with. In the case of this suttee, the victim was laid down by the side of her deceased husband; and if she was not bound by her clothes with the deceased, yet they were so wrapped about her and the deceased, that it would have been difficult for her to disentangle herself from them; upon her was then laid logs of wood, some of them of a size and weight such as but one man could lift and carry: a minute or two elapsed in this portion of the ceremony, (which from the manifest meaning of the term jullut cheetaarohun, must have been contrary to the injunctions of the Shaster), when the pile was set fire to, and immediately after a large green bamboo was placed across and held down by two men on each side, so that it rendered any effort on the part of the victim to escape wholly unavailing. Scarcely had the funeral pile been lighted, when she made a most violent effort to escape from the flames, but the nature and construction of the pile rendered any immediate effort to release her from the flames, with the chance of escaping with her life, quite impracticable.

6. Had I noticed the bamboos at the moment they were placed across the pile, or had I been aware of all the informalities that were taking place, I should at all hazard have put a stop to the ceremony; but never having seen a suttee before, and ignorant until now of the particular forms to be observed therein, I was fearful of too great a degree of interference on my part.

7. Such is the true but melancholy account of the scene I yesterday witnessed; and if this revolting ceremony cannot be altogether prevented, (but which, as far as every information I can obtain, it could by a short prohibitory enactment of the legislature), it at least appears to me of great importance, that the terms and manner in which it is enjoined to be observed should be *rigidly adhered to*, as exerting every hope of diminishing its frequency, by the prospect it holds out of often shaking the resolution of the victim at the most awful moment of the ceremony.

I therefore view it as a duty I owe to humanity, and to the government whose paternal solicitude is well known on the subject, to bring the particulars of this suttee, and all the information with respect to it, and the ceremony in general which has reached me, for such notice as you may consider expedient, or the government upon your representation may think proper to take of it.

Barripore, Salt Office, I have, &c.
1st June 1822. (signed) *R. C. Plowden*, Agent.

(A true Copy.)
(signed) *H. P. Russell*, Assistant.

Ordered, That the acting secretary write the following letter to the magistrate of the 24 Pergunnahs.

N° 48.—To the Magistrate of the 24 Pergunnahs.

Sir,—I AM directed by his Excellency the most noble the Governor General in Council, to acknowledge the receipt of your letter of the 6th instant, submitting copy of a letter from Mr. R. C. Plowden, the salt agent at Barripore, reporting some circumstances witnessed by him of a suttee which occurred lately at that place.

2. His Lordship in Council remarks, that the object of the transmission of Mr. Plowden's letter to government is not very apparent.

3. In so far as the thannadar's conduct is implicated by the statement furnished by that gentleman, you were yourself fully competent to pass orders on the subject. On the other hand, the point of law involved in the fifth paragraph, would have been a fit subject for reference to the sudder dewanny adawlut and nizamut adawlut, in case you had doubts whether the mounting of the pile in the manner stated was necessary to the legality of the suttee.

Council Chamber, I am, &c.
the 13th June 1822. (signed) *H. T. Prinsep*, Acting Sec^y to Gov^t.

Extract BENGAL Judicial Consultations (Criminal); 15th August 1822.

(L. P.)

N° 9.—Acting Register of the Nizamut Adawlut, to H. T. Prinsep, esq. Officiating Secretary to Government in the Judicial Department.

Present:
W. Leycester, Esquire, Chief Judge;
C. Smith, S. T. Goad, J. T. Shakespeare, Esquires, and Puisne Judges;
W. Dorin, Esq. Officiating Judge.

Sir,—I AM directed by the court of nizamut adawlut to transmit to you, for the purpose of being laid before his Excellency the most noble the Governor General in Council, the accompanying detailed and abstract statements, prepared in this office from the reports of the several magistrates in the Western and Lower Provinces, of suttees which took place in their respective jurisdictions during the past year; together with the letters in original which accompanied them, and the remarks and orders of the court thereon.

Fort William, I am, &c.
24th May 1822. (signed) *W. H. Macnaghten*, Acting Register.

(N° 10.)—DETAILED STATEMENT OR SUTTEES OF HINDOO WIDOWS WHO WERE BURNT, OR BURIED ALIVE, WITH THEIR DECEASED HUSBANDS,

In the several *Zillahs* and Cities, during the Year 1821:—Compiled from the Reports of the Magistrates.

CALCUTTA DIVISION: ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST Of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan (62)	1. Muss^{t} Gabind	50	Brahmin	Hurnarrain Mookerjea	1 Jan. 1821	Cutwa.	—
	2. D° Suckee	—	Ditto	Buddenchund Mookerjea	5 – —	Gangooria	the age of this person has not been ascertained in consequence of her having been burnt before the police could arrive to make the necessary investigation.
	3. D° Jufsoduh	75	Aughgree	Buncheeram Paien	6 – —	Ambooa.	—
	4. D° Bhugbutty	60	Koith	Sunker Mitter	13 – —	Ditto.	—
	5. D° Sheeba	80	Aughree	Ramsoondee Goot	26 – —	Ditto.	—
	6. D° Dossee Munee	70	Tantee	Prain, tantee	13 Feb. —	Awsgaon.	—
	7. D° Bermomunee	22	Brahmin	Mudoosoodun Mookerjea	14 – —	Amboea.	—
	8. D° Kishoree	60	Ditto	Radukuth Surmah	9 Mar. —	Indos.	—
	9. D° Chittria	60	Kulloo	Nilloo Ossaur	21 – —	Amboea.	—
	10. D° Tipoora	60	Brahm	Rajchund Banoorjea	26 – —	Cutwa.	—
	11. D° Suressuttee	75	Tellee	Sullaggrom Paul	28 – —	Raina.	—
	12. D° Sneemuttee	52	Aughree	Radakunth Sein	28 – —	Potenah.	—
	13. D° Uloka	60	Chussah	Ramkunth Doss	6 April —	Sulemabad.	—
	14. D° Bhwanee	70	Brahmin	Buddeenath Mozmoodar	10 – —	Cutwa.	—
	15. D° Unnopoornah	32	Ditto	Ramdhun Chutterjea	25 – —	Amboea.	—
	16. D° Suckhee	35	Kaumar	Sumboo, kaumar	20 – —	Poobthul.	—
	17. D° Khemung Kuree	50	Brahmin	Woomakunth	5 – —	Balkishen.	—
	18. D° Rufsomunee	100	Aughree	Bulrom Jufs	27 – —	Gangoorea.	—
	19. D° Rebuttee	70	Tantee	Ram, tantee	29 – —	Sulemabad.	—
	20. D° Birjmunee	62	Kaumur	Bhurrub, kaumur	4 May —	Awsgaon.	—
	21. D° Derpoomac	60	Brahmin	Bholunath Misser	7 – —	Cutwa.	—
	22. D° Digamburee	60	Ditto	Gungadhur Mookerjea	21 – —	Ditto.	—
	23. D° Bhugbuttee	32	Koeth	Ramkessore Ghose	22 – —	Raina.	—
	24. D° Naugree	60	Aughree	Manick Row Mundul	2 June —	Balkishen.	—
	25. D° Hauranee	47	Brahmin	Ramsoonder Rea	23 – —	Amboea.	—
	26. D° Pudoo Debben	41	Ditto	Saumsunker Bhuttacherjea	22 – —	Poobthul.	—
	27. D° Saugree	50	Augree	Takoredoss Koone	26 – —	Gangooria.	—
	28. D° Kooranee	—	Kotaul	Ramnath Mallick	4 July —	Indos	Onoomerta.—The age of this person has not been ascertained, in consequence of her having been burnt before the police could arrive to make the necessary investigation.
	29. D° Suressuttee	32	Chussa	Takoredoss, chussa	12 – —	Gangooria.	—
	30. D° Sunkaree	50	Brahmin	Laosein Chutterjea	16 – —	Potenah.	—
	31. D° Russa	60	Kybert	Lochun, kybert	24 – —	Amboea.	—
	32. D° Hurokooeree	30	Rajpoot	Hurlol Sing	1 Aug. —	Town.	—
	33. D° Rutton	65	Brahmin	Gocal Chuckerbutty	3 – —	Poobthul.	—
	34. D° Bemolah	60	Chussa	Thakore Doss Paul	10 – —	Awsgaon.	—
	35. D° Sonamunee	55	Koeth	Kumul Sircar	17 – —	Potenah.	—
	36. D° Radhamunee	60	Beenea	Narain Duth	7 Sept. —	Town.	—

	37. Muss^t Kaurtiunee	60	Beneea	Puddolochun Sahoo	19 Sept. 1821.	Awsgaon.	—
	38. D° Seedhissuree	80	Brahmin	Rambanerjea	19 — —	Indos.	—
	39. D° Kooranee	60	Ditto	Bissonath Bhut	22 — —	Ditto.	—
	40. D° Nulleetah	50	Tantee	Ramhurry Mundy	29 — —	Sulemabad.	—
	41. D° Bermamaee	32	Brahmin	Ramtunoo Gangoolee	3 Oct. —	Ambooa.	—
	42. D° Dasmunee	50	Ditto	Sonuton Banerjea	6 — —	Ditto.	—
	43. D° Sheeba Debbea	80	Ditto	Rammanund Mokerjea	8 — —	Cowtaw.	—
	44. D° Kuroonamae	44	Moya	Nillmunee Muduck	9 — —	Ditto.	—
	45. D° Bhyrubee	40	Brahmin	Nioheerom Bhuttacherjea	9 — —	Ambooa.	—
	46. D° Radhamunee	50	Sonar	Soobut Zurgur	18 — —	Balkishen.	—
	47. D° Radamunee	35	Koith	Gogagobind Nundy	20 — —	Poobthul.	—
	48. D° Paurbuttee	55	Ditto	Komlah Kunth Hujrah	26 — —	Indos.	—
	49. D° Peearee	35	Brahmin	Romdoss Mokerjea	26 — —	Ambooa.	—
	50. D° Belusseemunee	72	Koeth	Nunddoolol Mitter	28 — —	Cutwa.	—
	51. D° Ramsoonderee	80	Brahmin	Kisherrom Turkbhoosun	29 — —	Ambooa.	—
	52. D° Doorputee	47	Tantee	Kalachund	2 Nov. —	Poothul.	—
	53. D° Joogoahia	32	Brahmin	Obyechurn Rae	9 — —	Ditto.	—
	54. D° Jankee	50	Beenee	Buncharow Singh	10 — —	Muntessur.	—
	55. D° Digamburee	50	Duddee	Ramchunder Kubeerauj	29 Oct. —	Ambooa.	—
	56. D° Saubeetria	70	Sutgope	Gobindrom Ghose	9 — —	Sulemabad.	—
	57. D° Rooknee	60	Ditto	Jugmohun Kooner	10 — —	Ditto.	—
	58. D° Raemunie	70	Brahmin	Bhowanee Churn	6 — —	Poobthul.	—
	59. D° Mahamai	61	Ditto	Bullobee Gangolee	7 Dec. —	Indos.	—
	60. D° Peearee	40	Beeneah	Ramlochun Huldar	8 — —	Magulkote.	—
	61. D° Khoodee	65	Koeth	Nittanund Rae	16 — —	Indos.	—
	62. D° Unnoo	60	Mettua	Mohun	22 — —	Awsgaon.	—
Hooghly (95)	1. D° Rookine	41	Brahmin	Jogmohun Banerjea	3 Jan. —	Jehanabad.	—
	2. D° Turramunee	65	Ditto	Ramdoolaul	5 — —	Byedbutty.	—
	3. D° Purruss	40	Mollee	Sewukrom Mollee	7 — —	Jehanabad.	—
	4. D° Rom Cilla	55	Sutgope	Doorga Churn Pertyhar	10 — —	Ditto.	—
	5. D° Khemma	60	Rajpoot	Mutaub Singh	15 — —	Rujbulhaut.	—
	6. D° Radamunee	22	Tehlee	Bindabun, tehlee	22 — —	Chondercona.	—
	7. D° Peearee	87	Kybert	Benod Sauntra	29 — —	Dhunnia Kallee.	—
	8. D° Thakron Doss	70	Byed	Perbuttee Churn Ghose	29 — —	Baunsbarriah.	—
	9. D° Wooma Moi Debbeah	45	Brahmin	Heerarom Ghossaul	4 Feb. —	Byedbutty.	—
	10. D° Goluckmeenee	40	Sutgope	Georoopersand Ghose	12 — —	Benipoor.	—
	11. D° Neebmunnee	70	Tummolee	Santeerom Nundy	13 — —	Ooloobarriah.	—
	12. D° Champah Dossee	30	Kybert	Ramsoonder Doss	19 — —	Beneepoor.	—
	13. D° Runnee	60	Sakkarree	Neetye Rukket	25 — —	Dhunnia Kallee.	—
	14. D° Soorjee Munee	31	Brahmin	Nundeoomaur	1 Mar. —	Byedbutty.	—
	15. D° Seedoo	60	Dome	Sunker, dome	2 — —	Paundoeah.	—
	16. D° Mungla	30	Brahmin	Gopeenath Acharge	19 — —	Dhunnia Kallee.	—
	17. D° Sreemuttee	35	Ditto	Hurpersad Banerjee	25 — —	Baunsberreah.	—
	18. D° Ubbya	21	Sutgope	Rumdhone Ghose	25 — —	Byedbutty.	—
	19. D° Hurreepreea	65	Tantee	Mahadel Singh	25 — —	Ghattal.	—
	20. D° Joemunnee	60	Brahmin	Kanto Bhutta Charje	27 — —	Jehanabad.	—
	21. D° Unbeeka	23	Ditto	Dewannund Doss	31 — —	Baunsbarria.	—
	22. D° Rammonee	60	Kybert	Hurree Saumunt	2 Apr. —	Dewangunge.	—

CALCUTTA DIVISION—*continued.*

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	23. Muss' Terramonee	55	Kybert	Manick Ram Sawmunt	5 Apr. 1821	Ghattaul.	——
	24. D° Surje Munnee	35	Brahmin	Kasseenauth Mookerjeah	5 — —	Byedbutty.	——
	25. D° Gobind Dossee	18	Kyeth	Ramchund Ghose	5 — —	Ditto.	——
	26. D° Rajsoo	36	Koloo	Cheedam, koloo	6 — —	Beneepoor.	——
	27. D° Khemmah	55	Baugdy	Mannickrom	7 — —	Omptah.	——
	28. D° Eeshnee	75	Bhaul	Badoo Roy	8 — —	Rajbulhaut.	——
	29. D° Sukkee	65	Brahmin	Rajeeblochun Chatterjee	9 — —	Byedbutty.	——
	30. D° Phoolmunnee	70	Gowalla	Teeluk Gope	10 — —	Dewangunge.	——
	31. D° Gobind Dossee	50	Sutgope	Rampersaud Newagee	12 — —	Byedbutty.	——
	32. D° Coochla	65	Kansaree	Ramhurree	15 — —	Ditto.	——
	33. D° Hurreepreah	65	Byed	Ramdoolaul Sain	16 — —	Baunsberriah.	——
	34. D° Sussee Dossee	45	Sutgope	Rammahun Ghose	21 — —	Ditto.	——
	35. D° Kurroonah	60	Moocha	Ramchern	22 — —	Dhunneeah Kallee.	——
	36. D° Rajessurree	65	Kayet	Ramlochun Mittre	28 — —	Bansbarriah.	——
	37. D° Puddo	26	Dhoba	Hurree	29 — —	Ditto.	——
	38. D° Terramunnee	21	Brahmin	Bacharom Chuckerbutty	30 — —	Chondercona.	——
	39. D° Ponch	50	Chassah	Greedhur Ghose	3 May —	Ditto.	——
	40. D° Sutjee	36	Barooe	Soodarom Dutt	3 — —	Ompta.	——
	41. D° UnnopeernahDebbeah	60	Brahmin	Durpnarain Siadissur	6 — —	Byedbutty.	——
	42. D° Shree Muttee	25	Ditto	Preamnarain Banerja	6 — —	Byedbutta.	——
	43. D° Tarramunnee	31	Kayet	Kishermohun Ghose	20 — —	Dhunneah Kallee	this woman performed the ceremony of unnoo murren with a sandel of the deceased.
	44. D° Sreemuttee	60	Kybert	Teeluck Doss	21 — —	Benupoor.	——
	45. D° Jannookee Debbeh	25	Brahmin	Radakishen Neeai Bajesputtee	22 — —	Byedbutty.	——
	46. D° Terramunee	70	Keyot	Doopnarrain Dutt	5 June —	Ditto.	——
	47. D° Kunnuck Dossee	35	Benneean	Goluck Burnick	11 — —	Dewangunge.	——
	48. D° Alluck Munee	60	Dhoba	Doolaul Dhobee	15 — —	Chondercona.	——
	49. D° Hurris Soonderee	45	Brahmin	Anund Chunder Mookerjee	21 — —	Byedbutty.	——
	50. D° Doorgah	20	Kybert	Dorpnarrain	23 — —	Kotra.	——
	51. D° Khemmun Karee	42	Brahmin	Bohmanund Ghossaul	29 — —	Baugnar.	——
	52. D° Timmunee	19	Sooree	Kunnye Sawke	1 July —	Chondercona.	——
	53. D° Sutjee	24	Podar	Ramjoy, potdar	4 — —	Baugnan	this woman burnt, unnoo murren, with a sandel of deceased husband.
	54. D° Tirpoorah	55	Tantee	Bunnoo	6 — —	Ghattaul.	——
	55. D° Teetee	60	Kammar	Ramhurry, kammar	8 — —	Dewangunge.	——
	56. D° Rammunee Debbea	42	Brahmin	Purmanund Ghossaul	21 — —	Baunsberriah.	——
	57. D° Joymunnee	50	Sutgope	Rogoonaut Newgee	25 — —	Benneepoor.	——
	58. D° Sooda Mookee	70	Brahmin	Preetaum Chukkerbutty	7 Aug. —	Bajbulhaut.	——
	59. D° Koochlee	80	Gowallah	Choytun Churn Ghose	7 — —	Chondercona.	——
	60. D° Rutbun	50	Brahmin	Rumgobind Chowdaree	15 — —	Byedbuttea.	——
	61. D° Runjah	60	Sutgope	Neetye Mundal	20 — —	Jehanabad.	——
	62. D° Sreemotee	25	Kayet	Buddeenauth Mitter	28 — —	Baugnor.	——
	63. D° Peearee	35	Ditto	Bindrabun Ghose	3 Sept. —	Dhunnea Kallee.	——
	64. D° Goluk Munnee	60	Sutgope	Hurree Bungse Mundel	4 — —	Jehanabad.	——
	65. D° Kurroona	60	Brahmin	Rampershaud Gossaul	8 — —	Baugnan.	——

	66. Musst Komelee	21	Tummoolee	Gungarom, tummoolee	10 Sept. 1821	Chendercona.	—
	67. D° Munjerree	70	Kybert	Choytun Sawunt	14 — —	Byedbuttee.	—
	68. D° Ramprea	65	Kayet	Lukky Narrain Singh	18 — —	Dhunnew Kallee.	—
	69. D° Sheboo Soonderee	28	Ditto	Thakoor Doss	18 — —	Byedbutty.	—
	70. D° Unnooperna	40	Brahmin	Neelmunnee Chatterjea	20 — —	Ditto.	—
	71. D° Chunpa	55	Barroe	Ramkants Dutt	20 — —	Ditto.	—
	72. D° Joymunnee	40	Mollee	Rambhudder	20 — —	Baugnon.	—
	73. D° Dirpuddee	50	Brahmin	Tittoo Mookerdjea	27 — —	Rajapoor.	—
	74. D° Unnoopoorra	53	Dybuck	Kissen Churn	5 Oct. —	Ghuttaul.	—
	75. D° Alluckmunnee	60	Sutgope	Ramlochun Ghose	6 — —	Jehanabad.	—
	76. D° Choonee	45	Brahmin	Kallypersand Biddabhossun	13 — —	Byedbutty.	—
	77. D° Kaunsullee	40	Ditto	Parbuttee Mookerjea	23 — —	Beneepoor.	—
	78. D° Kummul Munnee	50	Sutgope	Manick Ghose	25 — —	Rajopore.	—
	79. D° Buggbutty	60	Ditto	Byragee Mundel	25 — —	Byedbuttee.	—
	80. D° Shree Motee	80	Brahmin	Ramkissen Biddabhossen	25 — —	Dhunnea Kallee.	—
	81. D° Jessodumunnee	80	Tehlee	Hunnoo Mundee	28 — —	Chundercona.	—
	82. D° Sukkeesoonderree	70	Kayet	Seeddissur Ghose	29 — —	Byedbutty.	—
	83. D° Thakran Dossee	60	Muddok	- - - - - -	6 Nov. —	Rajapoor.	—
	84. D° Mooktah	80	Jogee	Sunteerom, jogee	9 — —	Dewangunge.	—
	85. D° Dhunmunee	72	Kayet	Cheedam Singh	14 — —	Jehanabad.	—
	86. D° Sree Dossee	21	Ditto	Goluk	15 — —	Beneepoor.	—
	87. D° Neemee	30	Kybert	Ramsoonder Auduck	18 — —	Rajapoor.	—
	88. D° Lukkhee	80	Brahmin	Gunga Dhur Mookerjee	23 — —	Ghattaul.	—
	89. D° Soodu Mohi	60	Kybert	Byderaut Doss	2 Dec. —	Rajapoor.	—
	90. D° Olaka Munnee	50	Koomar	Koochil Koomar	14 — —	Chondercona.	—
	91. D° Parris Dossee	60	Sutgope	Sunker Ghose	15 — —	Hurpaul.	—
	92. D° Russmunnee	40	Ditto	Puddolochun Mundel	16 — —	Chundercona.	—
	93. D° Maddoo Dossee	60	Kybert	Gokul Doss	20 — —	Byedbutty.	—
	94. D° Sooberna Debbeh	60	Brahmin	Kallee Doss Chutterjee	27 — —	Baunsberriah.	—
	95. D° Rassee Munnee	50	Kayet	Kallee Doss Ghose	28 — —	Ditto.	—
Jessore (31)	1. D° Tareenee	60	Sahoo	Ramdolol Sahoo	5 Jan. —	Noabad	from the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
	2. D° Mohumaah	80	Kyte	Gopeenath Sour	11 — —	Ditto	ditto.
	3. D° Mohumaah	55	Brahmin	Ramcony Chatterjee	10 Feb. —	Lohagarra	ditto.
	4. D° Puddocoomaree	25	Ditto	Ramcoomar Thakoor	23 — —	Mahomedpoor	ditto.
	5. D° Soomittra	26	Kyte	Buddennath Bose	31 Mar. —	Ditto	ditto.
	6. D° Soolachana	80	Brahmin	Ramcoomar Sorosoty	3 Apr. —	Noabad	ditto.
	7. D° Bhairubbee Daby	23	Ditto	Buddeenauth Chuckerbutty	3 May —	Ditto	ditto.
	8. D° Obhaah	35	Byde	Kubberlochun Sain Doctor	27 — —	Ditto	ditto.
	9. D° Doorga Dossee	45	Kyte	Jaugernath Deb	4 June —	Singeah	ditto.
	10. D° Joymoney	45	Byde	Chunder Narain Sain	19 July —	Noabad	ditto.
	11. D° Chundra	60	Sahoo	Bholawnauth Mundel	5 — —	Lahogarah	ditto.
	12. D° Soosulla	85	Brahmin	Camodel Cubbee Boosun	8 Aug. —	Teermohony	ditto.
	13. D° Poonahbutta	25	Ditto	Premchunder Chowdry	3 — —	Kooksaw	ditto.
	14. D° Osuckmony	24	Ditto	Monohur Chuckerbutty	9 — —	Noabad	ditto.
	15. D° Mohumaah	25	Ditto	Ransoonder Sircar	23 Sept. —	Singrah	ditto.
	16. D° Doorga Daby	80	Ditto	Ramanath Buttacharjeea	8 — —	Teermohony	ditto.

COMPARATIVE ABSTRACT OF EACH YEAR.

ZILLAH HOOGHLY.	1815.	1816.	1817.	1818.	1819.	1820.	1821.
Total Number of Suttees	72.	51.	112.	141.	115.	93	95.

CALCUTTA DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore - - - *continued.*	17. Muss^t Sidissurnee -	50	Nye - - -	Rutton Nye - - - -	4 Sept. 1821.	Noabad - -	from the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband; having no young children.
	18. D° Surbjaak - -	40	Byde - - -	Manick Chunder Sain -	25 – — -	Ditto - - -	- - - - - ditto.
	19. D° Biddabutty -	55	Brahmin - -	Rogonath Chatterjee -	1 Oct. — -	Tallah - - -	- - - - - ditto.
	20. D° Gunga - -	39	Koory - - -	Bustum Doss Mudduck -	2 – — -	Ditto - - -	- - - - - ditto.
	21. D° Sabittra - -	55	Kyte - - -	Buncharam Ghose - -	19 – — -	Ditto - - -	- - - - - ditto.
	22. D° Onno Daby -	20	Brahmin - -	Bissoonath Chuckerbutty -	18 – — -	Noabad - -	- - - - - ditto.
	23. D° Coomalah -	40	Kyte - - -	Nilcount Saw - - - -	22 – — -	Lohagurrah -	- - - - - ditto.
	24. D° Chunder Monee	35	Byde - - -	Rammarrain Gofto - - -	28 Nov. — -	Ditto - - -	- - - - - ditto.
							an infant child of 3 months; the paternal uncle entered into a written engagement to provide a suitable maintenance for the child.
	25. D° Poorna Tarah -	25	Brahmin - -	Roopehunder Battacherjee -	15 – — -	Lohagarah - -	- - - - as above, having no young children.
	26. D° Ruttun Mallah -	80	Byde - - -	Bhyrub Chunder Doss -	14 – — -	Noabad - -	- - - - - ditto.
	27. D° Aunnund Mohe Duby	18	Brahmin - -	Rugoonath Mookerjeea -	26 – — -	Ditto - - -	- - - - - ditto.
	28. D° Luckey - -	19	Byde - - -	Ramchand Sain - - -	5 Dec. — -	Ditto - - -	- - - - - ditto.
							Onoomurtah having an infant child of 10 months, the paternal grandfather and uncle entered into a written engagement to provide a suitable maintenance for the child.
	29. D° Soobadarah -	70	Bary - - -	Chooramoney Dutt - -	16 – — -	Lohagarah -	- - - - as above, having no young children.
	30. D° Ruttun Malla -	22	Byde - - -	Ramlochun Sain - - -	16 – — -	Noabad - -	- - - - - ditto.
							Onoomurtah had two children; one of 8 years, and the other of two years old. The paternal uncle entered into a written engagement for its nourishment; there was no objection to her burning on the funeral pile of her husband.
	31. D° Khama Daby -	40	Brahmin - -	Debchunder Mookerjeea -	22 – — -	Ditto - - -	- - - - as above, having no young children.
Jungle Mehals (39.)	1. Muss^t Bhyrubee -	25	Telly - - -	Radhoo Joan, telly - -	14 Jan. —	Thannah Bissenpoor.	—
	2. D° Benny - -	21	Kiat - - -	Ramlockun Sircar, kait -	27 – — -	Thannah Soonamookey.	—
	3. D° Bhuannee -	65	Baugdy - -	Doolaul Doss, baugdy -	4 Feb. — -	Thannah Bissenpore.	—
	4. D° Hurree - -	50	Baniah - - -	Goluck Dey, baniah - -	4 – — -	- - Ditto.	—
	5. D° Chitto - -	85	Brahmin - -	Nuan Mookootee - - -	5 – — -	- - Ditto.	—
	6. D° Takoormunee -	35	Myarah - -	Ochub, myarah - - -	6 – — -	Zemindarry Chass.	—
	7. D° Muhessury -	65	Baugdy - -	Mohun, baugdy - - -	12 – — -	Zemindarry Rughoonathpoor.	—
	8. D° Kishoree Munee	60	Samunth - -	Chukooroy, samunth - -	22 – — -	Thannah Chatna.	—
	9. D° Kullenney -	35	Raujpoot - -	UrjoonDutt Baboo - -	22 – — -	Zemindarry Pautcoan.	—
	10. D° Chandah - -	45	Kiat - - -	Juggernath Sircar, kait -	20 Mar. — -	Zemindarry Rughoonathpoor.	—
	11. D° Sunkurry -	50	Brahmin - -	Lokenath Banerjee, brahmin -	7 April — -	Thannah Bissenpore.	—
	12. D° Bassow - -	55	Ditto - - -	Ditto - - - - -	7 – — -	- - Ditto.	—
	13. D° Kissoree - -	42	Dybug - - -	Puddoo, dybug - - -	14 – — -	Zemindarry Maunbhoom.	—
	14. D° Gungah - -	70	Bhaut - - -	Doorgachurn, bhaut - -	15 – — -	Thannah Kootulpore.	—
	15. D° Chooramonee -	37	Maul - - -	Bahadoorlaul Baboo - -	15 – — -	Thannah Ondah.	—
	16. D° Cumul Koonaree	30	Ditto - - -	Ditto - - - - -	15 – — -	- - Ditto.	—

	17. Muss^t^ Jumonah	70	Gawallah	Koonehil Mundul, gawalla	17 April 1821	Zem^y^ Amynagore	in this case the suttee took place on the 4th day after the death of the husband, his body having been burnt on the 4th. The suttee was not legal, agreeably to the bewashtah delivered by the pundits of the sudder dewanny adawlut.
	18. D° Jettoo	70	Brahmin	Joogul Odhee Kary	21 — —	Thannah Kootulpore.	——
	19. D° SucheeMookhee	80	Ditto	Ramhurree Banerjeah, brahmin	26 — —	Ditto.	——
	20. D° Doorgah Munee	22	Dhul	Kaungally, dhul	26 — —	Ditto Ondah.	——
	21. D° Bilosmunee	45	Brahmin	Radakant Rai, brahmin	27 — —	Ditto Sainpaharee.	——
	22. D° Beerdah	60	Chassah	Salagy Paul	29 — —	Ditto Bissenpore.	——
	23. D° Ombeka	24	Tantee	Gour Rukheet, tantee	3 May —	Ditto.	——
	24. D° Sauntee	70	Pal	Kooroo Paul	17 — —	Ditto Kutoolpore.	——
	25. D° Jussodah	32	Brahmin	Kheltermohun Gosain	20 — —	Ditto Zemindarry Maunbhoom.	——
	26. D° Besukha	22	Ditto	Junerdun Manjhee, brahmin	21 — —	Zemindary Maunbhoom.	——
	27. D° Jettu	81	Baugdy	Radhoo Rai	22 — —	Thannah Kutulpoor.	——
	28. D° Augurmunee	80	Samunth	Calloo Rai	27 — —	Ditto Cotwally Bancoorah.	——
	29. D° Khoodoo	65	Kiat	Mohun Sircar, kiat	10 July —	Ditto Soona Mokhee.	——
	30. D° Gangu	60	Chootiar	Nuan, chootiar	18 — —	Ditto Bissenpore.	——
	31. D° Jaymunee	80	Dome	Komchil, dome	22 May —	Ditto Sittah.	——
	32. D° Puddanbuttee	65	Brahmin	Rumpersaud Ghutuck	22 — —	Ditto Bissenpoor.	——
	33. D° Burjessurree	23	Ditto	Bunsee, brahmin	29 Aug. —	Ditto Ondah.	——
	34. D° SreemuneeBabee	65	Raujpoot	Anund Deo	7 Sept. —	Zemindarry Pautcoom.	——
	35. D° Rodamunee	45	Muduck	Gudye, muduck	22 Oct. —	Thannah Kutoolpore.	——
	36. D° MugurKoonwary	80	Rajpoot	Chunder Mohun Baboo	22 — —	Zemindarry Maunbhoom.	——
	37. D° Chowdhoorin	60	Brahmin	Cumul Surmah	28 — —	Thannah Sittah.	——
	38. D° Lolmoree	80	Ditto	Ramchund Seromunee	4 — —	Ditto Bissenpore.	——
	39. D° Puddoo	60	Dome	Soharom, dome	15 — —	Zemindarry Chass.	——
Midapore (6)	1. D° Raootee	20	Kyburth	Koochul Ghurrye, kyburth	3 Mar. —	Thannah Purtaubpoor.	——
	2. D° Daja Monee Raree	41	Rajpoot	RajahRamchunderDhoul,rajpoot	30 Sept. —	Ghatsillah.	——
	3. D° Golkee	40	Jaghee tantee	BinodePoramanick,joghee tantee	6 Oct. —	Thannah Purtubpoor.	——
	4. D° Bhognee	70	Brahmin	Bhorut Missur, brahmin	27 — —	Ditto.	——
	5. D° Dyamonee	36	Kyburth	Rajoo Mitter, kyburth	1 Nov. —	Midnapore.	——
	6. D° Champah	90	Komar	Kishun Doss, komar	19 Dec. —	Thannah Pudumbussauer.	——
Nuddeah (59)	1. D° BhyrubeeDebeea	70	Brahmin	Kuhlipersaud Mukerjeea, a brahmin	14 Jan. —	Santipoor	no objection to the suttee, as this woman had no children under three years of age.
	2. D° Rokhonee	60	Suckranee	Kishen Kounth Suckru	15 — —	Dewangunge	ditto.
	3. D° Konokee Dossee	36	Podnee	Soobuba Pode	31 — —	Sooksaugur	ditto.
	4. D° Goopee Debi	60	Ugurdanee	Ramjuan, ugerdanee	31 — —	Ditto	ditto.
	5. D° Ruthyu Makla Debia	60	Brahmonee	Anundnarain, a brahmin	3 Feb. —	Hunrah	ditto.
	6. D° Gouree Debeeah	50	Ditto	Gungadhur Buttacharjee, a brahmin.	9 — —	Sooksa ugur	ditto.
	7. D° Parbuttee Dossee	70	Gowlin	Ramkinkur Ghose, a gwallee	15 — —	Santipoor	ditto.
	8. D° Obhya Dossee	70	Kaistnee	Rammohun Mittre, a kaist	5 Mar. —	Baseerhaut.	——
	9. D° Chittera Dossee	50	Ditto	Bishenath Biswas, a kaist	7 — —	Hunrah	no objection to the suttee, as this woman had no children under three years of age.
	10. D° Konokee Dossoee	50	Coloo	Naraen, a coloo	21 — —	Ditto	ditto.
	11. D° Derpoe Debea	33	Brahmonee	Nuboo Neirrean Ocharjee, a brahmin	24 — —	Sooksaugur	ditto.
	12. D° Rookhoonee Debia	50	Ditto	Mahadeb Mookerjeea, a brahmin	27 — —	Santipoor	ditto.
	13. D° HorahSoondereeDebia	24	Ditto	Kalachund Banerjee, a brahmin	28 — —	Kauguzpookrea	ditto.
	14. D° SoobeedraDebiah	24	Ditto	Lukheecanth Mullick, a brahmin	6 April —	Nuddeah	ditto.

CALCUTTA DIVISION—*continued.*

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah *continued.*	15. Mussᵗ Degumburee Debia	33	Brahmonee	Rammohun Chuckerbuttee, a brahmin.	11 April 1821	Nuddeah	no objections to the suttee, as this woman had no children under 3 years of age.
	16. Dº Bhyrubee Debia	35	Brahminee	Jugurnauth Banerjea, a brahmin	11 — —	Kunguzpookrea	ditto.
	17. Dº Gobind Debia	40	Brahmonee	Caleecoomaur Bhutta Charjee, a brahmin	14 — —	Nuddeah	ditto.
	18. Dº Toolu Dosse	55	Kaistnee	Anundrom Mitre, kaist	15 — —	Deoghan	ditto.
	19. Dº Nelly Dasea	70	Ditto	Teernarean, kaist	17 — —	Sooksaugur	ditto.
	20. Dº Peorea Dossee	40	Chootharnee	Narwena, choothar	20 — —	Kauguzpookrea	ditto.
	21. Dº Ombeekat Debia	25	Brahmonee	Maischunder Chatterjeera, a brahmin	20 — —	Ugurdeep	ditto.
	22. Dº Dhonmonee Dossee	35	Kaistnee	Rammohun Mitter, a kaist	21 — —	Labsah	this woman had 2 children under 3 years of age, but previous to the suttee a near relation entered into the prescribed engagements, on stamped paper, to take care of them.
	23. Dº Ombeekah Dossee	40	Ditto	Premnarain Dutt, a kaist	26 — —	Ditto	ditto.
	24. Dº Deegumburree Debia	50	Brahmonee	Chunder Seekur Bhutta Charjee, a brahmin	26 — —	Santipoor	no objections to the suttee, as this woman had no children under 3 years of age.
	25. Dº Chowdree Ghoseen	50	Gowalin	Gopaul Ghose, a gowla	27 — —	Sooksaugur	ditto.
	26. Dº Teeloka Soonderee Debea.	30	Brahmonee	Bhugwan Chunder Rai, a brahmin	29 — —	Santipoor	ditto.
	27. Dº Soorjoomanee Debia.	50	Ditto	Ramneedy Banerjee, a brahmin	30 — —	Hurrah	ditto.
	28. Dº Unnoopoorna Debia.	61	Ditto	Ramlochun Banerjee, a brahmin	3 May —	Ditto	ditto.
	29. Dº Sreemuttee Dasea.	30	Kaistnee	Neela Caunth, a kaist	5 — —	Nuddeah	ditto.
	30. Dº Surosuthee Debia	40	Brahmonee	Ramchunder Chuckerbutty, a brahmin	6 — —	Hurrah	ditto.
	31. Dº Sree Muthee Debia.	40	Ditto	Gooroopersand Chatterjee, a brahmin.	6 — —	Nuddeah	ditto.
	32. Dº Rudahmonee Dosseea.	50	Kaistnee	Prannath Nang, a kaist	6 — —	Buseerhaut	ditto.
	33. Dº Beymoola Daseea	30	Kaiburthnee	Ramkoomaur, a kyburth	13 June —	Deoghar	ditto.
	34. Dº Chunder Moonee Debea.	60	Brahmonee	Rammshun Bhauttacharjee, a brahmin.	16 — —	Santipoor	ditto.
	35. Dº Soorjoomanee Daseea.		Kamarnee	Goburdhun, a kamar	26 — —	Nuddeah	ditto.
	36. Dº Luckee Debea	55	Brahmonee	Ramsoonder, a brahmin	2 July —	Hurrah	ditto.
	37. Dº Sussee Debia	40	Ditto	Ramsoonder Chatterjee, a brahmin	5 — —	Santipoor	ditto.
	38. Dº Russoo Dasseea	40	Kaistnee	Ramchunder, a kaist	13 — —	Nuddeah	ditto.
	39. Dº Hurosoondree Debea.	40	Brahmonee	Taranath, a brahmin	21 — —	Santipoor	ditto.
	40. Anund Dosseea	50	Bhuntnee	Bhuruth Roy, a bhaut	22 — —	Nuddeah	ditto.
	41. Dº Goluck Monee	45	Rajpootnee	Calisunkur Sing, a rajpoot	15 Aug. —	Santipoor	ditto.
	42. Dº Tyrpoorah Debiah.	45	Brahmonee	Cusheenath Banerjee, a brahmin	17 — —	Goburdarga	ditto.
	43. Dº Kistnomenee Dossee.	25	Kaistnee	Takoorchund Sircar, a kaist	1 Sept. —	Sooksaugur	ditto.

	44. Muss^t Luckee Debia	77	Brahmonee	Udjoodyearom, a brahmin	23 Sept. 1821	Kauguzpookrea	no objections to the suttee, as this woman had no children under 3 years of age.
	45. D^o Dyamohee Debia	80	Ditto	Ramkinkur Nyabhoosuna, brahmin	2 Oct. —	Santipoor	ditto.
	46. D^o Cumlah Daseea	50	Podenee	Komolerom, pode	2 — —	Ditto	ditto.
	47. D^o Degumburee Debia	30	Kaistnee	Turachund Dutt, a kaist	11 — —	Nuddeah	ditto.
	48. D^o Ruttun Nunee Debia.	32	Brahmonee	Jugomohun Mookerjeea, a brahmin	2 Nov. —	Santipoor	ditto.
	49. D^o Sheeboo Soondoree Debia.	53	Ditto	Ramchunder Chuckerbuttey, a brahmin.	3 — —	Ditto	ditto.
	50. D^o Koeosoola Doseea	45	Moyranee	Sham Mudoke, a moyra	3 — —	Kauguzpookrea	ditto.
	51. D^o Chitteira Debia	30	Brahmonee	Tarinee Sunkur Bhutacharje, a brahmin	7 — —	Hurdee	ditto.
	52. D^o Rammonee Ghosyne	22	Gwalion	Gooroochum, a gwalah	13 — —	Ugurdeep	ditto.
	53. D^o Surasothee Daseea	48	Napithnee	Kahbee, a napith	17 — —	Santipoor	ditto.
	54. D^o Turah Dosseea	45	Kaistnee	Rammohun Sein, a kaist	24 — —	Dumdumma	ditto.
	55. D^o Romlotha Debia	25	Brahmin	Ramkabye Bhutacharjee, a brahmin	26 — —	Nuddeah	ditto.
	56. D^o Ruthun Monee Doseea.	25	Banianee	Bungsee, a buneea	4 Dec. —	Ugurdeep	ditto.
	57. D^o Degumburee	40	Rajpootnee	Obaipersaud Rai, a rajpoot	4 — —	Santipoor	ditto.
	58. D^o Rommonee Dosseea.	20	Brahmonee	Hulodhur Mookerjea, a brahmin	9 — —	Hurrah	ditto.
	59. D^o Sidheesoree Duseea.	50	Ghuttuck	Hurry Ghuttack, a kaist	12 — —	Sooksaugur	ditto.
Suburbs of Calcutta (39).	1. D^o Ruttunmoney	45	Brahmin	Nusseerom Chutterjee	18 Jan. —	Chitpoor	leaving 2 sons and 1 daughter of the several ages of 26, 18, and 7 years, an engagement was executed by Purrankissen Chitterjee, her first son, for the care of the child 7 years of age.
	2. D^o Sreemotty	84	Coyburth	Sahisturom Roy	30 — —	Sulkeah	leaving 3 sons and 3 daughters, all above 54 years of age.
	3. D^o Caloandee	80	Pode	Lollmoney Mondle	1 Feb. —	Tauzeeraut	leaving 2 sons and 2 daughters, all above 30 years of age.
	4. D^o Cuppoorah	50	Choottue	Ramchunder Paul	25 — —	Ditto	leaving no children.
	5. D^o Rassmoney	20	Brahmin	Neelcommole Mookerjeea	26 — —	Ditto	ditto.
	6. D^o Gungamonee	58	Coyet	Bulrom Sircar	28 — —	Chitpoor	ditto.
	7. D^o Ullockmonee	30	Coyberth	Moocheyrom Pauttun	18 Mar. —	Tauzeehaut	leaving 1 son 11 years of age.
	8. D^o Nyanee	50	Barooe	Ramtunoo Dutt	19 — —	Sulkeah	leaving 2 sons and 4 daughters, all above 13 years of age.
	9. D^o Kooraney	40	Gundobaniah	Rammohun Naug	20 — —	Chitpore	leaving no children.
	10. D^o Gourmoney	65	Brahmin	Ramdolul Chatterjee	23 — —	Ditto	leaving 3 sons, all above 26 years of age.
	11. D^o Sufseemoney	24	Coyet	Cosseenath Sing	4 April —	Ditto	leaving no children.
	12. D^o Rodamoney	45	Cumar	Collipersaud Cumac	14 — —	Ditto	leaving 3 sons and 1 daughter, all above 15 years of age.
	13. D^o Coomaree Dabbia	40	Brahmin	Dabeychurn	16 — —	Ditto	leaving no children.
	14. D^o Cowsoolleah	70	Chassadhoba	Ramdoolaul	17 — —	Sulkeah	leaving 1 son, 40 years of age.
	15. D^o Sunkeree	50	Coybert	Ramhurry Doss	28 — —	Tauzeehaut	leaving 2 daughters, all above 14 years of age.
	16. D^o Kistnomoney	45	Napith	Rampersaud Purramanick	30 — —	Ditto	leaving no children.
	17. D^o Unno	31	Joogy	Comole, joogy	11 May —	Chitpore	leaving 3 daughters and 1 son of the several ages of 16, 13, 11 and 7 years; an engagement was executed by Ram Chund Joogy, her husband's brother, for the care of the child aged 7 years.
	18. D^o Parbutty	60	Tonty	Nakoor, tonty	26 — —	Ditto	leaving 2 daughters and 1 son, all above 20 years of age.
	19. D^o Narrainee	65	Brahmin	Hurrykissen Misser	9 June —	Sulkeah	leaving 6 daughters and 1 son, all above 30 years of age.

CALCUTTA DIVISION—*continued.*

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta-*continued.*	20. Muss^t Joymoney	40	Brahmin	Luckhun Gangoolly	18 July 1821	Sulkeah	leaving two sons and three daughters of the several ages 28, 20, 16, 9 and 6 years; an engagement was executed by Nuboo Coomar Gangoolly and Bhuggowan Gangoolly, her sons, for the care of the child 9 years of age, and another engagement by Kishenmoheen, her relation, for the care of the child 6 years of age.
	21. D° Khoollunnah	22	Tantee	Jugomohun, tante	30 — —	Chitpoor	leaving no children.
	22. D° Rattun	60	Coybert	Birjoodoss	31 — —	Tauzeehaut	- - ditto.
	23. D° Bhaugyruttee	57	Brahmin	Ramsoonder Ghosal	3 Aug. —	Sulkeah	leaving four daughters, all above 17 years of age.
	24. D° Casseemoney	28	Ditto	Tarryny Churn Bernerjeea	8 — —	Ditto	leaving no children; in this case the party, being opulent people, did not wait for the magistrate's permission, but performed the suttee, against which act, however, on particular inquiry, no legal objection appeared. The magistrate considered it nevertheless proper to bind Omah Churn Banerjea in a recognizance of 10,000 rupees, for his appearance in court when required.
	25. D° Sreemottee	40	Coyet	Ramjoy Sircar	9 — —	Tauzeehaut	leaving four daughters, all above 11 years of age.
	26. D° Droperddee	40	Augooree	Rumbhudue	11 — —	Ditto	leaving two sons and three daughters, all above 11 years of age.
	27. D° Beemollah	80	Brahmin	Bhowany Churn Chatterjee	31 — —	Sulkeah	leaving three sons and three daughters, all above 20 years of age.
	28. D° Bermomohee	26	Ditto	Muhdubchund Bhuttacharjeeah	3 Sept. —	Tauzeehaut	leaving no children.
	29. D° Bewanny	80	Ditto	Saumsoonder Hauldar	9 — —	Ditto	- - ditto.
	30. D° Bechoo	60	Mally	Uckoor, mally	10 — —	Ditto	leaving two sons and two daughters, all above 20 years of age.
	31. D° Bhugobutty	40	Brahman	Seebchunder Mookerjeea	23 — —	Ditto	leaving one son, 21 years of age.
	32. D° Mooktah	90	Kybert	Neemoy Munnah	24 — —	Nahazaree	leaving two sons, all above 35 years of age.
	33. D° Cuppoorah	50	Tewore	Santirom, tewore	11 Oct. —	Tauzeeraut	leaving one son and one daughter, all above 25 years of age.
	34. D° Puddo	40	Brahmin	Ramohum Bhutta Charjeea	27 — —	Ditto	leaving two daughters, viz. one 25 years and the other 7 years of age; an engagement was executed by Jandobind Bhuttacharjee, her brother, for the care of the daughter 7 years of age.
	35. D° Unno	50	Culloo	Balluckrom, culloo	9 Nov. —	Chitpoor	leaving no children.
	36. D° Kishoree	75	Coyberth	Romgopaul Doss	13 — —	Sulkeah	leaving three sons and four daughters, all above 26 years of age.
	37. D° Luckeeperiah	45	Pode	Ramsoonder, pode	14 — —	Tauzeeraut	leaving one son, 16 years of age.
	38. D° Pureejaut	60	Tanty	Anund, tanty	7 Dec. —	Chitpore	leaving two sons, all above 12 years of age.
	39. D° Ruttunmonee	70	Joogy	Romjoy Mundle	17 — —	Tauzeeraut	leaving two sons and six daughters, all above 13 years of age.
24 Pergunnahs (33).	1. D° Paurbuttee	42	Brahmin	Rammohun Banerjea	16 Jan. —	Anreeadeh	leaving a son, 25 years of age.
	2. D° Rausmoney, alias Kowsoolla.	70	Ditto	Dyarom Burmcharg	26 — —	Ditto	leaving one son and three daughters, all above 30 years of age.
	3. D° Upponah	80	Ditto	Rammefsur Nye Lunkar	12 Feb. —	Nyehautty	leaving four sons and two daughters, all above 30 years of age.
	4. Suckee Soondry	40	Kyest	Davey Coomaur Dutt	20 — —	Anreeabdeh	no children.
	5. D° Jusodah, alias Bugobutty.	20	Pode	Bugeerut Mundee	21 — —	Ramnogore	leaving two daughters, the eldest 3 years and the other 1 year and a half old. The infants were put under the charge of their father's sister, who gave the required moochulka.

	6. Musst Manoka	85	Kybert	Gudadhur Doss	27 Feb. 1821	Anreeudeh	leaving children, who are above 25 years of age.
	7. Dº Bhugbuttee	55	Brahmin	Gowrychurn	23 Mar. —	Ditto	Musst Bhugbuttee leaving two sons and one daughter, all above 20 years of age.
	8. Dº Bhyrubbee	60	Ditto	Banerjea	- - -	- - -	Musst Bhyrubbee one son, aged 42 years.
	9. Dº Keenoo Dossee	80	Pode	Ramkisore Dhara	16 — —	Ramnagore	leaving one son and a daughter, both above 24 years of age.
	10. Dº Seettah	35	Brahmin	Gunganarrain Mookerjeea	7 April —	Anreedha	no issue.
	11 Rammoney	45	Ditto	Paurbutty Churn Roy	16 — —	Ditto	leaving two sons and six daughters, all above 10 years of age.
	12. Dº Soobheedrah	70	Ditto	Ramsuntose Turk Punchanun	1 May —	Nyehautty	leaving four daughters; they are all above 25 years of age.
	13. Dº Mahassaree	20	Ditto	Ubhoychurn Mookerjee	1 — —	Anreeadah	no offspring.
	14. Dº Luckee	65	Ditto	Ramkunay Ghosaul	29 — —	Ditto	Musst Luckee leaving two sons and four daughters, all above 28 years of age.
	15. Dº Khamungkury	50	Ditto	- - - - - -	- - -	- - -	Musst Khamungkurry no issue.
	16. Dº Nyany	55	Ditto	Ramjoy Chatterja	2 June —	Ditto	leaving two sons and two daughters, all above 25 years of age.
	17. Dº Rookuny	30	Ditto	Kalleepersaud Takoor	12 July —	Bishenpoor	leaving five sons and one daughter; they are all above 1 year and a half. The infants are taken care of by their paternal uncles, who bind themselves to support them.
	18. Dº Rammoney	65	Ditto	Kawnla Hunt Bhuttacherjee	17 — —	Anreeadha	leaving two sons and two daughters, all above 35 years of age.
	19. Dº Hurreepreah	60	Ditto	Kishen Chunder Mookerjee	20 — —	Ditto	leaving four daughters, all above eighteen years of age.
	20. Dº Takooron Dossee	36	Ditto	Kalleepersaud Chuckerbuttee	1 Aug. —	Nyehautty	no issue.
	21. Dº Doorgah	80	Ditto	Joy Gopaul Chatterja	12 — —	Anreeadha	leaving two sons, both above 36 years of age.
	22. Dº Jaunukee	70	Pode	Ruttnessur Pode	16 — —	Bishenpoor	leaving three sons and two daughters, all above 20 years of age.
	23. Dº Bhaugbutty	30	Kyest	Ramkunt Dey	28 — —	Anreeadha	leaving two sons, both above 3 years of age; the step-brother of the infants executed the usual moochulka to support them.
	24. Dº Karrany	73	Baugdy	Cheedam Dharah	6 Sept. —	Ditto	leaving three sons and one daughter, all above 18 years of age.
	25. Dº Deegumburree	28	Brahmin	Ramchund Chuckerbutty	5 — —	Nyehautty	leaving one female child, aged 1 year and a half; the paternal uncle of the child executed a moochulka, engaging to support her.
	26. Dº Suckey	85	Ditto	Udjoodheearom Banerjeea	12 — —	Anreeadha	leaving two sons and one daughter, all above 40 years of age.
	27. Dº Teerpoorah	21	Ditto	Ramchurn Ghosaul	16 — —	Ditto	no issue.
	28. Dº Sursutty	35	Ditto	Tarneesunkur Gangoolee	16 — —	Ditto	leaving three sons, all above 15 years of age.
	29. Dº Rammonee	40	Ditto	Punchanun Chatterjea	26 — —	Nyehautty	no issue.
	30. Dº Jugdessuree	50	Ditto	Rampersaud Chuckerbutty	6 Oct. —	Anreeadah	leaving one son and one daughter, both above 22 years of age.
	31. Dº Ubhoyah	70	Sutgope	Jugurnath Ghose	24 Nov. —	Burrackpore	leaving two sons and five daughters, all above 20 years of age.
	32. Dº Rammoney	50	Brahmin	Ramlochun Chowdry	6 Dec. —	Anreeadha	leaving one son and one daughter, both above 20 years of age.
	33. Dº Khattur	71	Dooleah Kahar	Gunnessaum Kahaur	18 — —	Ramnagore	leaving three sons, all above 30 years of age.
Cuttack (18)	1. Dº Aumbah	35	Brahmin	Dossruttee Misser, brahmin	17 Jan. —	Teerum.	——
	2. Dº Cawsillah	40	Baisnum	Dytanee Doss, baisnom	25 — —	Ditto.	——
	3. Dº Rannee	40	Brahmin	Gobind Pundah, brahmin	30 — —	Cuttack.	——
	4. Dº Pauree	17	Chassah	Bulrom, chassah	28 Feb. —	Ditto.	——
	5. Dº Nillamonee	70	Brahmin	Beesnodoss, brahmin	3 Mar. —	Jehojepoor.	——
	6. Dº Kumladay	50	Ditto	Purmanund Teharnee, brahmin	9 — —	Hurryhurpoor.	——
	7. Dº Jumnah	25	Boisnom	Keepudoss, boisnom	13 — —	Teeruro.	——
	8. Dº Kumlahday	47	Maintee	Rejoyrom, maintee	21 — —	Asserassur.	——
	9. Dº Dyrokee	60	Brahmin	Rullee Teharry, brahmin	12 Apr. —	Teerum.	——
	10. Dº Jumnah	60	Khundite	Sirreymunt Naik, khundite	4 May —	Puttamoondee.	——
	11. Dº Chumpah	46	Maintee	Gungarom Putnaik, maintee	26 — —	Urruckpoor.	——
	12. Dº Surrusuttee	30	Ditto	Beeru, maintee	6 June —	Gope.	——

CALCUTTA DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Cuttack - - (*continued*)	13. Muss^t Goraday Jymah	16	Khundite -	Tunnurdun Beerbur Mahapatter, khundite.	19 Oct. 1821 -	Urruckpoor.	—
	14. D° Ruttun (A.) -	14	Ditto - -	Sham Roy, khundite - - -	11 April — -	Jahajepoor -	(A.)—In this case the widow and her friends, notwithstanding the remonstrance of the chowkeedar of the village, insisted on the ceremony taking place, without waiting for the arrival of the police darogah; but as such conduct is not hitherto declared criminal, the acting magistrate did not deem it proper or necessary to take any notice of their conduct.
	15. D° Causulee -	25	Chassa - -	Opportee Singh, chussah -	11 Oct. 1821 -	Hurryhurpore.	—
	16. D° Sodhabday -	65	Khundite -	Bhum Choterah, khundite -	6 Nov. — -	Pahrajpoor.	—
	17. D° Soobhee -	18	Maintee - -	Dusrut, maintee - - -	27 — — -	Urruckpoor.	—
	18. D° Kumlah (B.) -	60	Surrauf - -	Bullee Sawh, surrauf - -	30 Dec. — -	Peepley - -	(B.)—This sacrifice was attended with a circumstance which it may be proper to mention; it appears, that the determination of the woman to sacrifice herself was perfectly voluntary, and after performing the usual ceremonies, she dropt herself into the burning pit or *koond*, which in this province is always used for burning the bodies in, on the occasion of a woman becoming a *suttee*. Immediately on dropping into the pit, she rose up and stretched out her hands to the side of the pit, but whether this was done with an intent to make her escape, or whether it was merely an involuntary action from pain, does not appear; however, Rajah *Sethee*, a washerman, who appears to have had the management of the ceremony, seeing this, gave her a push or blow with a bamboo, which tumbled her into the hottest part of the fire, where she was immediately consumed. The washerman was summoned, and the above facts appeared on the investigation before me; but he was released, as I am not aware that he was guilty of any legal crime; his object seems to have been merely to expedite the ceremony as much as possible.
Joint Magistrate, Khoordah (9).	1. D° Kumlah - -	65	Gawla - -	Jugonath, purrera - -	13 Jan. 1821 -	Thannah Khoordah.	—
	2. D° Surdee - -	21	Muhtee - -	Sudaseel Doss - - -	7 July — -	- Ditto.	—
	3. D° Hurree Pria -	30	Ditto - -	Gopeenauth Putnaik - -	12 — — -	- Ditto.	—
	4. D° Seeta - -	70	Brahmin - -	Bydnath Ruth - - -	2 Feb. — -	Thannah Pooree.	—
	5. D° Goonduehee -	65	Or - - - -	Pandub Pudhan - - -	9 — — -	- Ditto.	—
	6. D° Kernjulata -	60	Bishno - -	Kirpasindoo Doss - - -	16 — — -	- Ditto.	—
	7. D° Kishoree -	42	Or - - - -	Hazaree Maunsing - -	5 Sept. — -	- Ditto.	—
	8. D° Powree - -	60	Dyta - - -	Judoo Doss - - - -	18 — — -	- Ditto.	—
	9. D° Beekee - -	22	Muhtee - -	Mahadeb Mahapatur - -	12 Dec. — -	- Ditto.	—
Balasore (1) -	1. D° Koondie - -	40	Sonaur - -	Rugghoo Sawhoo, sonaur -	16 April — -	Thannah Sarroo-choorамunnee.	this suttee was not attended with any circumstances worth noticing.
DACCA DIVISION:							
Backergunge (3)	1. Muss^t Soodar Malah -	45	Kyest - - -	Kanaram Doss, kyest -	21 Dec. 1821 -	Bokynugur -	it appears from the darogah's report, that the deceased has left four children; two sons, one aged 30 years, the other 12 years, and two daughters, one aged 25 years and the other 10 years; and that she was not pregnant, and burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.

	2. Musst Woodae Munnee	34	Brahmin - -	Pudumlochun Chatterjea, brahmin.	22 Dec. 1821 -	Gournudder -	it appears from the darogah's report, that the deceased has left two children; a son aged 16 years, and a daughter 10 years; and that she was not pregnant, and burnt herself on the funeral pile of her husband, of her free accord, on the date specified.
	3. D° Bishoroopah -	86	Byde - - -	Ram Ram Sein, byde - -	28 – — -	Kutualiparah -	it appears from the darogah's report, that the deceased has left no children, and that she burnt herself on the funeral pile of her husband on the date specified.
ittagong (4)	1. D° Renookah -	35	Sooder - -	Rammohun Biswas, sooder -	31 May — -	Putteah.	—
	2. D° Suttunee -	80	Hindoo - -	Ramsurdar, hindoo - -	6 June — -	Rawojan.	—
	3. D° Champah -	40	Bhat - - -	Ramshurn, bhat - - -	13 Oct. — -	Ditto.	—
	4. D° Roopah - -	70	Ditto - - -	Ramdoolal, bhat - - -	21 Nov. — -	Ditto.	—
ity Dacca (26)	1. D° Obhya Dabeea	50	Brahmin - -	Nursing Surma - - -	9 Jan. — -	Rajabarry.	—
	2. D° Purnessurry -	40	Byde - - -	Ojuddharom Doss - - -	30 – — -	Ditto.	—
	3. D° Joymalla - -	60	Ditto - - -	Shibpershaud Sein - - -	10 Feb. — -	Ditto.	—
	4. D° Ramee - -	45	Soodur - -	Rajkissen Doss - - -	24 – — -	Mulfutgunge -	it appears from a report of the darogah of Mulfutgunge, the mussumaut Ramee was at her brother's house at Pussalie, where she received intelligence on the 23d February 1821, that her husband died at his own house at Chatuck, on the 19th of the same month; she on the 24th performed the rite of anoomurun, by burning herself to death. The darogah reports, that on investigation, it appeared that no legal impediment existed to prevent her performing the rite in question.
	5. D° Rampereea -	60	Ditto - - -	Gopeenath Doss - - -	1 May — -	Mulfutgunge.	—
	6. D° Soomittra -	35	Byde - - -	Ramnath Doss - - -	3 – — -	Rajabary.	—
	7. D° Hureepereeah -	45	Ditto - - -	Radha Kishen Sein - -	10 June — -	Ditto.	—
	8. D° Rajesury - -	60	Brahmin - -	Ramchuckerbutty - - -	6 Aug. — -	Mulfutgunge.	—
	9. D° Chunder Malla	22	Byde - - -	Puddolochun Dutt - - -	7 Sept. — -	Rajabary.	—
	10. D° Dangee - -	30	Soodur - -	Meertoonjoy Naug - -	27 – — -	Selaghur.	—
	11. D° Obhya - -	60	Ditto - - -	Kiskendham Merdha - -	10 Oct. — -	Mulfutgunge.	—
	12. D° Bhawanny -	50	Byde - - -	Rajkissen Doss - - -	3 – — -	Ditto.	—
	13. D° Bhowunnessury	45	Brahmin - -	Jogyrom Chattabee - -	8 – — -	Rajabarry.	—
	14. D° Rammalla -	50	Byde - - -	Ruttun Kishen Dhur - -	17 – — -	Ditto.	—
	15. D° Taneenee -	40	Soodur - -	Rummanick Sircar - - -	23 – — -	Selaghur.	—
	16. D° Mohamya -	35	Ditto - - -	Shibnath Doss - - -	29 – — -	Mulfutgunge.	—
	17. D° Joydoorga -	40	Byde - - -	Kamsurker Sein - - -	28 – — -	Rajabary.	—
	18. D° Gunga - -	52	Kahet - - -	Ramjoynaug - - - -	17 Nov. — -	Narraingunge.	—
	19. D° Bungesury -	27	Byde - - -	Gourry Caunt Sein - -	12 – — -	Rajabary.	—
	20. D° Jumoona -	45	Brahmin - -	Jugurnauth Surma - -	24 – — -	Mulfutgunge.	—
	21. D° Rajecour -	36	Ditto - - -	Gineedhureelaul - - -	27 – — -	Kona Nukar.	—
	22. D° Bhugobutty -	41	Ditto - - -	Rammanund Surma - -	2 Dec. — -	Rajabary.	—
	23. D° Sonamoony -	34	Soodur - -	Surroopchund Dutt - -	9 – — -	Mulfutgunge -	Mussumaut Sonamoony, had an infant daughter aged about 6 months old; the prescribed engagement was entered into by Goluck Chunder Dutt, the son of the widow, who accordingly took charge of the child.
	24. D° Kisheumoney -	50	Brahmin - -	Kishencaunt Surma - -	11 – — -	Selaghur.	—
	25. D° Mohesury -	55	Byde - - -	Nundkishore Sein - -	13 – — -	Ditto.	—
	26. D° Gunga Dabeea	58	Brahmin - -	Ramgutty Surma - -	25 – — -	Ditto.	—

DACCA DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Dacca - lalpore (7.)	1. Muss^t Khemee	50	Doba or Washerman.	Nellarom, dobee	7 April 1821	Munsoodpore	it appears from the report of the darogah, that Mussumaut Khemee had two sons, aged from 30 to 40 years.
	2. D° Gunga	40	Byde	Ramjug Sein	20 — —	Bailguchee	it appears from the report of the darogah, that Mussumaut Gunga had two sons, aged from 13 to 20 years; she burnt of her own free will and accord.
	3. D° Joymunee	60	Kahest	Gopeenath Bissas	28 — —	Bhoosnah	it appears from the report of the darogah, that Mussumaut Joymunee had a son, aged 40 years.
	4. D° Joymunee Dabeea	30	Brahmin	Byrubchund Chuckerbutty	21 June —	Muxoodpoor	it appears from the report of the darogah, that Mussumaut Joymunee Dabeea had two sons, aged from 10 to 12 years, and two daughters from 5 to 8 years, and to nourish and educate them during their infancy and minority had been delivered in charge of Jugmohun Chuckerbutty, the brother of the deceased; the engagement for the same was executed by him.
	5. D° Puranee Dabee	60	Ditto	Rajenarrain Banerjea	6 Sept. —	Talma	it appears from the report of the darogah, that Mussumaut Puranee Dabee had no son; she burnt of her own free will and accord.
	6. D° Purusmoney	40	Kaest	Kistnomohun Goho	22 Oct. —	Bhoosna	it appears from the report of the darogah, that Mussumaut Purusmoney had a daughter, aged 16 years, and three sons, aged 8, 11, and 21 years; to nourish and educate the two minor sons during their minority, had been delivered in charge of Gooroopersaud Goho, the brother of the deceased; the engagement for the same was executed by him.
	7. D° Kuroonamoee	20	Sahoo	Punchoorom, sahoo	20 Dec. —	Shibchur	it appears from the report of the darogah, that Mussumaut Kuroonamoee had two daughters, from 2 to 5 years; to nourish them during their infancy and minority, had been delivered to Rajekistno Sahoo, the father of the deceased; the engagement for the same was executed by him.
Mymensing	- - - -	-	- -	- - — none. —			
Sylhet (1)	1. D° Poorno	about 40	Hindoo	Kubbooram Kyst	28 May 1821	Tannah Lutoo.	—
Tipperah (11)	1. D° Radheekah	51	Sooder	Sobaram, soodar	19 Feb. 1821	Luckshame.	—
	2. D° Pubney	45	Joogy	Rambhudder, joogy	23 — —	Begumgunge	buried alive with her deceased husband, he being a joogy (weaver cast.)
	3. D° Komley	45	Sooder	Horoye, sooder	14 Mar. —	Thurlah.	—
	4. D° Narrainny	42	Ditto	Ramsurn Duwan, sooder	28 — —	Ditto.	—
	5. D° Audory	25	Joogy	Paudub, joogy	2 April —	Begumgunge	buried alive with her deceased husband, he being a joogy (weaver cast.)
	6. D° Doyonee	20	Sooder	Tuppessarom Doss, sooder	17 — —	Ditto.	—
	7. D° Rookoonny	60	Kahet	Khasalrom Del, kahet	22 — —	Cusbah.	—
	8. D° Narainny	41	Sooder	Asharom Kur, sooder	26 — —	Thurlah.	—
	9. D° Jaunobee	20	Ditto	Ramnarrain Doss, sooder	21 May —	Cusbah.	—
	10. D° Sheedhee	45	Hajaum	Myarom, hajaum	19 June —	Ditto.	—
	11. D° Doorgah	50	Bhaut	Ramjehun, bhaut	12 Nov. —	Amergong.	—

MOORSHEDABAD DIVISION:

Beerbhoom (3)	1. Musst Needhan Koomaree	40	Koitin	Dolanee, koit	8 Feb. 1821	Deoghur	from the darogah's report, it appears that the aforesaid Nudhan Komaree of her own free will burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	2. D° Srimeitte Thakooranee.	50	Brahmin	Khoodirom Mookerjea	21 July —	Keogong	from the darogah's report, it appears that the aforesaid Srimuttee Thakooranee of her own free will burnt herself along with her husband's corpse on the banks of the Ganges, and that there existed no prohibitory reasons for her becoming a suttee.
	3. D° Unoopoorna Thakooranee.	70	Ditto	Bisember Bhatacheruj	25 Nov. —	Shakooleepoor	from the darogah's report, it appears that the aforesaid Unoopoorna Thakooranee of her own free will burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.

N. B.—Besides that the above, on the 19th November 1821, Mussumaut Kishoree Debeea, aged 50 years, the widow of Nubkoomar Chukerbuttee, who died within the thannah jurisdiction of Kusba, determined to burn herself, and ascended the funeral pile along with her husband's corpse; but after being somewhat singed in different parts of her body, she fearfully desisted. It appears this woman died a natural death on the 15th December, having been supported by her relations, though considered by them as having lost her cast after her descent from the funeral pile.

Bhaugulpore				— none. —			
Joint Magistrate, Monghyr.				— none. —			
Dinagepore (1)	1. Musst Bhaigbuttee	70	Pullee	Neelarom, pullee	19 July 1821	Takooryoan	on the 3d of June died Oodbul Pullee Chaichoo; his widow wished to burn, but was dissuaded from doing so by the mohurer of Thannah Romee Sunkole, who was deputed by the thannahdar. On the 10th of February died Deboo Pullee, whose widow, named Neeloo, wished to burn, but she was dissuaded from it by the thannahdar of Hemoolabad.
Joint Magistrate at Malah.				— none. —			
City Moorshedabad				— none. —			

N. B.—On the 2d of October in the evening, a report arrived from the darogah of Shahnugur, stating that Mussumaut Komal Debya, aged 65 years, was desirous of burning on the funeral pile of her husband, who had died at the age of 70 years; as there appeared to be no objection according to the bewastah of the pundits of the sudder dewanny adawlut, and the magistrate being unable to proceed himself to the place where the suttee was to occur, he issued strict orders to the darogah to follow implicitly the instructions furnished for his observance on similar occasions. The darogah communicated to Mussumaut Komal Debya, the orders he had received, but she still persisted on her determination to burn with her husband's body. The darogah, being a Hindoo, said, before she could burn she must undergo the test, viz.—that of putting her finger into the fire to try if she were a true suttee. The woman on hearing this became alarmed, and not being able to bear the pain gave up the idea of burning with her husband's corpse.

Purneah			- no suttee has taken place during the past year.				
Rajeshahye				— none. —			
Rungpore (1), for 1820.	1. Musst Hurmala	16	Kybutit	Hurgovind Doss, kybutit	12 Oct. 1820	Mulung	this woman burnt of her own accord.
Rungpoor (7), for 1821.	1. D° Purdeibee	22	Rajbunsee	Bundee doss, raujbunsee	15 Jan. 1821	Deemla	this woman appears to have ascended the funeral pile voluntarily; no drugs were administered to her, or had she any family.
	2. D° Sob	50	Kahit	Jeebnarruin Doss, kahit	19 Fangoon, 1227. B. S.	Burobaree.	this woman burnt of her own accord, she had no children; nor does it appear that any thing was administered to cause intoxication or insensibility.

MOORSHEDABAD DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Rungpoor—*continued.*	3. Musst Pooree Dosseeah	50	Saho	Durpnaran, saho	5 Mar. 1821	Peergunge	this woman burnt of her own accord. She had no children; nor does it appear, that any thing was administered to cause intoxication or insensibility.
	4. D° Khanjim	60	Dhoba	Kunsnarrain, dhoba	28 – —	Wulleepore	ditto.
	5. D° Sindooree	20	Rajebunsee	Hateeram, rajebunsee	28 – —	Fugeergunge	ditto.
	6. D° Sooseela	25	Ditto	Gunganarrain Doss, ditto	11 Sawun 1228. B.S.	Burobaree	ditto.
	7. D° Beelashee	50	Ditto	Bhukree Doss, ditto	11 Nov. 1821	Fugeergunge	ditto.
Joint Magistrate of Rungpoor.	1. D° Beconee	60	Rajbunsee	Beedoor	18 May 1821	Thanahs Gowalpara, Beerjorah; Pergunnah Khotaghat.	the place where the suttee occurred being about twenty coss from the thannah, notice was not given to the police darogah.
PATNA DIVISION:							
Behar (2)	1. Musst Soopny	50	Koirin	Khidoo Kairee	2 Nov. 1821	Thannah Dawoodnugur	none.
	2. D° Sonarse	30	Dosadin	Dussayin Dosad	9 Dec. —	Ditto.	—
Joint Magistrate of Behar, at Monghyr.	- - - -	-	- - -	- - —none.—			
City Patna (5)	1. D° Muhtabo	65	Brahmonee	Sewnath Pattuck, brahmin	25 Feb. —	Chauk Kullan.	—
	2. D° Ramkour	25	Koormin	Humath, koormie	24 June —	Sherpoor.	—
	3. D° Kubit	70	Rajpootin	Telum Sing, rajpoot	12 Oct. —	Rickrum.	—
	4. D° Bundho	50	Dhobin	Khurghsen, dhobee	18 – —	Ditto.	—
	5. D° Bhola	40	Babhunie	Hurtal Singh, babhun	13 Nov. —	Ditto.	—
Ramghur (6)	1. D° Moonga	18	Bamhun	Purbodhee Singh, bamhun	8 Mar. —	Chitterpoor	this woman appears to have voluntarily burnt herself, after her husband had been dead 20 days, with his turban.
	2. D° Sumoa	60	Pasee	Muneear Pasee	13 April —	Aurungubad	this woman appears to have voluntarily burnt herself with the body of her husband.
	3. D° Joyekooner	70	Kherwar	Bahadoor Sing, kherwar	18 June —	Huntergunge	ditto.
	4. D° Sowkulee	40	Kaeth	Joyemungul Sing, kaeth	8 July —	Aurungubad	this woman appears to have burnt herself after her husband had been dead some days.
	5. D° Beesoondye	40	Kaeth	Dureeao Sing, kaeth	10 Aug. —	Ditto	this woman appears to have voluntarily burnt herself with the body of her husband.
	6. D° Bheenkee	35	Hujam	Jeelwn Hujam	14 – —	Ditto	ditto.
Chota Nagpoor	1. D° Jeet Coonur	40	Kherwar	Rajah Kumul Sahy, kherwar	30 July —	Burwa	ditto.
Sarum (15)	1. D° Khooshallow	40	Raujpootin	Woojea Raee, raujpoot	27 Jan. —	Chuprah	Mussumaut Khooshallow voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant.
	2. D° Khuturranee	40	Bhauteen	Kossee Hoowar, bhut	30 – —	Ditto	Mussumaut Khuturranee voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant.

3. Muss^t Geendeeh -	90	Brahmonee -	Dinah Miser, brahmin -	31 Mar. 1821 -	Derauley - -	Mussumaut Geendeeh voluntarily burnt herself on the funeral pile of her deceased husband.
4. D° Beelasee - -	70	Looharin - -	Neehaul, lohaur - - -	20 May — -	Sewaun - -	Mussumaut Beelasee voluntarily burnt herself on the funeral pile of her husband.
5. D° Ramraujeeah -	23	Raujpootin -	Purwaun Rae, rajpoot - -	24 — — -	Derauley - -	Mussumaut Ramraujeeah, on the death of her husband, went into a mangoe top, some distance from her dwelling-place, and burnt herself in a heap of arhur wood, unknown to the parents; and, on hearing this, the father of the deceased carried the corpse to the same place, and burnt it with the ashes of the woman. Mussumut Ramraujeeah left two daughters, one aged 5 and the other 3 years. A perwannah was issued to the thannahdar, to send in the deceased's father and other relations, an answer was returned, that they had left their homes on business, and that when they came back they should be sent in; another summons has been sent through the thannah, but no return has yet been made.
6. D° Roochulla -	35	Brahmin - -	Radhy Ooja, brahmin - -	25 May 1821 -	Hoosaypoor -	Mussumaut Roochulla voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant.
7. D° Moohurree -	49	Ditto - - -	Mahurbaan Tewarree, brahmin	27 — — -	Hoosaypoor -	Mussumaut Moohurree voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 9 years, and a daughter of 1 year old. The usual moochulkah has been taken from the brother of the deceased for the maintenance of the children.
8. D° Sillwuntee -	35	Ditto - - -	Auchumbit Tewarree, brahmin	31 — — -	Futtehpore -	Mussumaut Sillwuntee voluntarily sacrificed herself on the funeral pile of her deceased husband, leaving a daughter of 5 years old. The usual moochulkah has been taken from the brother of the deceased for the support of the child.
9. D° Tallasee - -	age unknown.	Goowallin - -	Pame, goowalla - - -	3 June — -	Hoosaypoor -	Mussumaut Tallasee voluntarily sacrificed herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant.
10. D° Kaubootturree	ditto	Brahmanee -	Gooraurnee Zemindar, brahmin	28 — — -	Seevaun - -	Mussumaut Kaubootturree voluntarily sacrificed on the funeral pile of her husband. She left no children, nor was she pregnant.
11. D° Bussuntee -	80	Brahminee -	Khemkurrun Deceit, brahmin -	9 July — -	Seevaun - -	the thannahdar's report is, that Mussumut Bussuntee went clandestinely and sacrificed herself, after her husband's corpse was consumed, at the same place and on the same pile as that on which his remains were burnt, and after the friends of the deceased had left the spot. This seems very improbable, as the funeral party never quit the spot till the pile is completely burnt, and the fire put out. The thannahdar took security from a man named Baneeram, who fired the pile of the deceased husband, for his appearance, if he should be called for; but the magistrate ordered the report to be kept in the dufter, and Baneeram to be set at liberty.
12. D° Chourasee -	25	Ditto - - -	Auchraujoojah, brahmin - -	19 July 1821	Hoosapoor -	Mussumaut Chourasee voluntarily burnt herself in a heap of arhur wood, and without the knowledge of any one, twelve years after the death of her husband. Ramdeal Oojah, father of Auchrauj Oojha, deceased, was summoned before the magistrate, and for not giving timely information at the thannah he was confined, without labour or irons, for three months.

PATNA DIVISION—*continued.*

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun - - - *continued.*	13. Mussᵗ Koolwantee	50	Koiteen - -	Juggernauth, kait - - -	17 Sept. 1821 -	Butturoha - -	Toorunt Lall, brother of Juggurnauth Singh, deceased, states, that Mussumaut Koolwantee, on receiving the information of the death of her husband, (who died at Shurhur) wished voluntarily to burn herself with the turban of her deceased husband, and that when he had, the rest of her friends would not give her any assistance, but sent information to the thannah; that she began to expostulate with them, when a blaze of fire broke out in her clothes by itself, on which they supplied the required wood. She left no children, nor was she pregnant; the report was ordered to be sent into the dufter.
	14. D° Lutchmuneee -	30	Koiteen - -	Toolseerom, kait - - -	3 Nov. 1821 -	Tajepoor - -	Mussumaut Lutchmee voluntarily burnt herself on the funeral pile of her husband: she left no children, nor was she pregnant.
	15. D° Oochee - -	18	Rajpootin - -	Juggonauth Raee, rajpoot -	12 Dec. — -	Boggha - - -	Mussumut Oochee was at her father's house; on receiving the information of the death of her husband, she went to her father-in-law's, and voluntarily burnt herself; it is said she left no children, nor was she pregnant. From the thannah reports, it appears that some of the people who were acquainted with her, state, that her age was 12, and others, that it was 18: a perwannah has been sent to the thannahdar to send in the parties concerned, that the fact may be better ascertained.
Shahabad (39)	1. D° Luchea - -	30	Rajputeen - -	Rampersaud, rajpoot - -	2 Jan. — -	Ramghur - -	the widow burnt herself on the funeral pile of her husband, and the ceremony appears to have been conducted according to the Shaster, no disqualifying circumstance existing; in this case the sacrifice was performed before the arrival of the police.
	2. D° Moteea - -	28	Kahareen - -	Beharee, kahar - - -	28 — — -	Belauntee - -	ditto - - ditto. Information reached the thannah after the completion of the sacrifice.
	3. D° Bukhtee -	80	Ditto - - -	Hoolas, kahar - - - -	2 Feb. — -	Doomroun - -	ditto - - ditto. The sacrifice was over before the arrival of the police.
	4. D° Motee - -	40	Koithin - - -	Goordeal Doss, kaith - -	2 — — -	Mohoneah - -	ditto - - ditto. Information reached the thannah after the sacrifice.
	5. D° Ustoornee -	30	Sonarin - - -	Sheodeal, sonar - - -	8 — — -	Doomraun - -	the widow, eight years after the death of her husband, communicated her intention to burn herself, the information of which was immediately conveyed to the police officers, who repaired to the spot, but it being a distance of four coss, could not arrive there previous to her burning; it was ascertained that she was burnt agreeably to the Shaster, with the exception of her not burning on her husband's pile.
	6. D° Bhoodeeah -	26	Goolin - - -	Luchmun, goola - - -	2 Mar. — -	Doomraun - -	this widow burnt herself on the funeral pile of her husband, and at the ceremony she left an infant two years old to the care of its grandfather; no information reached the police until two days after.

7. Muss^t Punwa	26	Soonda	Burgee, soondee	7 Mar. 1821	Kurrunje	the widow burnt herself on the funeral pile of her husband before information of her intention could reach the thannah; she had three children, aged 8 and 3 years, and the last 9 months, which were placed under the care of their relatives, and the usual ikrarnamah subsequently furnished by them by order of the magistrate.
8. D° Soobunsee Kooner	70	Raujpootin	Ousan Sing, rajpoot	16 – —	Saringa	the widow burnt herself on the funeral pile of her husband and the ceremony appears to have been conducted according to the Shaster. Information sent to the thannah after the ceremony.
9. D° Phoolbausee	60	Raujpootin	Bishnat Sing, rajpoot	23 – —	Kurremje	ditto - - ditto. Sacrifice was completed before the arrival of the police.
10. D° Jeyturra	60	Brahmin	Kishnapandah, brahmin	5 Apr. —	Doomraun	- - - - - ditto.
11. D° Teyja	80	Koormin	Bhora, koormee	25 – —	Ditto	the widow burnt herself with the turban of her husband, who died at Buteeah, zillah Sarun; the ceremony was conducted according to the Shaster: police not on the spot.
12. D° Soogranee	30	Kulwarin	Ramsahoy, kurwar	22 May —	Ditto	the widow burnt herself on the funeral pile of her husband before information was conveyed to the police; the ceremony was conducted according to the Shaster.
13. D° Jooree	40	Goalin	Talamaund, goora	31 – —	Ditto	the widow burnt herself on the funeral pile of her husband before the arrival of the police, leaving a child of 2 years old, which was placed under the care of the deceased's sister at the time of the suttee. The usual ikrarnamah for the child's support was subsequently furnished by order of the magistrate.
14. D° Unpee	30	Mallah	Oodrun, mallah	13 – —	Ditto	the widow burnt herself on the funeral pile of her husband before the intimation of her intention reached the thannah; she had a child of 6 months old, which was placed under the care of her nearest relation, who subsequently furnished the usual written agreement for the child's support, agreeably to the magistrate's order.
15. D° Baila	16	Brahmonee	Nemdhur Nisr, bramun	10 June —	Ditto	the widow being prevented by her relations from burning with the body of her husband, completed the sacrifice with his turban, before information was sent to the police; the sacrifice was illegal.
16. D° Phakeea	25	Koormin	Sahaee Sing, koormee	20 – —	Mohoneah	the widow burnt herself thirteen days after the death of her husband, previous to information being given to the police officers; no disqualifying circumstances existed in this case.
17. D° Munbansua	70	Brahmunee	Issur Nisr, brahmun	5 July —	Doomraun	the widow burnt herself on the funeral pile of her husband, and after the ceremony, which was conducted according to the Shaster, information was sent to the thannah.
18. D° Tullamundee	20	Kulwarin	Cohecheen, culwar	12 – —	Belountee	- - - - - ditto.
19. D° Agundeea	50	Sorarin	Goodree, sodar	12 – —	Burrawn	one day after the death of her husband, the widow was burnt with his turban, no disqualifying circumstance existing; information sent to the thannah after the ceremony was over.
20. D° Peearun	75	Kaethin	Ramhit, koeth	13 – —	Ramghur	the widow burnt herself on the funeral pile of her husband, the ceremony being conducted according to the Shaster, but before the arrival of the police.

PATNA DIVISION—*continued.*

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad - - *continued.*	21. Mussᵗ Beerunchee -	30	Bawbeenee -	Sutram Zemindar, baubhun -	19 July 1821 -	Doomraun -	the widow on hearing the death of her husband, who was a sepoy, burnt herself with his turban, no disqualifying circumstances existing; information sent to the thannah after the sacrifice.
	Memorandum: N° 22. is omitted in the original.						
	23. D° Chowraseeah -	14	Rajpootin -	Bussun Singh, rajpoot - -	17 Aug. — -	Ditto - - -	the police arrived towards the close of the ceremony, too late to prevent it, being an illegal suttee.
	24. D° Khooshaulee -	80	Candoon - -	Jeyram, candoon - - -	21 — — -	Arrah - - -	the widow twenty years after the death of her husband communicated her design of being a suttee, which was intimated to the police officers, previous to whose arrival she burnt herself with the clothes of her husband, no other disqualifying circumstances existing.
	25. D° Mana - -	19	Rajpootin -	Laulbahadoor Rae - - -	3 Sept. — -	Doomraun -	the widow burnt herself in the funeral pile of her husband; the ceremony was conducted according to the Shaster; information sent to the thannah after its completion.
	26. D° Joomoonee -	32	Kaithin - -	Mundhuta Doss - - -	15 — — -	Behauntee -	the widow ten years after the death of her husband communicated her intention of burning, the ceremony was performed agreeably to the Shaster, the information was sent to the thannah after its completion.
	27. D° Soogundee -	80	Brahmunee -	Richau Nisr, bramin - -	18 — — -	Doomraun -	the widow burnt herself on the funeral pile of her husband before information was sent to the thannah, the ceremony appears to have been conducted and agreeably to the Shaster.
	28. D° Loungee -	30	Mullchin - -	Roop Mullah - - - -	18 — — -	Belountee -	the husband of the widow died on his way home from Benares; the widow immediately on hearing his death burnt herself, but the ceremony was performed, which was conducted agreeably to the Shaster, before information was sent to the police.
	29. D° Chitreea - - -	50	Koharin - -	Soobuns, kahar - - -	20 — — -	Kurrunje - -	the widow burnt herself on the funeral pile of her husband, and the ceremony was performed agreeably to the Shaster, but without information being conveyed to the thannah.
	30. D° Munbasseea -	70	Ditto - -	Bhondoo, kahar - - -	23 — — -	Ditto - -	- - - - - ditto.
	31. D° Husseea - -	60	Brahmunee -	Sheonarain Pundah, brahmin -	12 Oct. — -	Doomraun -	ditto. Information received after the ceremony.
	32. D° Nundoo - -	70	Ditto - -	Ashloke Oopodheea, brahmin -	12 — — -	Sarinja - -	the suttee was in all respects legal, and performed in the presence of the police.
	33. D° Kubbooturree -	30	Goalin - -	Bhitehook, goala - - -	30 — — -	Doomraun -	the suttee was also a legal one, but concluded before the arrival of the police.
	34. D° Sulhuntee -	25	Brahmunee -	Sooumur Thakoor, brahmin -	5 Nov. — -	Belountee - -	ditto, and before information was conveyed to the thannah.
	35. D° Bitchno - -	25	Rajpootin -	Munraj Rae, rajpoo - -	11 — — -	Ekwaree - -	in this case the widow burnt with the corpse of her husband before the arrival of the police, leaving a daughter 2½ years old, who was confided to the care of her uncle; in the presence of the tikhadars, and other head men of the village, at the time of the suttee, and the usual written engagement was subsequently furnished by him agreeably to the orders of the magistrate,

	36. Musst Rutchlee	12	Brahmin	Sheeoghulam Misr, brahmin	14 Nov. 1821	Belountee	in this case the woman was of the brahmin cast, under age, betrothed, but not married; burnt with the turban, and no information sent to the police. The nearest relation who set fire to the pile is on security to take his trial before the court of circuit.
	37. D° Jeesee	20	Hujjamin	Gooderee, hujjam	26 —	Muhunnea	the husband, a sepoy, died near Calcutta; the widow burnt with his helmet immediately after, in the presence of the police officers, no disqualifying circumstances existing.
	38. D° Chinda	60	Koormin	Soobunsee, koormee	16 Dec. —	Mohoneah	the widow burnt herself four years after her husband's death; the ceremony appears to have been conducted agreeably to the Shaster, but before information was sent to the police.
	39. D° Puttusseea	19	Brahminee	Sunsaw Pundeh, brahmin	19 —	Doomraun	the widow burnt herself on the funeral pile of her husband previous to the arrival of the police; the ceremony appears to have been conducted agreeably to the Shaster.

On the 26th February 1821, the darogah of thannah Arrah reported to the acting magistrate, that on the 22d of that month, Soogur Gorite brought information from Chin Chuprah, distant 5 coss, N. E. from the thannar, that Chutterdharee Pautuck of the brahmin cast, had died five or six days before, and that his widow designed to burn herself. The police officers instantly repaired to the spot to prevent the execution of her intention, on their arrival it appeared that she had abandoned her design, and she was left under charge of the headman of the village.

Tirhoot (1)	1. Musst Bahatee	60	Nooneaine	Bhurrut, nooneeah	28 Aug. 1821	Kurnoul	after the suttee took place, information thereof was conveyed to the thannahdar, but it appears from the darogah's report, that Bahatee has left a son of about 30 years of age, and there were no circumstances attending it which would have warranted his preventing it, had he obtained earlier information.
JointMagistrate, Zillah Tirhoot, at Monghyr.	-	-	-	— none. —			

Bareilly Division:

Agrah (1)	1. Muss Darro	50	Aheer	Buljeet, aheer	8 July 1821	Thannah Bah	the interference of the police would have been improper under the explanation of the sudder dewanny adawlut.
Allighur (1)	1. D° Utto	50	Carpenter	Rutteh, carpenter	29 Mar. —	Moorsaum.	
Bareilly	-	-	-	— none. —			
JointMagistrate, Shahjehanpore.	-	-	-	— none. —			
Cawnpore (5)	1. D° Lulloeea	28	Chumar	Meendooa, chumar	23 May	Bithoor	N° 1.—Burnt herself with the body of her late husband, and has left two sons, first son about 15 years of age, and the second aged about 12. Doorjuna, the uncle of the children, has undertaken the charge of bringing them up.
	2. D° Bukhtee	19	Brahmin	Satawan, brahmin	22 July	Aureeah Khanpore	N° 2.—Burnt herself with the body of her late husband, and she has left no children.
	3. D° Reekee	75	Rajpoot	Munear Sing, rajpoot	4 Aug. —	Akberpoor Beerbur	N° 3.—Burnt herself with the body of her late husband, and has left a son aged about 35 years.

Bareilly Division—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Jurisdiction.	REMARKS.
Cawnpoor—*continued.*	4. Musst Suhjoo	32	Brahmin	Ramchurn, brahmin	13 Sept. 1821	Suchindy	Nº 4.—Illegally burnt herself with the clothes of her late husband, Ramchurn, after a period of one month and nineteen days from the date of his demise in Calcutta, and has left a son aged about 8 years; and his uncle Lochun has undertaken the charge of bringing him up, and has filed the usual engagement to that effect.
	5. Dº Munna Baee	60	Ditto	Roda Bhut, brahmin	14 Oct. —	Bithoor	Nº 5.—Burnt herself with the body of her late husband, and has left no children.

In cases Nos 1 and 4, the suttees appear to have been at variance with the order of the nizamut adawlut; in the latter case the police darogah has been reprimanded.

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Jurisdiction.	REMARKS.
Etawah (4)	1. Musst Bichutur Koir	70	Brahmin	Lallgee, brahmin	2 Mar. 1821	Bebamow	this case does not appear to require any remark.
	2. Dº Dhunnah	35	Koomar	Mya, koomar	16 — —	Ghurwar	this person, though excluded by the bewastas from this rite, was burnt before the police officers could arrive and interfere.
	3. Dº Seorroop Koour	50	Brahmin	Manick, brahmin	18 Aug. —	Etawah	no persuasion on the part of the police officers could prevent this woman from sacrificing herself.
	4. Dº Mankour	30	Bukul poorwar	Choteh, bukul poorwar	18 Sept. —	Luckhna	- - - - - ditto.
Furruckabad (1)	1. Dº Chunneea	50	Brahmonee	Rognath, brahmin	9 Oct. —	Thannah Tolgram	no particular circumstance attended this suttee.
Mooradabad (1)	1. Dº Koonur	17	Khangee	Nynah, khangee	28 Dec. —	Hussunpoor	on the 28th December 1821, a person named Ramdhunnah, cast chumar, an inhabitant of a village named Gunga Cholee, reported at the thannah of Hussunpoor, that Mussumaut Mya Koonur, the widow of Nynah, cast khangee, who had died four years previously, had arrived at Gunga Cholee, in the house of Bhola, her father-in-law, with intention to perform suttee with the garments of her husband, on which the thannahdar repaired to the village in question, where he ascertained, that previous to his arrival the sacrifice had taken place. The thannahdar apprehended three persons, namely, Bhola, her father-in-law, Seerhoo, her father, and Jeesookh, her uncle, with several other persons, and dispatched them to the court; the three above-named persons were made over for trial before the court of circuit, on the 10th January 1821.

N. B.—On the 28th May 1821, a person named Bhoomul Rai, cast kait, an inhabitant of Choundousee, reported at the thannah of Goonnour, that a year and a half having elapsed since his brother named Sewarom had died, his wife Mussumaut Khooba, aged 20 years, proposed to perform suttee at Raj Ghaut. The thannahdar being unwell, sent the jummadar, with some burkundazes to prevent the sacrifice: the jummadar reasoned with the woman, and endeavoured to prevent the sacrifice, without effect; he then made the thannahdar acquainted with the circumstances. Dyanath, the thannahdar, although in bad health, repaired instantly to the spot, where he found a very large assemblage of people, in the presence of whom the woman washed and prepared herself, and sat on the pile, having with her the turban of her deceased husband; Bhomul Rai then set fire to the wood. When the flames reached the woman's body, she jumped out of the fire; her relations immediately tried to force her into the flames; but the thannahdar rescued her, though she was much burnt; he then apprehended the persons concerned in the sacrifice, viz. Bhomul Rai, Hurbhujjun, and Pertaub, defendants, and sent them, with the woman, to the magistrate. One person, Bhomul Rai, was committed for trial: the woman having become an outcast, the sum of four rupees a month has been paid to her for subsistence.

ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Jurisdiction.	REMARKS.
Meerut	- - - -	- -	- - -	— none. —			
Joint Magistrate, Bolundshuhur.	- - - -	- -	- - -	— none. —			

Saharunpoor (2)	1. Muss^t Rannie	18	Brahmin	Soundhoo, brahmin	9 Feb. 1821	Jewllapora	this suttee was performed at her own request, immediately after the death of her husband, in the presence of the policedar; they left no children, and no marks of irregularity appeared throughout the ceremony.
	2. D^o Munkour	20	Ditto	Gourie, brahmin	24 July —	Konnerwalla	this suttee was performed at her own request, immediately after the death of her husband, in the presence of the policedar; they left no offspring, and no marks of irregularity appeared throughout the ceremony.
Benares Division:							
Allahadad (4)	1. Muss^t Koowurree	64	Buneea kushurwanee.	Bheekhai, buneea	10 Feb. 1821	Bharutgunge	she burnt herself voluntarily on the funeral pile of her husband.
	2. D^o Munee	70	Brahmin pragwal.	Munsuram, pragwah	21 April —	Yaheeapoor Cutwatee, Allahabad.	she burnt voluntarily on the funeral pile of her husband.
	3. D^o Doola	30	Mooraee	Oomraee, mooraee	29 June —	Surai Akel	she had a son of 7 years of age; she burnt herself voluntarily on the funeral pile of her husband, making over her child to the brother of her husband, who executed an ikrarnamah engaging to support him.
	4. D^o Keerpa Munee	50	Kait Bengalee	Lilmony, kait	19 July —	Kydgunge, Allahabad.	she burnt herself voluntarily on the funeral pile of her husband.
Futtehpoor				— none. —			
Banda (5.)	1. Muss^s Deokee	70	Chumar	Punchuma, chumar	28 Jan. —	Peunda	this suttee took place without information having been previously sent to the thannah, for which reason the zemindars were fined twenty rupees, and the chokeedars discharged.
	2. D^o Hunsee	60	Kachee	Himmut, kaihee	13 Feb. —	Ditto	this suttee took place without information having been previously sent to the thannah; for which reason the zemindars were fined forty rupees, and the chokeedars were punished with thirty rattans each.
	3. D^o Choonee	20	Kaeet	Alum, kaeeth	20 Mar. —	Sewra	this suttee took place without information having been previously sent to the thannah, for which reason Bholla, the eldest brother of the deceased Alum, was fined twenty rupees.
	4. D^o Phooleeay	30	Lodhe	Kusseeya, lodhe	21 June —	Turhuttee	this suttee took place without information having been previously sent to the thannah, for which reason the zemindars were fined fifty rupees. The deceased left behind her a daughter, aged 8 months.
	5. D^o Sookeeya	50	Bakal	Woodwut, bakal	29 Sept. —	Badausa	this suttee took place agreeably to the Shaster.
Bundlecund, Northern Division, (3.)	1. D^o Moharajeea	30	Kait	Assah	16 June —	Sossolar	previously to the arrival of the police officers on the spot, she voluntarily burnt herself with the body of her husband, agreeably to the Shaster; she did not pay the least attention to the remonstrances of the zemindars, who were present at the sacrifice; she left one daughter to the care of her own relations. The police officer was a Mahomedan.
	2. D^o Heerah	50	Brahmonee	Incharom	22 Nov. —	Bhuddeek	she voluntarily burnt herself with the body of her husband, in the presence of the police officers; she paid no attention to their remonstrances; and left one daughter to the care of her uncle. The police officer was a Hindoo.

BENARES DIVISION—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Bundlecund, Northern Division: (*continued.*)	3. Her name is unknown.	40	Buckul	Chukerrouth	25 Nov. 1821	Kooneh	she voluntarily burnt herself with the body of her husband, agreeably to the Shaster; she left no children. The police officer was a Hindoo.
City Benares (12)	1. Musst Gogo Bye	7	Brahmin	Apa Josee	3 Feb. —	Caul Bhyro.	—
	2. D° Buhya Bye	39	Ditto	Gopeenath	26 – —	Ditto.	—
	3. D° Mudho Monee	70	Ditto	Sreenath Josee	1 April —	Ditto.	—
	4. D° Jy Doorgah	45	Ditto	Rampersaud	14 – —	Ramapoora.	—
	5. D° Benarosee Bye	50	Ditto	Goand Ba	14 May —	Dussusmeyde.	—
	6. D° Mundodurry	62	Ditto	Cawul Noyan	3 June —	Caul Bhyro.	—
	7. D° Mohissee Thakooranee.	85	Ditto	Rughoonath Lahory	15 – —	Ramapoora.	—
	8. D° Unpoorna Thakoorainee.	60	Ditto	Ramroodur Banerjea	30 – —	Ditto.	—
	9. D° Chuttora	60	Ditto	Sudasheo	2 Aug. —	Ditto.	—
	10. D° Pholla	60	Rajpoot	Udhun Singh	30 – —	Surrai Moghul.	—
	11. D° Chotee, alias Doorgah Bye.	45	Brahmin	Dheeh Pundit	28 Oct. —	Chuck.	—
	12. D° Buckta	20	Ditto	Bissundya	28 – —	Mirzamaraud.	—
Ghazeepoor (35)	1. D° Soorjee	75	Kulwarrin	Lall Sook, kulwar	17 Jan. —	Bhuralee	heard of her husband's death in Calcutta, and burned with his turban previous to the arrival of the police.
	2. D° Pobhurai	60	Kundoo	Bundoo, kundoo	4 Feb. —	Rutteesara	burned previous to the arrival of the police.
	3. D° Lubbea	40	Tutheera	Seewuk, tutheera	22 – —	Ghosee	- - - - ditto.
	4. D° Bunseeah	16	Dhobin	Ablak, dhoobee	1 Mar. —	Bulleeah	- - - - ditto.
	5. D° Bhurmanee	30	Boochar	Soonat Rae, boochar	3 Apr. —	Cheryiah Cote	- - - - ditto.
	6. D° Lugnee	50	Taillee	Boodoo, taillee	10 – —	Russerah	- - - - ditto.
	7. D° Deojaunee	25	Brahmonee	Chukouree, brahmin	16 – —	Cheryiah Cote	- - - - ditto.
	8. D° Ajenassee	20	Rajpootin	Mukun, rajpoot	22 – —	Azimgurh	- - - - ditto.
	9. D° Tuphessia	17	Buhmwar	Goorcherrund, buhmwar	29 – —	Cohyryiah Cote	heard of her husband's death, and burned with his turban previous to the arrival of the police.
	10. D° Mungunnee	12	Brahminee	Munnee Parae, brahmin	30 – —	Nugrah	illegal, but burned before the police arrived.
	11. D° Neolussia	22	Kulwarrin	Heerah, kulwar	6 May —	Bausahee	fifteen days after her husband's death burned with his turban, before the police arrived; left a child 2 years of age to the care of her husband's brother.
	12. D° Phobhuria	22	Kuthik	Pobhun, kuthik	8 – 1822	Bulleeah	heard of her husband's death, and burned with his stick previous to the arrival of the police.
	13. D° Jhulnee	16	Kusserwanee	Ram Taile, kusserwanee	27 – —	Reothee	burned, but previous to the arrival of the police.
	14. D° Husreania	25	Rajpootin	Hurdial Rae, rajpoot	7 June —	Bhurolee	burned with her husband's body; left a child 10 months of age to the care of Gopaul Rae, who entered into a bond with the police to take care of the child.
	15. D° Sookullia	12	Aheerin	Boodooa, ahir	10 – 1821	Secunderpoor	illegal; burned with her husband's turban two days after his death, before the police arrived.
	16. D° Luckeea	20	Soonarin	Sirhee, soonar	12 – —	Bulleeah	burned, but before the arrival of the police.

	17. Muss^t Nugnee	25	Ugurwallin	Rambuksh, ugurwallin	15 June 1821	Mone	no remark.
	18. D° Akulleea	40	Kohireen	Hurkoo, kohiree	18 — —	Reotheepoor	went on the pile three months after her husband's death to burn with his turban, but returned very much burned and died two days afterwards.
	19. D° Jusseea	90	Rajapootin	Keroorae, rajpoot	20 — —	Secunderpoor	no remark.
	20. D° Knoshallee	40	Ditto	Judhoo Bhur, ditto	21 — —	Ditto	burned nine years after her husband's death, with his stick, before the police arrived.
	21. D° Deokullee	15	Ditto	Bundoo Sing, ditto	31 — —	Bansahee	illegal, but burned before the police arrived.
	22. D° Neowlee	40	Ditto	Joobjaj Rae, ditto	10 Aug. —	Ditto	burned twelve years after her husband's death, before the police arrived.
	23. D° Kutheea	40	Koormin	Kurtha, koormee	13 — —	Purhabanee	no remark.
	24. D° Bubhooa	2	Brahmin	Pohsoo, bhura	13 — —	Ditto	- ditto.
	25. D° Hireeah	30	Mullahin	Goordial, mullah	16 — —	Bulleeah	burned one year after her husband's death, with his turban, before the police arrived.
	26. D° Soobunsia	30	Rajpootin	Ramessa Rae, rajpoot	16 — —	Rutsun	burned one year after her husband's death, with an effigy of grass, before the arrival of the police.
	27. D° Sookeea	90	Mullahin	Rajhe, mullah	17 — —	Reothee	no remark.
	28. D° Kheeria	20	Hulwain	Ramcherrund, hulwah	18 Sept. —	Mahomedabad	- ditto.
	29. D° Gurundhee	12	Brahminee	Madhorom, brahmin	19 — —	Bulleeah	illegal; burned with her husband's turban before the police arrived. Two of the relations are committed to the court of circuit for trial, but are at large on their own recognizance.
	30. D° Lugnee	40	Soonarin	Surroop, soonar	4 Oct. —	Ditto	burned, but before the police arrived: left two children of two and four years of age; the husband's brother entered into a bond with the police to take care of the children.
	31. D° Luonghee	50	Rajpootin	Balroop, rajpoot	6 — —	Ditto	burned five years after her husband's death, before the police arrived.
	32. D° Moongheea	30	Kulwarin	Dihal, kulwar	8 — —	Bhurolee	burned four months after her husband's death, with his turban, before the police arrived: left one child two years of age; the relations entered into a bond with the police to take care of the child.
	33. D° Poorunwushia	50	Ditto	Seewan, kulwarin	9 — —	Nundgunge	burned eighteen days after her husband's death, with his turban, before the police arrived.
	34.[1] - - -	-	-	Girdharee Parce, brahmin	- -	Cassimabad	went on the pile, but returned after the fire was kindled.
	35.[2] D° Sheoo Lugnee	-	Ditto	Sheonarrain, kulwar	- -	Nugrah	went on the pile the day after her husband's death, to burn with his turban; returned after the fire was kindled.

Copy of a Letter from the Magistrate of Zillah Ghazeepoor, to Benares Court of Circuit.

I HAVE the pleasure to forward the prescribed annual report of suttees. Nothing particular occurs to mention upon the subject. I am of opinion, that any immediate compulsatory measure to stop the performance of this rite, would be premature, and might occasion a general and unfavourable sensation in the public mind, for a few years more, (I cannot say how many), we must be contented to permit a continuance of the practice. The interference of the magistrate is gradually becoming more efficient, as the rules become more generally known, and this easy gradation is, I think, very much as it should be. The next step, perhaps, would be to get another bewastah condemning the practice in toto, and a concurring resolution from a number of brahmins in various parts of the country, to abandon it. I shall not conceive either of these measures at all impracticable, if attempted gradually and cautiously.

Goruckpoor (44)	1. Muss^t Gunjea	70	Brahmin	Roopdhur, brahmin	20 Jan. 1821	Chowkee Bhugulpore.	——
	2. D° Gowsaneeah	80	Auheer	Ghoorun, auheer	2 Feb. —	Thannah Guzpoor.	——
	3. D° Roopeea	59	Ditto	Bussun, auheer	12 — —	Ditto - Purrowna.	——
	4. D° Sadheeah	30	Koeery	Lallie, koeery	12 Mar. —	Ditto - Bansee.	——
	5. D° Jhundoola	60	Kyeth	Koodie Doss, kyeth	21 — —	Ditto - Purrowna.	——
	6. D° Haman Chulie	70	Nohaur	Balkissen, nohaur	29 — —	Ditto - Salimpore Mujholee.	——

Beares Division—*continued.* ZILLAHS.	NAMES of SUTTEES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpoor—*continued.*	7. Muss^t Narainee	80	Brahmin	Bisrom Pundeh, brahmin	30 Mar. 1821	Chowkee Doomeragunge.	——
	8. D° Gungajullee	59	Auheer	Persaud, auheer	1 April —	Thanah Purrowna.	——
	9. D° Ooraheea	14	Koormee	Bulwunt, kormee	3 – —	Ditto - ditto.	——
	10. D° Auturnee	80	Culwar	Nunbode, culwar	13 – —	Ditto Silimpoor Mujholee.	——
	11. D° Anosanee	32	Kyeth	Shueckurn Sing, kyeth	16 – —	Ditto Gopaulpore.	——
	12. D° Koolasura	40	Bhooeehaur	Dolip Roy, bhooeehaur	16 – —	Chowkee Burhulgunge.	——
	13. D° Sunhara	17	Kyeth	Hurbuns Doss, kyeth	18 – —	Ditto - ditto.	——
	14. D° Rugbunsee	25	Brahmin	Juggernauthrom, brahmin	10 May —	Thannah Sonechura.	——
	15. D° Punawah	22	Bokaul	Rampersaud, bokaul	17 – —	Ditto Gopaulpore.	——
	16. D° Soonugnee	45	Tatara	Munsa, tatara	16 June —	Chowkee Bhagulpore.	——
	17. D° Soogundee	60	Bunwour	Shue Doss, bunwour	19 – —	Thannah Munsoorgunge.	——
	18. D° Soomateea	25	Kyree	Byjnath, kyree	23 – —	Chowkee Burhulgunge.	——
	19. D° Belleeah	25	Bhur	Nund, bhur	27 – —	Ditto Casseeah.	——
	20. D° Gowree	22	Culwar	Munsa, culwar	7 July —	Ditto - ditto.	——
	21. D° Bussunteea	50	Brahmin	Goound Tewaree, brahmin	22 – —	Cutwally, town of Goruckpore.	In this case Mussomaut Bussunteea leapt twice from the pile and attempted to escape; she was twice thrown back by her relations, who surrounded the pile, and forcibly detained her there until consumed. This took place in the presence of the cutwal of the city, who, with all others proved to have been concerned, are committed for trial to the judge of circuit.
	22. D° Mooghea	35	Chumar	Chutter, chumar	27 – —	Thannah Pilimpore Mujhore.	——
	23. D° Takonee	25	Kadoo	Munrokhun, kadoo	30 – —	Ditto - ditto.	——
	24. D° Guzputtee	40	Bhooecaur	Sookhee, bhooecaur	30 – —	Ditto Purrowna.	——
	25. D° Doomnee	40	Kyree	Hureel, kayree	31 – —	Ditto - ditto.	——
	26. D° Lutchmoneea	16	Kussodhun	Suful, kussodhun	3 Aug. —	Ditto Amoora.	——
	27. D° Goomunteea	28	Brahmin	Deepun Tewaree, brahmin	13 – —	Ditto Lawtun.	——
	28. D° Murcheea	40	Kadoo	Doolaur, kadoo	5 Sept. —	Ditto Purrowna.	——
	29. D° Jaunmoteea	20	Brahmin	Oud Pandah, brahmin	7 – —	Ditto - ditto.	——
	30. D° Sodhunee	14	Ditto	Chundur Pandeh, brahmin	8 – —	Chowkee Burhulgunge.	——
	31. D° Cherunjee	12	Ditto	Sudhoo Sukool, brahmin	8 – —	Ditto - ditto.	——
	32. D° Sookeeah	40	Nohaur	Dursun, nohaur	19 – —	Ditto Silimpore Mujholee.	——
	33. D° Gadun	25	Brahmin	Narrain Tewaree, brahmin	23 – —	Thannah Purrowna.	——
	34. D° Depeeah	60	Ditto	Madhoputh Tewaree, brahmin	11 Oct. —	Chowkee Bhagulpore.	——
	35. D° Suroopah	40	Ditto	Lohur Tewaree, brahmin	28 – —	Cutwally, town of Goruckpore	——
	36. D° Joycoowaree	25	Ditto	Byjoo Tewaree, brahmin	31 – —	Chowkee Burhulgunge.	——
	37. D° Kunchun	62	Rajpoot	Petumbergobind Roy, rajpoot	3 Nov. —	Purrowna.	——
	38. D° Geerja	50	Brahmin	Dulmeen Tewarree, brahmin	14 – —	Ditto Silimpore Mujholee.	——
	39. D° Poneeah	45	Holwoyee	Hurdial, Holwoyee	16 – —	Chowkee Bhagulpore.	——
	40. D° Soomuntra	80	Brahmin	Bhekee Patuck, brahmin	27 – —	Ditto - ditto.	——
	41. D° Hunsranee	25	Ditto	Doorgachurn Pandeh, brahmin	5 Dec. —	Thannah Hussienpore Mugher.	——
	42. D° Toreeah	20	Rajpoot	Khadan Roy, rajpoot	6 – —	Chowkee Belwah.	——
	43. D° Lollmuttee	35	Brahmin	Sirdharom Tewaree, brahmin	24 – —	Ditto Bhowahparah.	——
	44. D° Ruehula	40	Ditto	Ramnewuz Misser, brahmin	7 June —	Thannah Silimpore Mujholee.	——

Juanpore (2) -	1. Musst Umirtee -	50	Brahmin - -	Golal, brahmin - - -	1 Nov. 1821 -	Soojangunge thannah	——
	2. Dº Hunsa - -	40	Rajpoot - -	Nurkoor Sing, rajpoot - -	21 Dec. — -	Deogah thannah.	——
Mirzapoor (9)	1. Dº Hurbunsee -	16	Rajpoot - -	Dilraj, rajpoot - - -	10 Mar. — -	Thannah Sydrajah	Mussumaut Hurbunsee burnt with her husband previously to the arrival of the police officers on the spot, although dissuaded from sacrificing herself.
	2. Dº Belasa - -	50	Brahmin - -	Kewulrom, brahmin - -	9 April — -	Cotwallee Mirzapoor	- - - - - - ditto.
	3. Dº Basee - -	40	Kayet - - -	Prawnnauth, kayeth - -	10 — — -	Thannah Cutchwa	- - - - - ditto.
	4. Dº Moortah - -	30	Aheer - - -	Ramdial, aheer - - -	11 — — -	Ditto Killiah -	- - - - - ditto.
	5. Dº Beelasee - -	27	Brahmin - -	Sheolol, brahmin - - -	18 — — -	Ditto Beejygurh -	Mussumaut Beelasee burnt a few days after the death of her husband; she had two children, one 5 years and the other 2 years of age, who were delivered to the care of their uncle; the thannahdar was ordered to take the prescribed agreement from the uncle.
	6. The name not known	80	Kayet - - -	Gopeenauth, kayeth - -	25 Oct. — -	ThannahGopeegunge	——
	7. Musst Nundo - -	50	Brahmin - -	Bhowun, brahmin - - -	27 — — -	Mirzapoor -	——
	8. Dº Sheomanee -	13	Beend - - -	Jhingaee, beend - - -	22 Nov. — -	Thannah Beejygurh	Mussumaut Sheomanee burnt with her husband before the arrival of the police officers on the spot.
	9. Dº Jeena - -	30	Brahmin - -	Byjnath, brahmin - - -	19 Dec. — -	Thannah Bisrah -	Mussumaut Jeena had a child 3 years and 2 months of age, who was delivered to the care of her husband's brother; the thannahdar was directed to take an agreement for the support and nurture of the child.

(signed) *W. H. Macnaghten,*
Acting Register.

(N° 11.)—ABSTRACT STATEMENT of the Number of Hindoo Widows who were burnt, or buried alive, in the Zillah and Cities, during the year 1821.

ZILLAH and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
CALCUTTA DIVISION:					
Burdwan - - -	62	57	75	132	98
Hooghly - - -	95	93	115	141	112
Jessore - - -	31	25	16	23	21
Jungle Mehals - -	39	18	31	61	43
Midnapore - -	6	12	15	22	7
Nuddea - - -	59	59	47	80	88
Suburbs of Calcutta -	39	47	52	43	39
24 Pergunnahs - -	33	26	39	31	20
Total - -	364	337	388	533	428
CUTTACK COMMISSION:					
Cuttack - - -	18	17	13	11	14
J^{t} Mag^{e} at Khoorda -	9	14	9	–	–
J^{t} d^{o} at Pooree - -	1	2	11	–	–
Total - -	28	33	33	11	14
DACCA DIVISION:					
Backergunge - -	3	3	6	1	9
Chittagong - -	4	3	7	3	6
Dacca City - -	26	18	15	25	18
Dacca Jelalpoor -	7	8	6	5	5
Mymensing -	–	1	–	1	1
Sylhet - - -	1	1	–	1	–
Tipperah - - -	11	17	21	22	13
Total - -	52	51	55	58	52
MOORSHEDABAD DIVISION:					
Beerbhoom - -	3	5	5	4	9
Bhaugulpore - -	–	–	–	–	2
J^{t} Mag^{e} at Monghyr -	–	–	–	–	1
Dinagepoor - -	–	–	–	–	6
J^{t} Mag^{e} at Malda -	–	2	1	1	1
Moorshedabad City -	–	3	6	6	7
Purneah - - -	–	2	–	1	4
Rajeshahye - -	–	1	–	2	1
Rungpore - -	8*	8	12	15	11
J^{t} Mag^{e} - - -	1	–	1	1	–
Total - -	12	21	25	30	42

ZILLAH and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
PATNA DIVISION:					
Behar - - -	2	1	5	2	–
Patna City - -	5	5	2	3	5
Ramghur - -	6	4	5	4	2
Chatanaugpoor -	1	–	–	–	–
Sarun - - -	15	11	10	23	25
Shahabad - -	39	19	17	25	14
Tirhoot - - -	1	2	1	–	3
J^{t} Mag^{e} at Monghyr -	–	–	–	–	–
Total - -	69	42	40	57	49
BAREILLY DIVISION:					
Agrah - - -	1	1	1	1	2
Allighur - - -	1	–	–	2	2
Bareilly - - -	–	–	–	–	1
J^{t}Mag^{e}atShajahanpore	–	2	1	–	–
Cawnpoor - -	5	6	3	5	3
Etawah - - -	4	3	2	3	3
Furruckabad - -	1	–	2	–	1
Moradabad - -	1	1	2	1	–
Meeruth - - -	–	–	–	–	1
Bolundshuhr - -	–	1	–	–	–
Seharunpore - -	2	6	6	1	6
Total - -	15	20	17	13	19
BENARES DIVISION:					
Allahabad - -	4	4	4	3	5
J^{t} Mag^{e} at Futtehpore	–	1	2	1	1
S. D^{n} Bundlecund -	5	1	3	11	5
N. d^{o} - d^{o} - -	3	3	2	4	9
Benares City - -	12	11	18	15	16
Ghazeepoor - -	35	34	26	43	27
Goruckpoor - -	44	32	28	52	33
Juanpoor - -	2	4	1	3	2
Mirzapoor - -	9	3	8	5	5
Total - -	114	103	92	137	103
Grand Total - -	654	597	605	839	707

(signed) *W. H. Macnaghten,*
Acting Register.

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* One of these suttees occurred in 1820.

N° 12.—Extract from the Proceedings of the Nizamut Adawlut, under date the 24th May.

Remarks and Orders of the Court of Nizamut Adawlut, on the Suttee Reports and Statements for the year 1821.

Present;
W. Leycester, Esquire, Chie
Judge;
C. Smith, S. T. Goad, J. T
Shakespear, Esquires, an
Puisne Judges; and
W. Dorin, Esquire, Officiating
Judge.

Par. 1. THE court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit, from the several zillah and city magistrates in the Lower and Western Provinces, for the year 1821, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:

2. The court observe, that the total number of Hindoo widows ascertained to have been burned or buried alive in 1821, exhibits an increase of the number of fifty-seven above the number of the same description of the preceding year*.

Decrease in detail.

	No. of Suttees.
Moorshedabad Division:	
In 1820 - - -	21
– 1821 - - -	12
Decrease - -	9
Bareilly Division:	
In 1820 - - -	20
– 1821 - - -	15
Decrease - -	5

Increase in detail.

Calcutta Division, including Cuttack:	
In 1820 - - -	370
– 1821 - - -	392
Increase - -	22
Dacca Division:	
In 1820 - - -	51
– 1821 - - -	52
Increase - -	1
Patna Division:	
In 1820 - - -	42
– 1821 - - -	69
Increase - -	27
Benares Division:	
In 1820 - - -	93
– 1821 - - -	114
Increase - -	21

3. The decrease in detail of the number of suttees in the divisions of Moorshedabad and Bareilly, and the increase in the divisions of Calcutta, Dacca, Patna, and Benares, are here noticed.

4. The total numbers for the four past years are as follow:

In 1818 - - - - -	839
– 1819 - - - - -	650
– 1820 - - - - -	597
– 1821 - - - - -	654

5. The court proceed now to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those of the magistrates statements which appear to require them.

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* Total Number of

Suttees in 1820 - -	597
D° - in 1821 - -	654
Increase - -	57

Lower Provinces:

CALCUTTA DIVISION:

Zillahs.	No. of Suttees.
Burdwan:	
In 1821 - - -	62
– 1820 - - -	57
Increase -	5

6. The court observe, that in this district there were reported to have occurred within the last year sixty-two suttees: explanations are afforded by the magistrate in only two cases, in which it is stated that the ages of the women could not be ascertained, in consequence of the sacrifices having been completed before the arrival of the police; from which it is inferrable, that the officers of government had timely information, and were present at all the rest. The establishment of this fact would evince extraordinary vigilance on the part of the police, and the magistrate will be called upon to declare whether or not the conclusion of the court as to this particular be well founded.

Cuttack; including the joint magistracies of Khoordah and Balasore:	
In 1820 - - -	33
– 1821 - - -	28
Decrease -	5

7. The court observe, that eighteen suttees are reported to have occurred in the immediate jurisdiction of the magistrate of Cuttack during the past year, and that only one within the jurisdiction of the joint magistrate stationed at Balasore is reported, but within that of the joint magistrate of Khoordah, nine are reported to have occurred. With respect to those cases which occurred within the places immediately subordinate to the magistrate of Cuttack, only two explanations have been afforded, one of which exhibits illegality on the score of non-age. In the case of Mussumaut Kumlah, N° 18. of the statement, it was clearly competent to the magistrate to have punished as for a misdeameanor, the washerman Rajeb, who pushed the woman into the fiery pit, as assisting at a sacrifice not wholly voluntary; and that it would have been preferable to have omitted entering into an investigation rather than to have released the offender without punishment, after he had been convicted of the offence. The court conclude that no legal impediment existed to any of the rest; but the magistrate will be informed, that the court expect a brief remark to accompany each case in future, to be abstracted from the reports of his police officers. The same observation is applicable to the statement furnished by the joint magistrate of Khoordah.

Hooghly:	
In 1821 - -	95
– 1820 - -	93
Increase -	2

8. In this district ninety-five suttees are represented to have happened during the past year. The court conclude that they were all legal; but from the total want of explanation, there exists a slight degree of uncertainty on this point. It does not appear whether the officers of police were present or not at any of these sacrifices. The magistrate will be desired to furnish a brief statement of each case in future.

Jessore:	
In 1821 - -	31
– 1820 - -	25
Increase -	6

9. The court observe, that in the instance of Khama Daby, a woman of the brahminical bribe is said to have sacrificed herself by the rite of anoomurun, and the magistrate has omitted to notice the illegality. The omission will be brought to his notice for his future guidance.

Jungle Mehals:	
In 1820 - -	18
– 1821 - -	39
Increase -	21
and Midnapore:	
In 1820 - -	12
– 1821 - -	6
Decrease -	6

10. The statements from these districts do not appear to require any particular observation, except that they are totally destitute of remark. This circumstance will be brought to the notice of the magistrates of those and other districts generally; and they will be required to furnish, in future, a brief explanation of each case, to be abstracted from the reports of their police officers, distinguishing whether the sacrifice took place by the ceremony of anoomurun, *i. e.* cremation at a time subsequent to the burning of the husband's corpse; or suhumurun, *i. e.* burning together with the husband's corpse; and stating whether the deceased left any children, and their ages; whether the police officers were present or not; and, generally, any other particulars that they may consider worthy of insertion.

Zillahs.	No. of Suttees.
Nuddeah:	
In 1821 - -	59
— 1820 - -	59

11. Fifty-nine suttees are stated to have occurred in this zillah during the past year; but the statement does not seem to require any particular observation. The magistrate will be informed that the court will, in future, expect that his remarks in each case be more circumstantial.

Suburbs of Calcutta:	
In 1820 - -	47
— 1821 - -	39
Decrease -	8

12. The Court observe, that in the case of Mussumaut Ruttunmunee, N° 1; of Mussumaut Unno, N° 17; of Mussumaut Joymunee, N° 20; and Mussumaut Puddoo, N° 34, of the statement, engagements were taken from several persons for the maintenance of the children of the deceased, although they were in each instance considerably older than the age prescribed for its being necessary to exact engagements. The court conclude, as the magistrate was not legally authorized to demand these engagements, that they were in each case entered into voluntarily. In the case of Mussumaut Cashemunee, N° 24 of the statement, the court observe, that as the magistrate remarks there was no legal objection to the measure, it was needless to take recognizances from the relations for their appearance when required.

24 Pergunnahs:	
In 1821 - -	33
— 1820 - -	26
Increase -	7

13. The court observe, that in the case of Mussumaut Bhaughbutty, N° 23 of the statement, it appears that an engagement was taken from the step-brother for the support of the minors; but the court remark, that such engagements are legally requisite only in case the age of the infant or infants belonging to the widow, intending the sacrifice, shall not exceed three years. The remarks of the statements received from this zillah, in general, are not sufficiently circumstantial to be entirely satisfactory to the court.

DACCA DIVISION:

Backergunge:	
In 1821 - -	3
— 1820 - -	3

14. No particular remark seems necessary with reference to the three suttees which took place in this district.

Chittagong:	
In 1821 - -	4
— 1820 - -	3
Increase -	1

15. In the case of Mussumaut Suttunee, N° 2, the deceased is stated to have been of the Hindoo cast; but this term is too general, and the magistrate should be called on to state to what particular tribe she belonged. The court conclude, that all the cases noticed were cases of sukamurna; that is to say, that the deceased were burnt on the same funeral pile with the corpses of their husbands, and that they laboured under no legal disability; but it would have been more satisfactory to the nizamut adawlut to have received some explanation in the column appropriated for remarks. Magistrate to be informed accordingly, and to be desired to state, in all future cases, whether or no the police officers were in attendance.

City of Dacca:	
In 1821 - -	26
— 1820 - -	18
Increase -	8

16. In the case of anoomurun, N° 4, Mussumaut Ram, (reported to have occurred within this jurisdiction) it does not appear whether the widow, when she performed the rite, was in possession of her husband's turban, sandal, or other relic, a circumstance which is indispensable to the legality of the sacrifice. It does not appear either to what circumstance the delay of a day was attributable. The want of sufficient explanation, noticed in the report from the preceding jurisdiction, is applicable to this also.

Dacca Jelalpore:	
In 1820 - -	8
— 1821 - -	7
Decrease - -	1

17. The court remark, that in the case of Mussumaut Joymunee, N° 3, it is observed, that she had two sons aged from ten to twelve years, and two daughters from eight to ten years; and that in the case of Mussumaut Purusmony, N° 6, that she had a daughter sixteen years old, and three sons aged from eight to eleven and twelve years. In each of these cases it appears, that engagements were taken for the support of the minors until their majority; but the court remark, that such engagements are legally requisite only in case the age of the infant or infants belonging to the widow, intending the sacrifice, shall not exceed three years.

Zillahs.	No. of Suttees.
Mymensing:	
In 1820 - -	1
– 1821 - -	none
Decrease -	1
and Sylhet:	
In 1820 - -	1
– 1821 - -	1

18. The court are happy to find, that in the former of these districts no suttees occurred during the past year, and that in the latter only one is reported. The report in the latter case is, however, unsatisfactory, as describing the woman by the general term "Hindoo," and as being unaccompanied by any remark. The magistrate will be reminded of these remissions, and desired, in future, to state, whether the police officers were or were not in attendance during the ceremony.

Tipperah:	
In 1821 - - -	11
– 1820 - -	17
Decrease -	6

19. Of the eleven sacrifices reported to have occurred within this jurisdiction during the past year, two were performed by self-burial instead of burning, a mode of suicide peculiar to the jogee tribe. The court presume that there existed no legal impediment to the performance of the sacrifice by cremation in the other cases; but the magistrate should be informed, that a brief explanation will in future be expected from him to elucidate the nature of the case, and with a view of enabling the court satisfactorily to ascertain the absence of all illegality.

MOORSHEDABAD DIVISION:

20. The court are happy to observe, that no suttee is reported to have occurred in the districts of Bhaugulpore (including the joint magistracy of Monghier), Purneah, Moorshedabad, Dinagepore, (including the joint magistracy of Maldah and Rajeshahye), during the past year. The court observe, that in the Moorshedabad jurisdiction one woman appears to have been dissuaded from her purpose by the police officers, and two by the same means in that of Dinagepore.

Beerbhoom:	
In 1820 - -	5
– 1821 - -	3
Decrease -	2

21. Only three suttees appear to have occurred in this jurisdiction during the past year, and one woman seems to have retracted her intention. The cases were not attended by any peculiar circumstances.

Rungpore:	
In 1820 - -	9
– 1821 - -	8
Decrease -	1

22. In the district of Rungpore, eight suttees are stated to have occurred, but they do not appear to have been accompanied by circumstances of legal disability.

PATNA DIVISION:

Behar:	
In 1820 - -	1
1821 - -	2
Increase -	1

23. Only two cases of suttee are reported from this district. It is presumed that they were legal, but no explanation is afforded, nor is it even mentioned whether or no the police officers were present. The magistrate to be desired to communicate further particulars in future.

City of Patna:	
In 1820 - -	5
1821 - -	5

24. The above remark is equally applicable to the city of Patna, from which five suttees have been reported.

Ramghur, including Chota Nagpoor:	
In 1820 - -	4
– 1821 - -	7
Increase -	3

25. The case of Mussumaut Moonga, N° 1, the court observe, that the woman being of the brahminical order, (*Bamhun,* vide remark to case N° 21, of the Shahabad statement) the sacrifice of anoomurun was illegal; but neither in this instance, nor in any of the other five reported from this district, is it stated whether the police officers were in attendance or not at the performance of the ceremony. The magistrate will be reminded of this omission, and desired to furnish more ample details in future.

Zillahs.	No. of Suttees.
Sarun:	
In 1820 - -	11
— 1821 - -	15
Increase -	4

26. The circumstances under which Mussumaut Ramraujeah, N° 5; Mussumaut Bussurtee, N° 11; Mussumaut Chowrassee, N° 12, and Mussumaut Koolwuntee, N° 13, are represented to have performed the sacrifice of suttee, are extremely improbable; and if proved, they would from their illegality take the several cases out of the predicament of the sacrifice of suttee, and reduce them to simple suicides. In the case of Mussumaut Chowrassee, the court remark, that the father of the deceased husband was summoned before the magistrate, and for not giving timely information at the thannah, was confined without labour or irons for three months. The court are concerned at being again compelled to witness the practice of an irregularity which has repeatedly met their animadversion. The magistrate will be called on to explain by what rule or authority he considered himself competent to take criminal cognizance of the omission to furnish timely information. In the case of Mussumaut Silwuntee, it was not legally incumbent on the magistrate to take a moochulka from any person for the support of the child, its age exceeding three years, but the court trust the person from whom it was taken acted freely and voluntarily. No mention having been made of the police officers, the court conclude that they were not present at any of the ceremonies.

Shahabad:	
In 1821 - -	39
— 1820 - -	19
Increase -	20

27. In this district there would appear to have occurred thirty-nine female sacrifices during the past year, of which twelve were performed according to the rite of anoomurun, and twenty-seven according to that of sahamurun; among those of the former class the court observe, that in the case of Mussumaut Ustoornoo, N° 5, the ceremony was clearly illegal, the widow being of the brahminical tribe, and having burnt herself eight days after the death of her husband; but the acting magistrate has noticed the illegality, and has observed, that the sacrifice was completed before the police could reach the spot, and that the ceremony was subsequently ascertained to have been regularly and legally performed in all respects, except as to the period of cremation. In the case of Mussumaut Boodhea, N° 6, the court conclude that the person who took charge of the infant entered into the prescribed moochulka for its due maintenance and provision. In the case of Mussumaut Baila, N° 15, which is another instance of anoomurun, the sacrifice would appear to have been illegal, inasmuch as the widow having had an opportunity of burning herself with the corpse, and on the funeral pile of her husband, was not at liberty subsequently to ascend another pile. By the term "prevented" used by the magistrate, the court understand "dissuaded." The illegality however of the act has been noticed by the magistrate, but no preventive measures could be adopted, the sacrifice having been completed before the arrival of the police officers. In the case of Mussumaut Agundee, N° 19, the court conclude the widow was not with her husband on the day of his death, or that some disqualifying circumstances existed to prevent her cremation with the corpse. Mussumaut Beerunchee, N° 21, whose cast is described to be that of a zemindar bamhunee, is represented as having performed the rite of anoomurun, and nothing has been advanced against the legality of the act. The court understand that this class of people are brahmins, to whom so great a share of reverence is not shown, in consequence of their descending to agricultural employment, as is shown to those brahmins who abstain from engaging in secular avocations. Under this view of the case, the general rule prohibitory of the performance of the rite of anoomurun, by those of the brahminical tribe, must embrace this sect also. The magistrate, however, will be called on to state whether there exists any other shade of difference between them and other brahmins. The court remark with concern another instance of illegal suttee, in the case of Mussumaut Chowrasea, N° 23, whose age is stated to have been only fourteen years. It is observed, that the police officers arrived towards the conclusion of the ceremony, but too late for the purpose of prevention. In the case of Mussumaut Loungee, N° 28, the court conclude that the widow who performed the rite of anoomurun was in possession of the turban, sandal, or other relic of her deceased husband, when the law requires that the rite in question should be performed. There would seem also in this instance to have been another point of illegality unnoticed. The magistrates were informed by a circular order from the nizamut adawlut, dated the 25th of June 1817, that it had been held by the pundits, that a woman who being absent from her husband at the time of his death, does not perform the rite of anoomurun immediately on becoming

coming acquainted with that event, cannot be considered a patibrata, or devoted to her lord, and is not at liberty to burn herself at any subsequent period. Also, that a woman who being present at the time of her husband's death, and unrestrained by a legal impediment, omit the act of suhumurun (burning with the body of the deceased), cannot be considered a patibrata, or devoted to her lord, and is not at liberty to burn herself at any subsequent period. In the instance of Mussumaut Loungee, it is not stated whether she was along with, or absent from, her husband at the time of his death; but it is extremely improbable that she should have been uninformed of that event until after the lapse of ten years. The same remark applies to the case of Mussumaut Chanda, N° 38, who is stated to have burnt herself four years after her husband's death; and it applies also with greater force to the case of Mussumaut Khooshhalee, N° 24, who is represented as having burnt herself twenty years subsequently to the decease of her husband. In the case of Mussumaut Rutchlee, a brahminee, aged fourteen, who burnt herself along with the turban of the person to whom she was betrothed, but not married, the court observe, that the nearest relation, who set fire to the pile, has been committed to take his trial before the court of circuit; but the court conclude, that independently of the illegality of the transaction, it must have been ascertained from the investigation made by the magistrate, that the sacrifice was not altogether voluntary, so as to induce him to consider the commitment of the assisting relation to be requisite. The court observe, that the police officers were present only on one occasion of the performance of the rite of suttee in this district; and that on another occasion they proceeded to the place where an intended illegal suttee of a brahminee woman was about to take place, but that the intention on the part of the woman was abandoned prior to their arrival.

Zillahs.	No. of Suttees.
Tirhoot:	
In 1820 - - - -	2
– 1821 - - - -	1
Decrease -	1

28. In this district the court observe with pleasure, that only one suttee occurred during the past year, and that one does not appear to call for any particular remark.

WESTERN PROVINCES:

BAREILLY DIVISION:

Agrah:	
In 1820 - - -	1
– 1821 - - -	1
Furruckabad:	
In 1820 - -	none.
– 1821 - - -	1
Increase -	1
Allighur:	
In 1820 - -	none.
– 1821 - - -	1
Increase -	1
Meeruth; including joint magistrates of Butundshuhur.	
In 1820 - - -	1
– 1821 - -	none.
Decrease -	1
Bareilly; including joint magistracy of Shajehanpore.	
In 1820 - - -	2
– 1821 - -	none.
Decrease -	2

29. The court have much satisfaction at observing, that within the two latter jurisdictions not any sacrifices of suttee occurred during the past year, and only one in each of the former jurisdictions.

Zillahs.	No. of Suttees.
Cawnpore:	
In 1820 - - -	6
– 1821 - - -	5
Decrease -	1

30. The court observe, that in the case of Mussumaut Lulloea, N° 1 of the statement, the youngest of the children left by her being twelve years of age, it was not necessary to require any person to enter into any engagement for their support. The same remark is applicable to the case of Mussumaut Suhjoo, N° 4 of the statement. The court observe, that the magistrate has noticed two illegal instances of suttee.

Etawah:	
In 1820 - - -	3
– 1821 - - -	4
Increase -	1

31. The four cases of suttee which are reported to have occurred in this jurisdiction do not appear to call for any particular remark.

Moradabad:	
In 1820 - - -	1
– 1821 - - -	1

32. Only one instance of suttee is stated to have taken place in this zillah during the past year. The persons supposed to have been concerned in it have been committed to take their trial before the court of circuit, for although the woman Myakoowur was not legally authorized to perform the sacrifice of anoomurun, she being of the brahminical order, yet it does not appear that her act was involuntary, or that any attempt at force or even persuasion was practised by her relations. The magistrate will be required to state on what grounds he committed the relations of the deceased to take the trial before the court, and what was the offence with which they were charged. The court observe, that this case apparently differs widely from that of Mussumaut Khooba, the circumstances of whose escape from the pile are detailed by the magistrate, in which instance it is stated that on her jumping out of the fire, her relations immediately tried to force her into the flames. This certainly appears to have been a fit case for commitment.

Saharunpore:	
In 1820 - - -	6
– 1821 - - -	2
Decrease -	4

33. Only two suttees are reported to have happened in this district during the past year, and neither of them appear to require any particular remark.

BENARES DIVISION:

Allahabad; including the joint magistracy of Futtehpore.	
In 1820 - -	5
– 1821 - -	4
Decrease -	1

34. Only four suttees are stated to have occurred in this jurisdiction during the past year, and they do not appear to have been attended by any peculiar circumstances.

Banda:	
In 1820 - -	1
– 1821 - -	5
Increase -	4

35. The court observe with regret, that in four out of the five cases of suttee reported to have occurred, the relations of the deceased were fined by the magistrate for not sending previous information to the thannah, and in two of the cases the chokeedars were punished. This is not the first instance in which the court have been called on to reprehend the practice in question. They desire that the fines levied in these instances be immediately restored, and that the magistrate be instructed to refrain in future from the exercise of a power which is altogether unauthorized. The court by no means intend to express an opinion, that intentional omission to communicate information relative to intended sacrifices on the part of those whose special duty it may be to communicate such information to the police officers is not punishable, or that those who may have been proved to have prevented the communication of such information are not fit objects of punishment, but the magistrate has clearly no authority to punish the relations of a deceased suttee for the mere circumstance of their having omitted to acquaint the police officers with her intention. In the case of Mussumaut Phooleeya (N° 4, of the statement), it is remarked, that the deceased left behind her an infant daughter aged only eight months, but no mention is made of the required engagement having been entered into for its support. The magistrate will be desired to adopt the necessary measures to ensure the maintenance of the infant, and should it appear necessary, he will endeavour to prevail on one of the relations of the deceased, or some other respectable person, to enter into an engagement to provide for its support.

Zillahs.	No. of Suttees.
Bundlecund: Northern Division.	
In 1820 - -	3
– 1821 - -	3

36. Only three instances of suttee are reported to have occurred in this district during the past year. In two of them the deceased left children to the care of her relations under the age of three years, the persons engaging to support them should have been required to execute an engagement to that effect.

City of Benares:	
In 1821 - -	12
– 1820 - -	11
Increase -	1

37. The court observe, that twelve suttees took place in this jurisdiction during the past year, but no explanation or remark is afforded in any one instance to enable the court to judge of the circumstances by which they were attended. The magistrate will be desired to furnish in future a brief statement of each case in the column appropriated for remarks. In the case of Mussumaut Goga Bye (N° 1. of the statement) the age of the deceased is stated to have been only seven years. The court conclude that this must be owing to some numerical error, but the magistrate will be called on to explain the circumstance.

Ghazeepore:	
In 1821 - -	35
– 1820 - -	34
Increase -	1

38. More instances of illegal suttee appear to have occurred in this than in any other district, and out of thirty-five suttees reported, twenty-six are stated to have occurred before the arrival of the police. Those which appear to have been illegal on the score of non-age, are the cases of Mussumaut Mungunnee, aged twelve, of Mussumaut Deo Kullee, aged fifteen, of Mussumant Gurundhee, aged twelve. In the latter instance there was another legal disability to the sacrifice, which was conducted by the rite of anoomurun, the deceased having been a brahminee. In the case of Mussumaut Neolussia, who is reported to have left a child aged two years, it is not mentioned that the person who undertook to provide for its maintenance entered into a written engagement to that effect, as is required. It does not appear for what offence the relations of Mussumaut Gurundhee have been committed to take their trial before the court of circuit; for although, from the circumstance of her non-age, and of her belonging to the brahminical tribe, she was not legally competent to perform the sacrifice of anoomurun, yet it is not stated that her act was involuntary, or that her relations had recourse to violence or other improper means. In the case of Mussumaut Akulleea, N° 18, of the statement, and in the case of the widow of Girdharee Parae, brahmin, and in that of Mussumaut Sheo Lugnee, who are represented as having made their escape, the former of whom died two days afterwards from the effect of the burning, it is not explained by what means they were induced to retract from their purpose, whether from the dissuasions of the police officers, or their own unsolicited inclinations. The magistrate will be desired to furnish a more full explanation on this and the other points above noticed.

Goruckpore:	
In 1821 - -	44
– 1820 - -	32
Increase -	12

39. There occurred forty-four cases of suttee in this district during the past year. In one, the sacrifice would appear to have been compulsory, and the parties concerned have been committed to take their trial before the court of circuit; but this is the only instance in which any remark or explanation has been offered by the magistrate, although in three of the cases, viz. Mussumaut Ooraheea, aged fourteen years; and in the case of Mussumaut Sadhonee, aged fourteen; and of Mussumaut Cherunjee, aged twelve, the ceremony, on the score of non-age, was clearly illegal. The magistrate will be called on to explain this circumstance, and he will be desired, on future occasions, to enter into further particulars in forming his statement.

Juanpore:	
In 1820 - -	4
– 1821 - -	2
Decrease -	2

40. The suttees in this district require no remark.

Mirzapore:	
In 1821 - -	9
– 1820 - -	3
Increase -	6

41. Of the nine suttees which occurred in this district during the past year, two appear to have been illegal, although the illegality is not noticed by the magistrate. Mussumaut Belasee, having been a brahminee, was not competent to perform the rite of anoomurun, and Mussumaut Sheomunee was not competent to ascend the pile by

any mode, she having been only thirteen years of age. The court observe, that a person engaging to maintain a child, in the case of Mussumaut Jeena, was required to enter into an agreement; but this was not necessary, the age of the child left by the deceased exceeding three years at the time. These observations will be brought to the notice of the magistrate.

42. Resolved, That a copy of these remarks and orders, together with the detailed and abstract statement prepared in this office, and the original letters which accompanied the reports, be transmitteed to the officiating secretary to government in the judicial department, for the purpose of being laid before his Excellency the most noble the Governor General in Council.

Resolved further, That extracts from the remarks and orders be at the same time forwarded to the several courts of circuit and commissioner of Cuttack, for the formation and guidance of the magistrates, subject to their authority.

(True extract.) (signed) *H. H. Macnaghten*, Acting Register.

N° 13.—Resolutions.

1. The above reports and statements show an excess of fifty-seven in the number of suttees performed in 1821, compared with the number which occurred in 1820; nevertheless, the number is considerably below the average of the four years preceding, and corresponds very closely with the returns for 1819, the difference in the totals of that year being only four.

2. The following general abstract exhibits a comparison of the number of suttees that have occurred in each district from the year 1817, from which period only the statements submitted to government can be relied upon as complete.

ABSTRACT comparative Statement of the Number of Hindoo Widows who were burnt or buried alive in the Zillahs and Cities during the Year 1821, and four preceding Years.

ZILLAHS and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
CALCUTTA DIVISION:					
Burdwan - - -	62	57	75	132	98
Hooghly - - -	95	93	115	141	112
Jessore - - -	31	25	16	23	21
Jungle Mehals - -	39	18	31	61	43
Midnapore - -	6	12	13	22	7
Nuddea - - -	59	59	47	80	88
Suburbs of Calcutta -	39	47	52	43	39
24 Pergunnahs - -	33	26	39	31	20
Total - -	364	337	388	533	428
CUTTACK COMMISSION:					
Cuttack - - -	18	17	13	11	14
Joint Mag^{e} at Khoorda	9	14	9	–	–
Joint D° at Pooree -	1	2	11	–	–
Total - -	28	33	33	11	14
DACCA DIVISION:					
Backergunge - -	3	3	6	1	9
Chittagong - -	4	3	7	3	6
Dacca City - -	26	18	15	25	18
Dacca Jelalpore -	7	8	6	5	5
Mymensing - -	–	1	–	1	1
Sylhet - - -	1	1	–	1	–
Tipperah - - -	11	17	21	22	13
Total - -	52	51	55	58	52

ZILLAHS and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
MOORSHEDABAD:					
Beerbhoom - -	3	5	5	4	9
Bhaugulpoor - -	–	–	–	–	2
Joint Mag^{e} at Monghyr	–	–	–	–	1
Dinagepore - -	–	–	–	–	6
Joint Mag^{e} at Malda -	–	2	1	1	1
Moorshedabad City -	–	3	6	6	7
Purneah - - -	–	2	–	1	4
Rajeshahye - -	–	1	–	2	1
Rungpoor - -	8*	8	12	15	11
Joint Mag^{e} - -	1	–	1	1	–
Total - -	12	21	25	30	42
PATNA DIVISION:					
Behar - - -	2	1	5	2	–
Patna City - -	5	5	2	3	5
Ramghur - - -	6	4	5	4	2
Chota Naugpoor -	1	–	–	–	–
Sarun - - -	15	11	10	23	25
Shahabad - - -	39	19	17	25	14
Tirhoot - - -	1	2	1	–	3
J^{t} Mag^{e} at Monghyr -	–	–	–	–	–
Total - -	69	42	40	57	49

* One of these suttees occurred in 1820.

(continued)

ZILLAHS and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
BAREILLY DIVISION:					
Agrah - - -	1	1	1	1	2
Allighur - - -	1	–	–	2	2
Bareilly - - -	–	–	–	–	1
J^{t} Mag^{e} at Shahajanpoor	–	2	1	–	–
Cawnpoor - - -	5	6	3	5	3
Etawah - - -	4	3	2	3	3
Furruckabad - -	1	–	2	–	1
Moradabad - -	1	1	2	1	–
Meruth - - -	–	–	–	–	1
Sharunpoor - -	2	6	6	1	6
Bolundshuhur - -	–	1	–	–	–
Total - -	15	20	17	13	19

ZILLAHS and CITIES.	NUMBER of SUTTEES.				
	1821.	1820.	1819.	1818.	1817.
BENARES DIVISION:					
Allahabad - -	4	4	4	3	5
J^{t} Mag^{e} at Futtuckpoor	–	1	2	1	1
South Div. Bundlecund	5	1	3	11	5
North Div. - Ditto -	3	3	2	4	9
Benares City - -	12	11	18	15	16
Ghazeepoor - -	35	34	26	43	27
Goruckpoor - -	44	32	28	52	33
Juanpoor - - -	2	4	1	3	2
Mirzapoor - -	9	3	8	5	5
Total - -	114	103	92	137	103
Grand Total - -	654	597	650	839	707

3. The comparative result above recorded does not, in the opinion of the Governor General in Council, afford any satisfactory ground for assuming the practice of concremation to be generally on the decline.

4. In the Moorshedabad Division, indeed, the annual decrease is regular and consecutive; and the total number bears so insignificant a proportion to the population, that his Lordship in Council would fain anticipate the entire disuse of the inhuman ceremony, in that portion of the country, at no distant period. It is worthy of remark, that the reports of the judges, who made the circuits of that division, give reason to conclude that the mortality in the different districts was unusually great during the year 1821; consequently, the favourable result of the abstract, showing no suttee to have occurred in any district of the division, excepting Rungpoor and Beerbhoom, is particularly gratifying.

5. Compared with the year 1820, here is a decrease likewise observable in the Bareilly Division, as pointed out by the nizamut adawlut. Upon extending the comparison, however, into previous years, the same reason does not exist for inferring any favourable change in the sentiments of the people. The number of suttees which occurred in 1820 was unusually large, so as scarcely to be a fit object of comparison: hence, the fluctuation would seem to be purely accidental; on the other hand, however, the total number has been uniformly so extremely low, that it may not be extravagant to hope that the ceremony will, in several districts of this division, likewise fall wholly into disuse. As it is, there has not occurred a single suttee, either in Bareilly or in Meruth, for four consecutive years.

6. In the Dacca Division, the custom seems to be most prevalent in the city and adjacent district of Dacca Jelalpore, and in the zillah of Tipperah. In the latter jurisdiction, the diminution of number for 1821 is rather marked; but this may be casual, while the similarity in the total result for the division in each of the five years included in the abstract, is a circumstance deserving of note.

7. In examining the results for the Patna Division, it is impossible for his Lordship in Council not to be struck by the great increase apparent in the two districts of Sarun and Shahabad, particularly the latter. For this no assignable cause is apparent, no particular mortality having been reported in this district; at the same time that there can be no reason to assume the statements of the past year to have been more full and complete than those of the preceding years. In the other districts of the province there is nothing remarkable.

8. In the Benares Division there is an increase of eleven, or one-tenth in the whole number. This is to be traced to the district of Goruckpore, in which moreover two compulsory suttees have been reported to government, as having occured

within the last two years. The sentence finally passed by the nizamut adawlut upon the parties concerned in the first illegal sacrifice was reported to government, and will be found recorded on the criminal proceedings of the 17th August 1821, N° 28 to 30, (Western Provinces.) His Lordship in Council would wish to be informed of the result of the second trial in this district for the same offence.

9. Next to Goruckpore, the adjacent district of Ghazeepore seems to be that in which the practice of self-immolation is most prevalent; indeed these two districts, with the neighbouring ones of Shahabad and Sarun, form a tract of country in which the population seems nearly as much addicted to the custom as in the zillahs immediately adjoining to the presidency; elsewhere, the rite is of so rare occurrence, as to suggest the inference that when it occurs it is adopted by the widow under some paroxysm of grief and despair that would probably lead to self-murder under any circumstances, while the relations are interested rather in dissuading than in urging the victim to immolation; where, however, the difference in the number of instances is so marked as in these districts, and throughout the Calcutta Division, there is too much reason to conclude that a sort of pride attaches to the performance of the ceremony, and that the women are taught from infancy to believe that by consenting to the immolation, they perform an act, if not of imperative duty, at least one that will redound to their own credit and raise the reputation of their families. On the other hand, that a refusal involves the reproach of cowardice, or of the want of true devotion to their husbands.

10. It is impossible to look upon the returns for the Calcutta Division without being satisfied that a fanatic spirit of this kind must have had influence in producing the numerous cases reported for every district of it, excepting Midnapore. In this view, it is matter of infinite concern to his Lordship in Council to observe, that there is yet no symptom of a diminution at any of the principal places, but that, on the contrary, the total number of the division still maintains its proportion of nine-sixteenths or something more than half of the grand total for the whole territory subject to this presidency.

11. The divided sentiment that exists amongst the Hindoos themselves on the subject of suttees, is doubtless calculated for a time to stimulate the activity of the partizans of the rite, and thus to counteract the benevolent wishes of those inclined to discourage it. Nevertheless, his Lordship in Council does not despair of the best effects resulting from the free discussion of the matter by the people themselves, independently of European influence and interposition; and the resolution having been already adopted by government of not for the present interfering authoritatively for the suppression or better regulation of the custom, it seems to his Lordship in Council, that it only remains for him to watch carefully the indications of a change of sentiment amongst the people that may at times be afforded, and to encourage to the utmost every favourable disposition.

12. In this view, it occurs to his Lordship in Council to be desirable, that besides the mention of the cast of the suttee, the statements should hereafter contain some notice of the husband's profession and circumstances in life, so as to enable government to judge of the degree in which the rite prevails amongst the more opulent and better educated classes, or is confined to the poor and ignorant.

13. It is of course a primary obligation to prevent compulsion, and to assure to the unfortunate victims a power of receding to the last moment, as well a secure retreat in comfort, if not with credit, in case of a retraction of the vow, or of the widow breaking from the pile from inability to endure the flames. If the limited interference, at present exercised by the officers of government, is instrumental in securing these objects, where the safety of the widow would else be doubtful, in the slightest degree, the result is matter of gratulation. In this view, his Lordship in Council cannot contemplate, without satisfaction, that the number of victims saved from the flames after ascending the pile, was in 1821 five, while those induced by persuasion to retract their vow amounted to four, making altogether nine instances of preservation from self-immolation, as detailed *infra*, whereof one only was not effected by the instrumentality or assistance of the police.

STATEMENT OF RETRACTED SUTTEES IN 1821.

DIVISION.	NAMES of Districts.	NAMES of SUTTEES.	AGE.	Retracted.	REMARKS.
Moorshedabad Division.	Beerbhoom	Muss^t Kishoree Debeea	50	retracted	after ascending the pile and feeling the flames, saved by the presence of the police.
	Dinagepore	D° Chaichoo	–	dissuaded	by the police.
	Ditto	D° Neeloo	–	d°	
	Moorshedabad City.	D° Komal Debya	65	retracted	by the influence of the police officers before ascending the pile.
Patna Division	Shahabad	Widow of Chutturdharee Patuk	–	d°	of her own free will before the arrival of the police.
Bareilly Ditto	Moradabad	Muss^t Khooba	20	d°	having left the pile, she was rescued by the police against the will of the relations.
Benares Ditto	Ghazeepore	D° Akulleea	40	d°	came off the pile scorched, and died two days after.
	Ditto	Widow of GirdhareeParae, brahmin	–	d°	desended from the pile after it was lighted, and saved by the police.
	Ditto	D° Sheobegnee	–	d°	

14. The very commendable minuteness with which the nizamut adawlut have entered on the examination of the returns from the several districts, renders it unnecessary for his Lordship in Council to do more than express his entire concurrence in the sentiments of the court, and his approbation of the principles which have guided their determination in each individual case.

15. Ordered, That a copy of the above resolution be forwarded to the nizamut adawlut for the information of the court, and that the court be requested to procure and furnish government the information alluded to in the 8th paragraph, as well as to enjoin the magistrates to furnish more full information as to the profession and circumstances in life of the parties, in the manner suggested in the 12th paragraph.

16. Ordered also, That the original documents which accompanied the above letter, from the acting register of the nizamut adawlut, be returned to him.

BENGAL Judicial Department, Lower Provinces.

Our Governor General in Council, at Fort William in Bengal.

Par. 1. OUR last letter to you in this department was dated the 18th Dec. 1822.

Answer to paragraphs 51 to 61 of Letter, dated 1st Feb. 1820.

2. We have had before us your proceedings, with the various documents recorded and referred to in your consultations of the 30th July 1819, relating to suttees. You are aware that the attention of Parliament and the public has lately been called to this subject. We are disposed to give you a large discretion in regard to the prevention of suttee, because we are persuaded that no general rule can be laid down with either safety or efficiency; and that the adaptation of particular measures to local peculiarities can only be effected by the Indian governments.

3. After an attentive consideration of all that has been lately received from the several presidencies on this subject, and the very various opinions concerning suttee which have been received from the public officers, it appears that the practice varies very much in different parts of India, both as to the extent to which it prevails, and the enthusiasm by which it is upheld. The necessity, therefore, as well as the policy and probable effect of strong measures of repression, must vary with the varying circumstances of the district.

4. The line of distinction which you have drawn in the circular orders of 1817, between the different cases of suttee, proceeds upon a more general principle.

5. It is undoubtedly the policy of our government to abstain from interference with the religious opinions and prejudices of the natives; and it is, therefore, upon an intelligible ground that you have adopted the rule which permits the sacrifice, when it is clearly voluntary, and conformable to the Hindoo religion, and authoritatively prevents it in all other cases.

6. To us, however, it appears very doubtful, (and we are confirmed in this doubt by respectable authority) whether the measures which have been already taken, in pursuance of this principle, have not tended rather to increase than to diminish the frequency of the practice. Such a tendency is, at least, not unnaturally ascribed to a regulation which, prohibiting a practice only in certain cases, appears to sanction it in all others. And it is to be apprehended, that where the people have not previously a very enthusiastic attachment to the custom, a law, which shall explain to them the cases in which it ought not to be followed, may be taken as a direction for adopting it in all others. Indeed, in a district wherein the practice, if ever known, has fallen into disuse, any public mention of it whatever would appear impolitic, although it would be highly desirable to resist any attempt to revive it.

7. It is, moreover, with much reluctance that we can consent to make the British government, by a specific permission of the suttee, an ostensible party to the sacrifice; we are averse also to the practice of making British courts expounders and vindicators of the Hindoo religion, when it leads to acts which, not less as legislators than as Christians, we abominate.

8. This reasoning we will at present push no farther than to enjoin you, for this as well as for other considerations, to interfere as little as possible. We will not forbid you to act upon the regulation to which we have referred, if you really find that its application diminishes the evil. We wish, however, that neither this plan of discriminating and qualified permission, nor any plan of repression, should be positively and generally prescribed to the magistrates; there should in no case be more than a licence, to be used according to the discretion of those who are acquainted with local circumstances. In a matter so delicate, the same regulation may be safe and wise, or dangerous and impolitic, according to the character of the officer by whom it is to be executed. We know of instances in which a magistrate, having acquired by praiseworthy methods an influence among the natives, has been readily obeyed in a positive prohibition of the sacrifice of a widow. It may be true, that where this occurred the prejudice was not deeply rooted, but still, much was unquestionably owing to the judicious conduct and experience of the magistrate; and an attempt to imitate him by a person not possessing the same qualifications, might be more than unsuccessful.

9. Instances of this nature, therefore, would not warrant us to authorize a general prohibition. But connected with the opinions expressed by many intelligent men, that the practice of suttee is not a tenet of religion to which the people are enthusiastically attached, but rather an abuse, fostered by interested priests or relations, these instances of partial success do lead us to regard the notion of prohibition, modified according to circumstances, of this barbarous custom with rather less of apprehension than it has generally produced. We say this without hesitation, because we are not at all afraid that you will act imprudently upon our declaration. You will take it, as it is meant, for an encouragement to you seriously to consider the subject, and an assurance of our disposition to co-operate in such measures as your superior means of estimating consequences may suggest to you. Assuredly the most acceptable form of success would be, that which would be brought about by such an increase of intelligence among the people as should show them the wickednesss and absurdity of the practice; next to this, we should rejoice to see the abolition effected by influence, and the co-operation of the higher order of natives.

10. It is hardly necessary to add, that measures for protecting the females from violence, and punishing those who administer intoxicating drugs, will have our approbation.

We are, your affectionate friends,

(signed) W. Wigram,
W. Astell,
Geo. Smith,
W. S. Clarke,
C. Grant,
G. Raikes,
C. E. Prescott,
Edward Parry,
J. Thornhill,
J. Baillie,
C. Marjoribanks,
C. Mills, jun.
John Bebb,
J. Bosanquet,
W. F. Elphinstone,
R. C. Plowden,
John Loch.

London, 17th June 1823.

II.—BOMBAY.

Extract of a Letter in the Judicial Department, from the Governor in Council of BOMBAY to the Court of Directors; dated the 25th June 1823.

Letter to the Honourable Court, dated 25 May 1821, Paragraphs 178 a' 200.

139. YOUR honourable court has already received a full report of the line of conduct we have prescribed for the observance of the local magistrate in cases of suttees.

Consultations, 1822. N° 12, 20th March, folio 1834.

140. Under date 24th February last, we received a report from the magistrate of Southern Concan, of the burning of a suttee under the following circumstances: A married brahmin having left his family, and proceeded to Poona, died, and his body was burnt there, but a part of his bones having been conveyed to his family in Rutnageery: notwithstanding the interposition and prohibitory mandate of the sirkumaviesdar, his widow, having two children, the one nine, the other two years of age, proceeded, aided by the elder brother of the deceased, to the performance of the horrid rite of suttee, and was actually burnt with that portion of her husband's bones which were conveyed to her for the purpose; this suttee was therefore consummated contrary to both the letter and spirit of the Shaster. The burning of a bramin woman, except on the funeral pile of her husband, and with his body, being strictly prohibited; and the inhibition rendered operative also on a woman having an infant child under three years of age, "unless some person will undertake to provide suitable maintenance for such child."

Vide printed Proceedings of the Sudder Nizamut Adawlut, Bengal, dated the 29th of April 1813.

141. With regard to the children, their grandmother, of a very advanced age, stated she would take care of them, but this he could not consider as providing for them a suitable maintenance.

142. In respect to a widow burning with the bones of her deceased husband, the former custom of the Concan is understood to be at variance with the Hindoo law; but on a similar occurrence in June preceding, orders were given to the Sirkumaviesdar by the magistrates, to prevent any woman in future burning with only the bones of her husband.

143. The magistrate considering the subject of suttees generally to be one of a very delicate and difficult nature, rather than act as would be regular in ordinary cases of magisterial duty, thought proper to solicit our instruction without in the meantime interfering with the parties.

144. We beg to refer to the sentiments recorded on the occasion: we considered the Sirkumaviesdar of Rutnageery to have done his duty in prohibiting the suttee, and the disregard of his prohibition illegal and justly punishable; that such a step in this instance would have been highly impolitic, and Mr. Sparrow showed great prudence and judgment in forbearing to adopt it. If there be any doubt that it would give offence to interrupt the burning of a suttee, there can be none that it would excite great disgust to punish the deed when it was actually performed; and it is not at all improbable, that it would excite a spirit of discontent, if not of opposition, we therefore considered it expedient that no further notice should be taken of this transaction.

145. The species of defeat suffered in this instance led us to doubt the policy of the circular orders themselves; it is possible that the authority of the written law may be greater among the Hindoos of Bengal than among those of the Deckan; and it is more than probable that the long subjection of the former to a Mahomedan government has made them more submissive in points of this nature than the Mahrattas, who have now been under a government peculiarly devoted to their own religion. It might for these reasons be safe to enforce the orders in the one place, and dangerous in the other. In the Mahratta country it is known to be the practice for women to burn, not only with the bones of their husbands, but with his turban or his dagger; this may be contrary to the Shaster, but the Shaster is entitled to no attention, except as it is the object of popular veneration; and if the attachment of the people be in this instance transferred from the written law to their own custom, it is to the custom that we ought to attend; rather therefore than incur the smallest risk of exciting, not the opposition alone, but the jealousy of the natives, we have suspended the orders of 5th October 1818, and beg to refer your honourable court to our instructions on the occasion.

Judicial Cons. 1818. N° 41. 7 Oct. fol. 3111.

146. The prejudices of the natives are rapidly giving way to the effect of our example; at no very distant period the worst of their delusions will we trust vanish of themselves before the general diffusion of knowledge. By attempting to lop off one branch of their superstition, we run the risk of interrupting the progress of those causes which are already consuming it at the root.

Extract Bombay Revenue Consultations, the 18th November 1820.

Extract from Surgeon Thomas Marshall's Statistical Report on Kalaniddee and Chandgurgh, dated July 29, 1821.

Peculiar Customs:

AN encouragement seems at one time to have been held out to suttees, by granting to the family of the victim a portion of free land, similiar to the provisions already mentioned for the descendants of sepoys killed on service. The instances are far from numerous, and one of them occurs in the family of a dher.

Extract Bombay Judicial Consultations, 20th March 1822.

Read the following Letter.

From the Magistrate in the Southern Concan, dated the 24th ultimo.

Sir,—1, I REQUEST you will do me the favour to lay before the honourable the Governor in Council, the following report on a suttee which recently occurred in the Rutnagerry Talooka.

2. It appears from the accompanying Mahratta papers (which the absence of Mr. Reid and Mr. Shaw, and the extreme heavy press of business both from the districts and at the hoozoor's cutcherry, prevent me from translating) that a married brahmin belonging to a village just without the magisterial jurisdiction of the criminal judge of this zillah, left his family about two months since, and proceeded to Poona, where, on the 2d instant, he died of the cholera. His body was burnt there according to Hindoo custom, but a part of his bones having been conveyed to his family in Rutnagerry, notwithstanding the interposition and prohibitory mandate of the sirkumaviesdar, his widow, having two children, the one nine, the other two years of age, proceeded, aided by the elder brother of the deceased, to the performance of the horrid rite of suttee, and was actually burnt with that portion of her husband's bones, which were conveyed to her for the purpose.

The questions for consideration proceeding out of this barbarous occurrence, are—

1. Does the Shaster admit, or rather does it not prohibit, burning under the circumstances existing in this case?

2. Was the interposition and prohibitory mandate of the ruling power justifiable, and such as it could exercise of right?

4. On the first point, the most attentive reading which I can give the extract from the circular orders and records respecting suttees, passed by the nizamut adawlut at Fort William, and which were forwarded by Mr. Secretary Newnham, under date the 15th October 1818, as the rule for our guidance, and promulgated by Mr. Pelly in this zillah, fully satisfies me that the late suttee at Rutnagerry has been consummated contrary to both the letter and spirit of the Shaster, as handed down and interpreted to us in the bewastas of the pundits of the sudder dewanny adawlut at Fort William. The burning of a brahmin woman, except on the funeral pile of her husband, and with his body, is according to these bewastahs strictly prohibited; and the inhibition is rendered operative also on a woman having an infant child under three years of age, "unless some person will undertake to provide "suitable maintenance for such child."

See those Orders in the Papers printed 10th July 1821, pp. 32. 41. & 127.

5. In the case we are here considering, the victim was not sacrificed either on the funeral pile or with the body of her husband; and the simple declaration of the grandmother, aged about eighty years, that she would take care of the children, can never be construed into a fulfilment of the only condition on which a Hindoo woman, having an infant under three years of age, is permitted to burn; the suttee, therefore, with reference to the first position, was in all its bearings, in my opinion, wholly illegal, and in direct violation of the tenets of the Shaster.

6. The old custom of the Concan may indeed be at variance with the law with respect to wives burning with the bones; and instances can no doubt be adduced of these suttees having occurred since our conquest of the country. We have in fact an example in point in the Rutnagerry Talooka so late as June last. The Mahratal papers connected with and detailing the ceremony, are enclosed for the information of government, as are also a copy of the orders issued to the sirkumaviesdar to prevent any woman in future burning with only the bones of her husband.

7. On the second point of consideration, whether the interposition and prohibitory mandate of the ruling power was justifiable, and such as it could exercise of right, I apprehend there will not be much difficulty.

8. In some cases direct permission is asked; in very few has the ceremony proceeded without previous intimation being given to the government; and its right of interference and interposition are, I believe, acknowledged by all under the late government. I understand no suttee could take place, particularly in the Mahratta states, without the assent of the ruling power, which, according to its discretion, could either forbid or permit the ceremony. Since our occupation of the Concan, suttees have occasionally been abandoned through the interposition of our authority; and when they are about to be proceeded with, contrary to law, it seems no less the right than the duty of the ruling power to interfere and forbid, and even prevent them. The right is recognized, and the exercise of it provided for, as laid down in the Bengal circular orders, noticed in the fourth paragraph by government's commands.

9. The right therefore I apprehend exists, and as it was acted on in the present case by the sirkumaviesdar according to his instructions, and in consideration of the illegality of the ceremony, the exercise of it was justifiable; he accordingly peremptorily forbid the consummation of the suttee, referring the parties to me at Bankoote, if they were dissatisfied, or wished for further explanation. These prohibitions and injunctions were alas totally disregarded, and in defiance of all authority and law the ceremony was persisted in and concluded.

10. Had I simply to perform a magisterial duty, viewing the several circumstances of this suttee in the light that I do, I should think myself justified in considering all persons engaged in it as criminal, and in handing them over to the court of circuit for trial. But the subject of suttees generally, which it would be highly reprehensible in me to overlook, is one of so delicate and difficult a nature, and involves so many intricate points, and is in fact so much a question of policy, that I am diffident of trusting my own judgment on this occasion; and knowing also that a general opinion prevails (in which I most cordially concur), that in order to reduce the frequency of this horrid rite, it should be neglected and treated with as little notice as possible, I deem it indispensable to proceed with every degree of caution, and solicit instructions from government how I am to act in this instance, as the case now stands until I am favoured with the instructions I solicit.

S. Concan, Coll^{r} and Mag^{es} Office,
24th February 1822.
I have the honour to be, &c.
(signed) *J. J. Sparrow*, Collector and Magistrate.

RESOLUTION on the Letter from the Magistrate in the Southern Concan, of the 24th February 1822.

THE orders against widows burning with the bones of their husbands having been circulated by this government for the guidance of its officers, and communicated to the sirkumaviesdars of the Southern Concan, the one in question did his duty in prohibiting the suttee, and the disregard of his prohibition was illegal, and might without injustice be punished. Such a step however in this instance would have been highly impolitic, and Mr. Sparrow has shown great prudence and judgment in forbearing to adopt it. If there be any doubt that it would give offence to interrupt the burning of a suttee, there can be none that it would excite great disgust to punish the deed when it was actually performed; and it is not at all improbable that it would excite a spirit of discontent, if not of opposition; the Governor in Council therefore considers it expedient that no further notice be taken of this transaction.

The species of defeat suffered in this instance, leads the Governor in Council to doubt the policy of the circular orders themselves; it is possible that the authority of the written law may be greater among the Hindoos of Bengal than among those of the Deckan; and it is more than probable that the subjection of the former to a Mahomedan government, has made them more submissive in points of this nature than

than the Mahrattas, who have till now been under a government peculiarly devoted to their own religions. It might for these reasons be safe to enforce the orders in the one place, and dangerous in the other. In the Mahratta country it is known to be the practice for women to burn, not only with the bones of their husbands, but with his turban or his dagger. This may be contrary to the Shaster, but the Shaster is entitled to no attention, except as it is the object of popular veneration; and if the attachment of the people be in this instance transferred from the written law to their own custom, to that we ought to attend. If there is the smallest risk of exciting, not the opposition alone, but the jealousy of the natives, it would be best at once to suspend the orders. The prejudices of the natives are repeatedly giving way to the effect of our example; at no very distant period the worst of their delusions will vanish of themselves, before the general diffusion of knowledge. But attempting to lop off one branch of their superstition, we run the risk of interrupting the progress of those causes which are already consuming it at the root.

The following reply is to be returned to the Magistrate in the Southern Concan.

Sir,—I AM directed to acknowledge the receipt of your letter, dated the 24th ultimo, reporting the burning of a suttee with the bones of her husband, which recently occurred in the Talooka of Rutnagerry.

2. The honourable the Governor in Council instructs me to inform you, that under the orders given him the sirkumaviesdar of Rutnagerry did his duty in prohibiting the suttee on this occasion, and the disregard of his prohibition was illegal, and might without injustice be punished; such a step however in this instance would have been highly impolitic, and you have shown great prudence and judgment in forbearing to adopt it.

3. If there be any doubt that it would give offence to interrupt the burning of a suttee, there can be none that it would excite great disgust to punish the deed when it was actually performed. The honourable the Governor in Council therefore considers it expedient that no further notice be taken of this transaction.

4. Adverting also to the circumstance, that the instructions upon the subject transmitted under date the 15th October 1818, were formed in reference to the usages of Hindoos under the presidency of Fort William, and that the comparative force of the written law and the custom of the country is different in the Mahratta districts from what would appear to be the case under Bengal, the Governor in Council is pleased to suspend the orders of the 5th October 1818; but the instruction for preventing the burning of widows against their will, or in a state of stupefaction, or when infants, will remain in full force: it is only in reference to voluntary sacrifices of this nature, that any forbearance should be shown.

5. You will not however issue any public notification on the subject, but consider this communication as a rule for your own guidance, and that of your cammavisdars on the occurrence of any applicable case, according to the principles laid down in the instructions to the magistrate of the Northern Concan, sent to you under date the 1st November 1819.

See former Collection.

I have the honour to be, &c.
(signed) *J. Farish*, Sec^y to Government.

Bombay Castle, 14th March 1822.

Instructions in conformity with the two last paragraghs are to be sent to the judge, and to the magistrate in the Northern Concan, and to the judge in the Southern Concan.

From the Magistrate in the Southern Concan, dated 27th ultimo.

Sir,—I REQUEST you will do me the favour to lay the following representation before the honourable the Governor in Council.

2. In the month of November 1819, a bramin, named Govind Narain Saney died at Poona, and his wife Anundheeby according to custom prepared to burn upon his funeral pile; she was induced however by the persuasions of Captain Robertson, and by a promise of a future provision for herself and children, to forego her resolution; and Captain Robertson, under the authority of government, settled on her an annual pension of two hundred rupees, subject to a deduction of twenty rupees, on her eldest son, then fourteen, attaining his eighteenth

year, and a further one of thirty, on her youngest son, then twelve, arriving at the like age, thus leaving her at the end of six years a pension of 150 rupees for the subsistence of herself and two daughters; and by a government order of the 19th December 1819, she was permitted to reside and receive her allowance at the village of Newry, in the Rutnagerry Talooka. The eldest son lately died, and the pension in consequence has been reduced to 180 rupees.

3. I have received a petition from the widow Anundheeby, in which she states that her son has left his wife, aged eleven years, totally unprovided for; and that she trusts, under these circumstances, she may be allowed to draw her pension as heretofore, to enable her to provide suitable clothing and subsistence for her daughter-in-law, whose sole maintenance must now fall on her.

4. You would oblige me by obtaining the orders of government on the case now submitted.

I have the honour to be, &c.
(signed) *J. J. Sparrow*, Collector.

Southern Concan, Collector's Office, 27th Feb. 1822.

Reply to the Collector in the Southern Concan.

Sir,—I AM directed by the honourable the Governor in Council to acknowledge the receipt of your letter, dated the 27th ultimo, submitting an application from the widow of Govind Narain Saney to draw the pension allotted to one of her sons for the support of the latter's widow;

The son's widow not having any claim on government, her application cannot be complied with.

I have the honour to be, &c.
(signed) *James Farish*, Sec^y to Government.

Bombay Castle, 14th March 1822.

III.—FORT ST. GEORGE.

Extract Fort St. George Public Consultations, 7th March 1823.

N° 27.—Read the following Letter to the Chief Secretary to Government.

Sir,—I have the honour to state to you that a native woman, of brahmin cast, has waited upon me this afternoon, and requested permission to burn herself with the corpse of her husband; and her relations who accompanied her expressed their disapprobation of her intentions. I have endeavoured as much as possible to dissuade her from committing such an act; and finding her resolute, I told her that my duty was to prevent her destroying herself, and therefore she must entirely give up her intentions; but she has expressed her resolution of taking away her life as soon as possible, if prevented from burning herself with the corpse of her husband. Although the relations have endeavoured to dissuade her from this act, they are desirous, upon her persisting in her intentions, that she should be permitted to do so; and as the funeral ceremonies of the husband are delayed until to-morrow, I have to solicit the orders of government on this very important point.

Madras Police Office, I have, &c.
March 6, 1823. (signed) *W. Ormsby*, Sup^{t} of Police.

Ordered, That the following reply be dispatched.

N° 174.—To the Superintendent of Police.

Sir,—I am directed to acknowledge the receipt of your letter of yesterday's date, and to express the opinion of the honourable the Governor in Council, that all practicable means should be employed for preventing the woman in question from making the intended sacrifice of herself. With that view, her relations should be informed, that such a practice being contrary to the established usage of this place, cannot obtain the sanction of government; and that it is considered to be their duty to use their strongest persuasion and influence to induce her to forego her intention. You will also apprize them that they will be held answerable for any interference of a contrary tendency.

Fort St. George, I have, &c.
7th March 1823. (signed) *D. Hill*, Sec^{y} to Gover^{t}.

HINDOO WIDOWS

IMMOLATED.

AN ABSTRACT OF THE NUMBER OF WOMEN,

Who have been immolated on the Pile of their Husbands, in the Districts under each of the Presidencies of *Bengal*, *Madras*, and *Bombay*; stating the name of the Division and Zillah, and the Number immolated in each Zillah; in each Year from 1815 inclusive, to the latest period to which the same can be made up from the documents now in *England*.

I.—PRESIDENCY OF BENGAL.

II.—PRESIDENCY OF FORT ST. GEORGE.

III.—PRESIDENCY OF BOMBAY.

Ordered, by The House of Commons, *to be Printed,*
1 *July* 1825.

I.—PRESIDENCY OF BENGAL.

Years	1815.		1816.	
DIVISION OF CALCUTTA:				
Burdwan	50		67	
Chinsurah and Chandernagore	–		–	
Cuttack and Ballasore, including the joint magistracies of Khoordia and Poora	9		9	
Hooghley	72		51	
Jessore	7		13	
Jungle Mehals	34		39	
Midnapore	4		11	
Nuddea	50		56	
Suburbs of Calcutta	25		40	
Twenty-four Pergunnahs, including Barrasut and Burgundee	2		3	
		253		289
DIVISION OF DACCA:				
Bakergunge	1		5	
Chittagong	5		5	
City of Dacca	4		6	
Dacca Jelalpore	1		1	
Mymensing	–		–	
Sylhet	–		–	
Tipperah, including the joint magistracy of Noacolly	20		7	
		31		24
DIVISION OF MOORSHEDABAD:				
Beerbhoom	1		3	
Bhaugulpore, including the joint magistracy of Monghyr	3		–	
Dinagepore, including the joint magistracy of Maldah	1		5	
City of Moorshedabad	3		7	
Purneah	2		2	
Rungpore	1		5	
Rajeshahye	–		–	
		11		22
DIVISION OF PATNA:				
Behar	–		–	
City of Patna	2		3	
Ramghur and the joint magistracy of Chatanaugpoor	2		–	
Sarun	12		16	
Shahabad	4		9	
Tirhoot and joint magistracy of Moongheer	–		1	
		20		29
DIVISION OF BENARES:				
Allahabad and joint magistracy of Futtehpore	3		2	
City of Benares and Bithorah	13		12	
Bundlecund and joint magistracy of Calpee	7		6	
Goruckpore and joint magistracy of Azeemghur	14		23	
Ghazeepore	8		15	
Juanpore	1		3	
Mirzapore	2		4	
		48		65
DIVISION OF BAREILLY:				
Agrah	–		1	
Allygurh	–		–	
Bareilly and joint magistracy of Shajehanpore	2		1	
Cawnpore	5		4	
Etawah	4		no return	
Furruckabad	1		–	
Moradabad	3		–	
Seharunpore, Southern Division	–		–	
Seharunpore, Northern Division	–		7	
		15		13
Totals		378		442

I.—PRESIDENCY OF BENGAL.

1817.	1818.	1819.	1820.	1821.	1822.	1823.
98	132	75	57	62	40	45
Foreign settlements restored in 1817.			–	–	–	–
14	11	33	33	28	28	31
112	141	115	93	95	79	81
21	23	16	25	31	21	14
43	61	31	18	39	24	27
7	22	13	12	6	16	15
88	80	47	59	59	50	59
39	43	52	47	39	43	46
20	31	39	26	33	27	22
442	544	421	370	392	328	340
9	1	6	3	3	18	11
6	3	7	3	4	1	–
18	25	15	18	26	9	14
5	5	6	8	7	7	2
1	1	–	1	–	–	–
–	1	–	1	1	1	1
13	22	21	17	11	9	12
52	58	55	51	52	45	40
9	4	5	5	3	3	6
3	–	–	–	–	1	2
7	1	1	2	–	3	1
7	6	6	3	–	5	2
4	1	–	2	–	–	–
11	16	13	8	9	10	2
1	2	–	1	–	–	–
42	30	25	21	12	22	13
–	2	5	1	2	4	4
5	3	2	5	5	1	–
2	4	5	4	7	16	5
25	23	10	11	15	12	7
14	25	17	19	39	36	30
3	–	1	2	1	1	3
49	57	40	42	69	70	49
6	4	6	5	4	–	–
16	15	18	11	12	11	22
14	15	5	4	8	3	4
33	52	28	32	44	28	33
27	43	26	34	35	48	55
2	3	1	4	2	4	4
5	5	8	3	9	8	3
103	137	92	93	114	102	121
2	1	1	1	1	–	–
2	2	–	–	1	–	1
1	–	1	2	–	5	2
3	5	3	6	5	4	4
3	3	2	3	4	2	1
1	–	2	–	1	2	–
–	1	2	1	1	1	–
1	} 1	6	7	2	2	4
6						
19	13	17	20	15	16	12
- - - 707	- - - 839	- - - 650	- - - 597	- - - 654	- - - 583	- - - 575

(continued)

I.—PRESIDENCY OF BENGAL—*continued.*

SUMMARY.

	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.
CALCUTTA Division -	253	289	442	544	421	370	392	328	340
DACCA Division - -	31	24	52	58	55	51	52	45	40
MOORSHEDABAD Division - -	11	22	42	30	25	21	12	22	13
PATNA Division - -	20	29	49	57	40	42	69	70	49
BENARES Division -	48	65	103	137	92	93	114	102	121
BAREILLY Division -	15	13	19	13	17	20	15	16	12
	378	442	707	839	650	597	654	583	575

II.—PRESIDENCY OF FORT ST. GEORGE.

	1814. 1815. 1816.	1817. 1818. 1819.	1820.	1821.
NORTHERN DIVISION.				
Ganjam	45	37	—	—
Vizagapatam	6	17	—	—
Rajahmundry	3 These are believed by the Foujdarry Adawlut to be incorrect returns.	9	—	—
Masulipatam	1	43	—	—
Guntoor	no return.	14	—	—
Nellore	1 Believed to be an incorrect return.	12	—	—
CENTRE DIVISION.				
Bellary	none	none	—	—
Cuddapah	1	6 and 4 prevented	—	—
Chingleput	none	4	—	—
Chiltoor	3	13	—	—
Trichinopoly	none	2	—	—
Cumbaconum	20	22	—	—
Verdachellum	none	none	—	—
Salem	none	none	—	—
Coimbatore	none	none	—	—
Madura	none	none	—	—
Tinnevelly	none	none	—	—
WESTERN DIVISION.				
North and South Malabar	none	none	—	—
Canara	none	4	—	—
Seringapatam	none	none	—	—
Tanjore	no return	no return	17	7 to June

III.—PRESIDENCY OF BOMBAY.

	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.
SURAT	none	none	none	none	1	none	none	none	—
BROACH	none	none	none	none	none	none	none	1	—
KAIRA	none	none	none	none	none	none	none	none	—
SOUTHERN CONCAN	The practice believed to have ceased.				40 and 10 prevented.	66	50	47	38
NORTHERN CONCAN	Only two or three since 1804.				1	1	none	none	—
AHMEDABAD	There are no Suttees mentioned in the Police Reports of this District.								

East India House,
28th June 1825.

WILLIAM MAC CULLOCH,
Examiner of India Correspondence.

HINDOO WIDOWS
IMMOLATED.

ABSTRACT NUMBER OF HINDOO WIDOWS,

Immolated on the Piles of their Husbands,
1815——1823.

Ordered, by The House of Commons, *to be Printed,*
1 *July* 1825.

508.

EAST INDIA AFFAIRS.

COPIES OR EXTRACTS OF ALL COMMUNICATIONS
AND CORRESPONDENCE

RELATIVE TO THE

Burning of Widows, on the Funeral Piles of their Husbands,

Since the 16th June 1824;

With such Proceedings as may have been had thereon
in the Court of Directors.

I.—PRESIDENCY OF BENGAL.

II.—PRESIDENCY OF BOMBAY.

Ordered, by The House of Commons, *to be Printed,*
5 *July* 1825.

LIST OF PAPERS

Presented to the Honourable House of Commons, in obedience to their Order of the 6th June 1825.

BENGAL.

EXTRACT of Bengal Criminal Judicial Consultations (Western Provinces) the 23d December 1823 - - - - - - - - - - - - page 5.

COPY of a Letter in the Judicial Department, from the Governor General in Council, to the Court of Directors, dated the 3d December 1824; (with Enclosures) - p. 6.

ENCLOSURE N° 1. Minute of J. H. Harington, Esq. dated the 28th June 1823; (with Enclosures) - - - - - - - - - - - - - p. 8.

(1.) Remarks on the immolation of Hindoo Widows, submitted to the Right honourable President of the Board of Control; 30th May 1822 - - p. 18.

(2.) Extract from a Paper "on Female Immolation," published in the quarterly series of the "Friend of India," for March 1821 - - - - - - p. 20.

(3.) Extract from proposed general Rules and circular Instructions to the Magistrates and Police Officers; 9th September 1817 - - - - - - p. 26.

ENCLOSURE, N° 2. Letter from the Register to the Nizamut Adawlut to the Governor General in Council; dated the 4th July 1823; (with Enclosures) - p. 27.

(1.) Detailed Statement of Suttees, during the year 1822 - - - - p. 28.

(2.) Abstract of the foregoing Statement - - - - - - - p. 74.

(3.) Remarks and Orders of the Nizamut Adawlut on the foregoing Statement - - - - - - - - - - - - - - p. 75.

ENCLOSURE, N° 3. Letter from the Register to the Nizamut Adawlut to the Governor General in Council; dated the 25th July 1823; (with Enclosures) - p. 84.

ENCLOSURE, N° 4. Letter from the officiating Register to the Nizamut Adawlut to the Governor General in Council; dated the 23d July 1824; (with Enclosures) p. 85.

(1.) Detailed Statements of Suttees during the year 1823 - - - - p. 86.

(2.) Abstract of the foregoing Statement - - - - - - - p. 138.

(3.) Remarks and Orders of the Nizamut Adawlut on the foregoing Statement - - - - - - - - - - - - - - p. 139.

Minute of the officiating Chief Judge - - - - - - p. 147.
- - - - of the Second Judge - - - - - - - - p. 148.
- - - - of the Third Judge - - - - - - - - p. 149.
- - - - of the Fifth Judge - - - - - - - - ib.
- - - - of the officiating Judge - - - - - - - - ib.

ENCLOSURE, N° 5. Letter from the officiating Register to the Nizamut Adawlut to the Governor General in Council; dated the 24th September 1824; (with Enclosures) - - - - - - - - - - - - - - p. 150.

ENCLOSURE, N° 6. Minute of the Proceedings of the Governor General in Council in the Judicial Department, the 3d December 1824; containing the Resolutions of Government on the foregoing Papers - - - - - - - - ib.

BOMBAY.

EXTRACT Bombay Judicial Consultations, the 22d March 1820 - - - p. 155.
D° - - - - - - D° - - - - - - - - 24th May 1820 - - - ib.
D° - - - - - - D° - - - - - - - - 7th June 1820 - - - ib.
D° - - - - - - D° - - - - - - - - 4th October 1820 - - p. 160.

BOMBAY—*continued.*

Extract Bombay Judicial Consultations, the 11th April 1821 - - - - 160.
D° - - - - - - D° - - - - - - 18th April 1821 - - - - ib.
D° - - - - - - D° - - - - - - 25th July 1821 - - - - ib.
D° - - - - - - D° - - - - - - 6th March 1822 - - - - p. 161.
D° - - - - - - D° - - - - - - 13th March 1822 - - - ib.
D° - - - - - - D° - - - - - - 17th April 1822 - - - - ib.
D° - - - - - - D° - - - - - - 1st May 1822 - - - - ib.
D° - - - - - - D° - - - - - - 9th October 1822 - - - ib.
D° - - - - - - D° - - - - - - 19th February 1823 - - - ib.
D° - - - - - - D° - - - - - - 26th March 1823 - - - p. 162.
D° - - - - - - D° - - - - - - 8th October 1823 - - - ib.

EXTRACT (paragraphs 6 to 15) of a Letter in the Judicial Department, from the Governor in Council of Bombay to the Court of Directors; dated the 22d of May 1824 - - - - - - - - - - - - - ib.

COPY of a Letter in the Judicial Department, from the Court of Directors to the Governor in Council of Bombay; dated the 10th September 1823 - - p. 163.

EXTRACT (paragraphs 4. 66. 73. & 135.) of a Letter in the Judicial Department, from the Governor in Council of Bombay to the Court of Directors; dated the 29th November 1824 - - - - - - - - - - - - - p. 164.

EXTRACT Bombay Judicial Consultations, the 5th November 1823; containing a Minute of R. T. Goodwin, Esq. on a case of Suttee which occurred at Poona, with the Papers therein referred to - - - - - - - - - - ib.

Minute of the Government on the above-mentioned case of Suttee - p. 165.

EXTRACT Bombay Judicial Consultations, the 17th December 1823; containing Letter from W. Chaplin, Esq. Commissioner in the Deccan, dated the 15th November 1823, (with Enclosures) relative to the Poona case of Suttee - - - - p. 185.

D° - - - - - - D° - - - - 4th February 1824 - - - - p. 190.

D° - - - - - - D° - - - - 12th May 1824 - - - - - p. 195.

D° - - - - - - D° - - - - - - - the 9th of June 1824; containing annual Returns of Suttees, from the Magistrate of the Southern Concan - - - p. 204.

D° - - - - - - D° - - 30th June 1824; containing Extract of a Letter from the Regulation Committee, dated the 21st June 1824, relative to Suttees; and enclosing Minute of Mr. T. Barnard, the President of that Committee, on the same subject; also, the decision of the Government thereon - - - - - p. 209.

D° - - - - - - D° - - - - 18th August 1824 - - - - p. 210.

D° - - - - - - D° - - - - 20th October 1824; containing Minute on a case of Suttee at Swendroog - - - - - - - - - - - - - ib.

EXTRACT from the Bombay Courier, of the 16th of October 1824, referred to in the foregoing Minute - - - - - - - - - - - - - p. 211.

THERE are no "Proceedings" of the Court of Directors, on the subject of the above-mentioned Papers, since the 16th of June 1824.

East India House,
28th June 1825.

WILLIAM MAC CULLOCH,
Examiner of India Correspondence.

PRESIDENCY OF BENGAL.

EXTRACT BENGAL CRIMINAL JUDICIAL CONSULTATIONS, 23d December 1822.

W. P.

Register of the Nizamut Adawlut to W. B. Bayley, Esq. Chief Secretary to Government.

N° 5.

SIR,

Nizamut Adawlut; present,
W. Leycester, esq. chief judge;
C. Smith, esq.
J. T. Shakespeare, esq. } puisne judges;
W. B. Martin, esq.
J. H. Harington, esq. officiating judge.

WITH reference to the concluding part of the eighth paragraph of the resolutions of Government in the judicial department, bearing date the 15th of August 1822, communicated to this court with the late acting secretary's letter of the same date, I am now desired to request that you will submit, for the information and orders of the Right honourable the Governor-General in Council, the accompanying copy of a letter from the magistrate of zillah Goruckpore, dated the 10th ultimo, communicating the result of the proceedings held against the cotwal of the town of Goruckpore, who, with others, was committed to take his trial before the court of circuit for the murder of Mussumut Busuntea, forcibly sacrificing her on the funeral pile of her husband.

2. I am directed, at the same time, to observe, that the delay in procuring the required information originated in the expectation of the court, that they would have been furnished by the judge of circuit, in due course, with the result of this trial; but that it would appear to have been completed prior to the date on which the courts of circuit were ordered to transmit statements of acquittals.

3. Under these circumstances, as the case has not been brought formally under the notice of the Nizamut Adawlut, they desire me to add, that should his Lordship in Council deem it desirable, they will call for the whole of the proceedings, with a view to weigh the grounds of acquittal, and to report their sentiments on the subject, for the information of Government.

I am, &c.

Fort William, 21st Nov. 1823. (signed) *W. H. Macnaghten*, Register.

(Copy.)—To W. H. Macnaghten, Esq. Register to the Nizamut Adawlut, Fort William.

Sir,

I HAVE the honour to acknowledge the receipt of your letter, dated the 15th August last, in the matter of the commitment of the cotwal of the town of Goruckpore and others for the murder of Mussumut Busuntea.

The case proved before me was as follows:—

The sacrifice was, in the first instance, voluntary, but the poor victim, when the flames reached her, stood erect on the pile, imploring help; no assistance was afforded her, and she precipitated herself from the fire; her relations seized her, and replaced her; again she sprang down, and was again replaced, and finally consumed. The cotwal remained all that time looking on, and though called on made no effort to rescue or protect her, and afterwards sent in a report that the sacrifice had been completed without the occurrence of any circumstance worthy of remark. The relations admitted that the body fell from the pile, and was replaced by them, but affirmed that life had previously become extinct. On the charge the relations and cotwal were committed.

All the prisoners were acquitted by the judge of circuit. On inquiry from the law officer, I was informed that they adduced evidence of enmity between the witnesses

Presidency of BENGAL.

witnesses and the cotwal. There were six witnesses for the prosecution, two of whom were burkundozes, and four chokeedars of the town; they were selected because they were there on duty, and were close to the scene of action; were Mahomedans and public officers, and one of them called on the cotwal to interfere. The prisoners were doubtless properly acquitted, of course I cannot know what case they established before the court of circuit; but as I received my information from various unconnected quarters, from some of my own household servants immediately after the occurrence, and from persons of different creeds and casts and professions, who could have had no common motive to falsify or deceive, I must still believe that the poor victim was foully murdered, and the cotwal an abettor in the perpetration of the crime.

As on the prisoner's own statement it was clear that the cotwal had given a false report, he was removed from his office.

I have, &c.

Zillah Goruckpore,
10th October 1823.
(signed) *R. W. Bird*, Magistrate.

Nº 6.

Ordered, that the Chief Secretary write the following Letter to the Register of the Nizamut Adawlut.

Sir,

I AM directed by the Right honourable the Governor-General in Council, to acknowledge the receipt of a letter from you, dated the 21st ultimo, submitting copy of a letter from the magistrate of Goruckpore, dated the 10th October last, reporting the result of the proceedings held before the court of circuit against the cotwal of the town of Goruckpore and others, for the murder of Mussumut Busuntea, by forcibly sacrificing her on the funeral pile of her husband.

2. With reference to the third paragraph of your letter, his Lordship in Council requests that the nizamut adawlut will call for the whole of the proceedings from the Benares court of circuit, and will report their sentiments on the case, for the information of Government.

I am, &c.

Council Chamber,
23d December 1823.
(signed) *W. B. Bayley*,
Chief Secretary to Government.

Copy of a LETTER from the Governor-General in Council to the Court of Directors; dated the 3d December 1824. (Judicial Department.)

To the Honourable the Court of Directors for Affairs of the Honourable the United Company of Merchants of England, trading to the East Indies.

Honourable Sirs,

(Lower Provinces.)
1. Mr. Harington's Minute and Enclosures, 28th June 1823.
2. Letter and Enclosures from register nizamut adawlut, 4th July 1823.
3. Dº - dº - dº, 25th July 1823.
4. Dº - acting dº, 23d July 1824.
5. Dº - dº - dº, 24th Sept. 1824.
6. Resolutions of the present date.

WE have the honour to transmit to your honourable court an extract from our proceedings, containing the Reports of Suttees for the years 1822 and 1823, received from the court of nizamut adawlut, together with various other documents connected with the same subject; and a copy of the Resolutions which we have this day passed, on an anxious consideration of the important questions which they involve.

2. We take the present opportunity of acknowledging your honourable court's letter upon this subject, under date the 17th June 1823, and of expressing the gratification which we have derived from the confidence reposed in us by your honourable court, in leaving to our discretion the adoption or suspension of measures directed to the abolition of the barbarous practice of suttee.

3. We entirely participate with your honourable court in the feelings of detestation with which you view the rite, and in your earnest desire to have it suppressed; and we beg to assure you, that nothing but the apprehension of evils infinitely greater than those arising from the existence of the practice, could induce us to tolerate it for a single day.

4. Although, as is remarked by your honourable court, the practice varies very much in different parts of the country, both as to the extent to which it prevails, and

Presidency of BENGAL.

and the enthusiasm by which it is upheld, yet it cannot be doubted but that it is sufficiently general to have a strong hold on the feelings of the native population throughout the greater part of our possessions.

5. In fact, the whole difficulty of the question consists in determining the amount of the influence of this fanatical spirit, and it is only upon a sober and careful consideration of native modes of thinking upon the subject, that any safe attempt at legislation can be founded.

6. The difficulty of arriving at any sound practical conclusions, in legislating on subjects connected with religious prejudice, is sufficiently obvious in any country; and the peculiar disadvantages under which your servants here must conduct their inquiries on such subjects, have been so frequently and so clearly stated, that it seems unnecessary to repeat them in this place.

7. We have reason, however, to believe, that in the eyes of the natives the great redeeming point in our government, the circumstance which reconciles them above all others to the manifold inconveniences of foreign rule, is the scrupulous regard we have paid to their customs and prejudices. It would be with extreme reluctance that we adopted any measures tending to unsettle the confidence thus reposed in us. In native opinion, the voluntary nature of the act of suttee diminishes the right of the government to interfere; and it must be remembered that the safety and the expediency of suppressing the practice must be judged by reference chiefly to native, and not to European habits of thinking.

8. Were we to be guided by the sentiments which we happen to know exist generally among the higher classes of natives, at the place most favourable for ascertaining their real sentiments, we mean at the Presidency, we should indeed almost despair of ever seeing the suppression of the practice. The well-meant and zealous attempts of Europeans to dissuade from and to discourage the performance of the rite, would appear to have been almost uniformly unsuccessful; and prove but too strongly, that even the best informed classes of the Hindoo population are not yet sufficiently enlightened to recognize the propriety of abolishing the rite.

9. Your honourable court will be gratified by perceiving from the returns now submitted, that in the interior of the country the practice has been slowly but gradually decreasing.

10. These statements do not promise the early cessation of the practice, under the operation of existing causes; but we shall anxiously look to the future returns, to ascertain if they exhibit a continued diminution.

11. We do not affect to conceal that such a result would be peculiarly acceptable to us. The whole course of our proceedings has been, in conformity with the principle enjoined by your honourable court, to interfere as little as possible; and in a subject so beset with difficulty, and in which the risk of advancing appears to us so considerable, it would be gratifying to find that the safest and most moderate course was also likely to prove an effectual one.

12. For the reasons assigned in our Resolutions of this date, we are decidedly of opinion that the adoption of any new measures of importance is particularly inexpedient at the present moment; and we hope that the additional information obtained may eventually enable us to proceed with more confidence.

13. Your honourable court have been already apprised of the plans for the encouragement of native education, recently adopted, under the orders of government. These measures depend, in no small degree, for success on the scrupulous exclusion of all reference to religious subjects; and it would appear injudicious to render our first interference with a religious rite simultaneous with the introduction of a system of general education.

14. We entirely concur with your honourable court in considering, that success, arising from increased intelligence among the people, (which can only be brought about, we conceive, by improved education,) would be the most acceptable form in which the cessation of the practice could be exhibited.

15. In the mean time your honourable court will remark, that we have been preparing, should we deem it expedient at a favourable moment, to adopt, in particular places, those measures of partial prevention which you have recommended to our consideration.

16. Something, we hope, has been effected. We have safely and quietly ascertained the extent of the practice, and have guarded against violence being offered to the victims of it; and, considering that the practice is the growth of many hundred of years, and that it was disregarded by ourselves for the first half century, during which we held the government of the country, we think the progress

Presidency of BENGAL.

gress made in nine years, in a matter of such extreme delicacy, is not altogether unsatisfactory.

17. We do not wish to pledge ourselves for the future, even by sketching any specific plan for the approbation of your honourable court. We hope we have satisfied your honourable court, that we anxiously desire to see the abolition of the practice; that reasonable doubts may be entertained of the safety of suppressing it; that the present moment is particularly unsuitable to such an attempt; that something has been effected by us; that the subject continues to receive its full share of our attention; and that we shall keep our minds open to avail ourselves of favourable circumstances, or useful information. Further than this we are not at present prepared to go; and we have the gratification to believe that these sentiments are conformable to those expressed in the despatch of your honourable court to which we are replying.

We have, &c.

Fort William, 3d December 1824.

(signed) *Amherst.*
Edw^d Paget.
John Fendall.

(Copies.)—ENCLOSURE N° 1. in Letter from the Governor-General in Council to the Court of Directors; dated the 3d December 1824.

Mr. Harington's Minute.

THE Hindoo rite of *suttee*, or female sacrifice, and the actual number of females annually sacrificed in observance of this rite within the limits of British India, have recently excited much interest in England; and in consequence of an order passed by the House of Commons on the 10th July 1821, the whole of the correspondence of this government, and of the governments of Fort St. George and Bombay, with the honourable Court of Directors, on the subject, including the official statements of suttees ascertained to have taken place under this Presidency in the years 1815, 1816, 1817 and 1818, and the proceedings of the Governor-General in Council to the close of the year 1819, have been printed *.

2. A short time before I left England, on my return to this country, the President of the Board of Control did me the honour to ask my opinion upon the general question of allowing a continued toleration of this practice under the British government, and I annex (N° 1) a copy of the remarks which were submitted by me to the Right honourable C. W. W. Wynn in consequence, dated the 30th May 1822. (N° 1.)

3. Since my arrival in India I have examined the reports of suttees received through the court of nizamut adawlut, for the years 1819, 1820 and 1821, and am happy to find that they exhibit a considerable diminution compared with the preceding year, 1818, when the ascertained number, as reported by the police officers, was 839, viz.:—

In 1819 - - - -	650.
1820 - - - -	597.
1821 - - - -	654.

4. In the resolutions of government, under date the 17th July 1821, it is observed, "that the Governor-General in Council has no sufficient means of estimating the causes which may have operated in producing the more favourable results in the years 1819 and 1820, compared with those of the two preceding years. For some time after the first promulgation of the rules requiring returns of the number of suttees, the information obtained would naturally be defective; and it may safely be inferred, that fewer cases have been omitted in the returns of the last two years than in those which preceded them. The greater prevalence of the cholera morbus, by augmenting the general mortality in the country in any given period beyond the ordinary extent, will have naturally increased the number of suttees in a corresponding proportion; and it appears from information recently obtained, that the cholera was more generally fatal in these provinces during the year 1818, than in the year preceding it, or in the two last years. His Lordship in Council, however, is disposed to ascribe the recent diminution of the number of suttees, in some degree, to the operation of the rules now in force in regard to the performance of the rite."

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* See collection of printed papers relative to "Hindoo Widows and Voluntary Immolations."

5. The beneficial influence of the existing rules is further adverted to in the following extract from the Resolutions of government, dated 15th August 1822, and passed upon the Suttee Reports of 1821.

"It is of course a primary obligation to prevent compulsion, and to assure to the unfortunate victims a power of receding to the last minute, as well as a secure retreat in comfort, if not with credit, in case of a retractation of the vow, or of the widow breaking from the pile from inability to endure the flames. If the limited interference at present exercised by the officers of government is instrumental in securing these objects, when the safety of the widow would else be doubtful in the slightest degree, the result is matter of gratulation. In this view, his Lordship in Council cannot contemplate without satisfaction, that the number of victims saved from the flames, after ascending the pile, was, in 1821, five; while those induced by persuasion to retract their vow, amounted to four, making altogether nine instances of preservation from self-immolation, whereof one only was not effected by the instrumentality or assistance of the police."

6. But on a review of the number of suttees ascertained to have occurred in each district, as stated in the reports of the police officers from 1817 to 1821, the Governor-General in Council (in the Resolutions last mentioned, under date the 15th August 1822) recorded his opinion, that the comparative result "did not afford any satisfactory ground for assuming the practice of concremation to be generally on the decline;" though, in particular districts, and especially in the Moorshedabad division, there appeared to have been an annual consecutive decrease.

7. The following remarks were added in the 9th, 10th and 11th paragraphs of the Resolutions adverted to.

"Next to Goruckpore, the adjacent district of Ghazeepore seems to be that in which the practice of self-immolation is most prevalent. Indeed, these two districts, with the neighbouring ones of Shahabad and Sarun, form a tract of country in which the population seems nearly as much addicted to the custom as in the zillahs immediately adjoining to the Presidency. Elsewhere the rite is of so rare occurrence as to suggest the inference, that when it occurs it is adopted by the widow under some paroxysm of grief and despair, that would probably lead to self-murder under any circumstances; while the relations are interested rather in dissuading than in urging the victim to immolation. Where, however, the difference in the number of instances is so marked, as in these districts and throughout the Calcutta division, there is too much reason to conclude that a sort of pride attaches to the performance of the ceremony; and that the women are taught from infancy to believe, that by consenting to the immolation they perform an act, if not of imperative duty, at least one that will redound to their own credit, and raise the reputation of their families; on the other hand, that a refusal involves the reproach of cowardice, or of the want of true devotion to their husbands.

"It is impossible to look upon the returns for the Calcutta division without being satisfied that a fanatic spirit of this kind must have had influence in producing the numerous cases reported for every district of it, excepting Midnapore. In this view, it is matter of infinite concern to his Lordship in Council to observe, that there is yet no symptom of a diminution at any of the principal places; but that, on the contrary, the total number of the division still maintains its proportion of nine sixteenths, or something more than half of the grand total for the whole territory subject to this Presidency.

"The divided sentiment that exists among the Hindoos themselves on the subject of suttees, is, doubtless, calculated for a time to stimulate the activity of the partizans of the rite, and thus to counteract the benevolent wishes of those inclined to discourage it. Nevertheless, his Lordship in Council does not despair of the best effects resulting from the free discussion of the matter by the people themselves, independently of European influence and interposition; and the resolution having been already adopted by government of not, for the present, interfering authoritatively for the suppression or better regulation of the custom, it seems to his Lordship in Council that it only remains for him to watch carefully the indications of a change of sentiment amongst the people, that may at times be afforded, and to encourage to the utmost every favourable disposition."

8. The Resolution to which a reference is made in the last paragraph above cited, was passed on the 17th July 1821, in the following terms: "The Governor-General in Council cannot concur in the policy or expediency of the measure proposed by the second judge of the nizamut adawlut; and he is of opinion, that the

Presidency of
BENGAL.

authoritative interposition of government, with a view to abolish the rite of suttee, either in the manner recommended by Mr. Smith, or by the adoption of the partial measures respectively suggested by Mr. Leycester and Mr. Dorin, would not only fail of success, but would tend to excite a spirit of fanaticism, and eventually to produce very injurious consequences."

9. After this declaration, it might be considered presumptuous on my part to offer an opinion of a different tendency; and I do not mean, at present, to bring forward any proposition for abolishing the suttee practice; but I am desirous of putting upon record some considerations which appear to merit attention in any future deliberation upon this important question, and which, I acknowledge, have produced in my own mind a strong belief, if not a full conviction, that whenever it may be judged expedient to suppress this barbarous practice by legal prohibition, instead of restricting it to what is sanctioned by the Shaster, as at present, it will not be found impracticable, or, as far as I can judge, be attended with any serious political danger.

10. With respect to the practicability of putting a stop to the immolation of Hindoo widows by legal prohibition and penal enactment, if, as appears from the expositions of the Shaster, given by the pundits of the sudder dewanny adawlut*, the assistance of Brahmins and others be requisite to enable the widow to devote herself in the prescribed or customary mode, whether of *sahamarana* or *anoomarana*, it would surely be possible to prevent such aid being given by a public interdiction, with a declaration that any person hereafter causing, aiding, or in any manner promoting a female sacrifice, such as that commonly denominated a *suttee*, shall be liable to a criminal prosecution, as principals or accomplices, for homicide; and that, on conviction, it will not be held any justification of the homicide, that the person so convicted was desired by the deceased to cause, aid, or in any manner to promote her death, or that the deceased became a suttee by a voluntary act of self-devotion.

* *Vide* Translation marked (G.), accompanying proceedings of the nizamut adawlut, under date the 25th of June 1817, and submitted to government on that date, page 115 of the printed collection. (Sess. 1821.)

11. This, in fact, is already declared, in substance, by a regulation now in force, (Section 3, Regulation VIII, 1799*, re-enacted for the Ceded Provinces by Section 16, Regulation VIII, 1803,) although the intention of this regulation has not been considered applicable to suttees; and if any new enactments were deemed objectionable, it would, I conceive, be sufficient to issue proclamation through the country, declaring the section referred to prospectively, applicable to all persons convicted as principals or accomplices of wilful homicide, in the instance of a Hindoo widow, sacrificed by the rite of *sahamarana* or *anoomarana*, as in all other cases of illegal homicide, and, consequently, that all persons present, aiding and abetting in any such homicide, would be liable to criminal prosecution and punishment, according to the nature and degree of their offence.

* Sec. 3, Regulation VIII, 1799.

"After the period fixed for the enforcement of this Regulation, it shall not justify any prisoner convicted of wilful homicide, that he or she was desired by the partly slain to put him or her to death; and in the event of the prisoner being convicted of the fact to the satisfaction of the nizamut adawlut, and of their seeing no circumstances in the case which may render him or her a proper object of mercy, they shall sentence him or her to suffer death, whatever may be the futwa of their law officers under the Mahommedan law, which in this instance also, although it withholds *kissaus*, gives a full latitude to the magistrate in the discretionary punishment of *tazeer* or *seasut*; and experience has shown the necessity of inflicting the punishment for murder in such cases, to preserve the lives of many from the effects of passion or revenge, aided (especially in the province of Benares) by the erroneous prejudices of superstition."

12. It is probable that a proclamation to this effect would not, at once, prove completely effectual; secret immolations would still take place occasionally, and, in some instances, the widow, under a paroxysm of grief, and the delusion of superstition, might be expected to devote herself on her husband's funeral pile, or otherwise, even without Brahminical assistance; but such cases would be rare in comparison with the number of sacrifices which now take place annually, either with or without the knowledge of the police officers; and after a few examples for wilful deviation from the rule newly promulgated, (which should of course be made with tenderness in the early infliction of penalties,) I have no doubt that the practice would be soon abandoned as unsanctioned by government, and subjecting the aiders and abettors to punishment by the criminal courts.

13. But

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13. But the most important part of the question is, whether it would be perfectly safe, and consistent with the regard due to our national security in India, to prohibit and put down by legal penalties a practice of immemorial antiquity, which, though not commanded as a religious duty, or generally regarded as such, is encouraged by some authors held in estimation by certain classes of our Hindoo subjects, especially in Bengal, as a meritorious act, to be rewarded by a long period of happiness in a future state; not only to the devoted individual, but to the deceased husband; and to his and her own relatives.

14. Were this practice universal, or prevalent to a great extent amongst all classes of Hindoos, in every part of our territories, there might be some ground for apprehending, that a sudden interdiction of it would produce an alarming degree of discontent, and possibly of combined resistance. But we know the fact to be, that the custom prevails chiefly in Bengal, being founded principally on authorities that have a local estimation in that province. The official reports further show, that it has but a partial prevalence even in Bengal, few or no suttees having occurred for several years in some districts, particularly in the Moorshedabad division. The aggregate number also, in the whole of the provinces under this Presidency, large as it justly appears on the separate valuation of individual human life, is but small, when we compare it with the total number of Hindoo females, who annually become widows in the provinces; or with the number who survive their husbands from year to year in opposition to the more limited usage of self-devotion*.

15. It may be added that a difference of opinion exists amongst the Hindoos themselves, on the lawfulness and merit of the sacrifice. Whilst some, on special authorities, hold the suicide if voluntary to be praise-worthy and entitled to reward, others, on the highest authorities of Hindoo law and religion condemn it as illegal, and sinful in its nature, being founded on a preference of temporary and sensual enjoyment, to that which is esteemed more pure, and extending to eternity†.

16. It is further obvious, but material to notice, that the motive for the British government's interposition to suppress a cruel practice, involving, in the course of years, so wide a destruction of human life, cannot possibly be mistaken. Whilst the experience of more than half a century has proved to the conviction of every Hindoo and Moosulman our complete toleration of their respective religions, with a cautious abstinence from all interruption of their established customs and observances, as far as sanctioned by their own laws, and consistent with the fundamental principles of society (insomuch that in civil cases the Regulations in force since the year 1772, prescribe, that "in suits regarding succession, inheritance, marriage and cast, and all religious usages and institutions, the Mahomedan laws with respect to Mahomedans, and the Hindoo laws with regard to Hindoos, are to be considered the general rules by which the judges are to form their decisions,") it is impossible that a legislative enactment to prevent assistance being hereafter given in the suttee immolation, with a view to preserve the lives of a number of miserable women from suicide, in a state of affliction from the recent death of their husbands, and to put a stop to the horrible abuses and cruelties, which, unsanctioned by the Hindoo laws, have too frequently attended an involuntary perpetration of this sacrifice, could be imputed to any other motives than what would really govern such an enactment; and which, therefore, might be fairly and fully declared, without danger

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* It is not easy to form any accurate calculation; but supposing the entire Hindoo population of the territories under this Presidency to be 50 millions, and the annual deaths to be 1 in 33, or above 1,500,000, a sixth of this number, or 250,000, might, on a general computation, be assumed as the annual number of Hindoo females becoming widows, of whom little more than 600 devote themselves on the death of their husbands.

† See Tracts of Rammohun Roy, and "Translation of a Bewasta received from Mortoonge, pundit of the Supreme Court," included in the printed collection of papers on the subject, page 119. The latter, after citing a text from the Metachera, which tends to prove "that life ought not to be expended for the sake of arriving at a paradise of temporary and inconsiderable happiness," adds, "few instances, therefore, are to be met with in the Poorawnas, and other authorities, of the eminently virtuous women of former ages sacrificing themselves, either by *sahamarana* or *anoomarana*; but the practice is frequent among modern women, whose desires are confined to such pleasures as the world can afford, and also contemplate with indifference the bliss of absorption. A great difference of opinion is now observed to exist relating to this subject."

of its being misconstrued into any thing like a general design to put down, by authority, the religious system with which the inhuman practice referred to is imperfectly connected.

17. We have, indeed, the means of forming a correct judgment upon this point, by adverting to what has already taken place in other instances, wherein the general principle of tolerating and maintaining the religion and established customs of our native subjects, has been necessarily relaxed in the administration of criminal justice.

18. It is well known that the life of a Brahmin is held sacred by the Hindoos according to *Meenoo* (or Menu); no corporal punishment should be inflicted on him for any crime*. He is revered as an image of the Deity, and an oath is sometimes administered by touching his body†. Yet our rules for administering criminal justice make no distinction between Brahmins and others in the declared penalties for crimes, extending to death; nor are they exempted by our courts from the actual infliction of this punishment, when convicted of capital offences. The city of Benares being the principal seat of the Hindoo religion, it was provided by section 9, Regulation XVI. 1795, "that no Brahmin shall be punished with death. In cases in which a Brahmin shall be declared by the law liable to suffer death, he shall, in lieu of such punishment, be subject to be sentenced by the nizamut adawlut to transportation." But this exemption of Brahmins in the province of Benares from the legal punishment of murder, to which Brahmins, as well as all other persons, are subject in every other part of the country, being repugnant to the principles of equal justice, and having operated to prevent the infliction of adequate punishment in some atrocious cases of murder which came before the Benares court of circuit and nizamut adawlut, the section above mentioned was prospectively rescinded by section 15, of Regulation XVII. 1817. Brahmins, therefore, are now universally liable to the same sentence for murder as others convicted of that heinous offence, within any part of the provinces under this Presidency. But neither before or since the promulgation of the Regulation last mentioned, has any tumult, or other token of popular discontent, been occasioned by so deep an encroachment upon the tenets and prejudices of the Hindoos, as that of subjecting to capital punishment persons of their sacerdotal class, whom they had been accustomed to revere as sacred; and whose lives were inviolate under their own laws, which declared the killing of a Brahmin to be one of the five great sins*.

19. It may be added, that the supreme court of judicature at Calcutta has invariably adopted the same indiscriminate principle of punishment on conviction with respect to Brahmins; and that the execution of rajah Nunkomar, a Brahmin of rank, wealth and influence, for a crime not before capital amongst the natives of India, is a single instance of the quiet submission of the people to the sentences of our courts of justice, however repugnant to their own feelings, habits and usages.

20. The practice of sacrificing children, by exposing them to be drowned, or devoured by sharks, at the island of Saugor and other places, which was declared by Regulation VI. 1802, to be wilful murder, and punishable on conviction with death, may be considered to bear little analogy to the Suttee immolation, inasmuch as the preamble to that Regulation states the practice referred to in it to have been found, on inquiry, not sanctioned by the Hindoo law, nor countenanced by the religious orders, or by the people at large; but it appears from the same authority, that it was a prevalent custom arising from superstitious vows; that it continued to prevail not only at Saugor, but also at Bansbaryah, Chogdah, and other places on the river Ganges; and that such sacrifices were made at fixed periods, namely at the full moon in November and in January. As far, therefore, as the new Regulation (which has been enforced at Saugor by the presence of a military guard) opposed an established usage, originating in superstition, it may be considered a precedent for prohibiting and punishing other inhuman practices of a superstitious nature; and as I have never heard of any resistance being offered or objection made to the execution of the penal law above mentioned, I cannot but think it affords some ground of presumption that other superstitions and inhuman practices, such particularly as the *suttee* sacrifice, though sanctioned in a certain degree by the Shaster and by popular opinion, might be suppressed by a legislative enactment with equal safety and success.

21. I might further mention, as militating against the received opinion and usage of the country, the rules enacted in the existing Regulations* to prevent the sacrifice of women and children in the province of Benares, by burning them in a

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* Laws of *Meenoo*, c. 18, cited by Mill, in chap. 4, of his second book on the Laws of the Hindoos.

† *Ward* on the Hindoos, part 1, c. 2, on the different orders or casts of Hindoos.

* *Ward* on the Hindoos. Note to sect. 2 of part 1, c. 2.

* Regulation 21, 1795.

circular inclosure, called a Koorh, or by otherwise putting them to death, on the approach of a public officer to serve any judicial or revenue process on Brahmins; or to exercise any coercion over them on the part of government; or in consequence of their not obtaining speedy relief for loss or injury: also to prevent the wounding of the families of Brahmins, or other persons under similar circumstances: and rules for the punishment of another practice by Brahmins and others, called *Dhurna*, for recovery of a debt without judicial process, or to extort a donation*; but I shall confine myself to the measures taken for abolishing a barbarous custom amongst the Rajkoomars, of destroying their infant female children, by suffering them to perish for want of sustenance, which is supposed to have originated in principles of family pride, and apprehension of dishonour, from inability to provide for daughters by a suitable marriage. With a view to prevent the continuance of this inhuman practice in the province of Benares, an obligation was formerly taken from Rajkoomars in that province; and by sect. 13, Regulation XXI. 1795, for Benares, as well as by sect. 2, of Regulation III. 1804, for the Ceded Provinces, it was declared, " that any Rajkoomar who shall designedly cause the death of his female child, by prohibiting its receiving nourishment," or in any other manner, shall be liable to trial, as in other criminal causes, before the court of circuit and nizamut adawlut on a charge of murder.

22. In this case, as far as regards the legal prohibition of a murderous practice, sanctioned only by its long prevalence, the same remarks appear applicable as those already offered in the instance of infanticide by drowning, or by exposure to sharks, though from the great difficulty of detection I fear that this penal rule has not proved equally efficacious.

23. On a deliberate view of all those instances in which the laws, customs and prejudices of the Hindoos, when found to be at variance with the principles of justice and good of society, have been necessarily superseded and abrogated by the laws and regulations of the British government, and in the whole of which such supercession has been quietly submitted to, as obviously and exclusively originating in motives of equity and humanity, unconnected with any degree of religious intolerence, we may, I think, safely conclude, that a similar result will attend the enactment of a legislative provision to prevent the yearly sacrifice of several hundreds of deluded unoffending females, born and living under the protection of the British government, whenever it shall be deemed expedient to make and promulgate the requisite enactment for that purpose.

24. The same conclusion appears warranted by the general character of our Hindoo subjects, especially those who inhabit the province of Bengal, where the suttee practice chiefly prevails, and by the facility and submission with which the powers vested in the magistrate by the rules and orders now in force to prevent illegal and irregular suttees have been exercised by them during a period of eight years*.

25. It not being my present intention to bring forward any general proposition for abolishing the suttee immolation, partly in deference to the resolution so lately passed by this government, and partly because we may possibly receive instructions for our guidance from the authorities in England, I will not enter upon a more ample discussion of this interesting and delicate question, which I am sensible has been very imperfectly treated in the foregoing general remarks. But I beg leave to annex to this minute (N° 2.) an extract from a well-written paper " on female immolation," published in the valuable periodical work intituled, " *The Friend of India*," which the late Sir Henry Blossett, as well as myself, read on our voyage to India, and which appeared to both of us a powerful and convincing statement of the real facts and circumstances of the case.

(N° 2.)

26. What I now wish to press upon the serious attention of the Governor-General in Council, is the ascertained continuance of the irregularities and abuses unsanctioned by the Hindoo laws, in the actual performance of the suttee immolation, as frequently practised; and the impossibility of preventing such abuses, without requiring, under penalties, a previous notice to the local police officer, before any sacrifice of this nature is allowed to take place.

27. The official reports of the magistrates, which are annually submitted to government by the court of nizamut adawlut, contain abundant evidence of the illegal practice, here referred to; and it is further a notorious fact, that, especially in Bengal, in opposition to the express ordinances of the Shaster, which forbid any restraint whatever upon the widow to prevent her escape,

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* Regulations 21, 1795; 8, 1799.

* See Reports of the magistrates in the printed collection of papers relative to suttees; particularly a letter from the magistrate of Benares, dated 23d July 1816, page 134.

from the funeral pile, and provide for her being lifted off in the event of her being terrified *, she is often bound down with cords to the pile, with the body of her deceased husband, or fastened by bamboos placed over her, so that she cannot possibly escape, notwithstanding a change of resolution.

28. It also appears from the reports above mentioned, that in numerous cases the suttee takes place without any previous notice to the local police officer, this, unfortunately, not having been required by any of the circular orders yet issued. It will be sufficient to quote on this point the proceedings of the nizamut adawlut, under date the 24th May 1822, relative to the suttee reports of 1821, for two districts only, viz. those of Shahabad and Ghazeepore. In the former instance, after remarking that "in this district there would appear to have occurred 39 female sacrifices during the first year," several of which are stated to have been illegal, the court observe, "that the police officers were present only on one occasion of the performance of the rite of suttee in this district." In the zillah of Ghazeepore the stated number of suttees in 1821 was 35, and the court remark as follows: "More instances of illegal suttees appear to have occurred in this than in any other district, and out of 35 suttees reported, 26 are stated to have occurred before the arrival of the police. Those which appear to have been illegal on the score of non-age, are the cases of Mussumaut Mungunnee, aged 12; of Mussumaut Soohullea, aged 12; of Mussumaut Deohuttee, aged 15; of Mussumaut Gumudhee, aged 12; in the latter instance there was another legal disability to the sacrifice, which was conducted by the rite of *anoomarana*, the deceased having been a Brahmunnee." It further appears from the magistrates detailed report, that the whole of the four instances of illegal suttee here specified, in which minors were devoted to a cruel death, without the sanction of the Hindoo law, took place in the absence of the police officers.

29. The court of nizamut adawlut were long since aware of the necessity of providing against the continuance of this serious evil; and in the 2d and 3d paragraphs of their Resolutions, under date the 25th June 1817, upon the suttee reports for 1815 and 1816, recorded the following observations:—

"It appears that in several instances the police officers were not advised of the suttee till after it had taken place; and it may be presumed that in others the occurrence was not at all made known to them. With a view to supply this defect in future reports, as well as for the more important purpose of securing, as far as possible, a due observance of the rules which have been or may be established for maintaining a strict adherence to the ordinances of the Shaster, as they respect the practice of sahamarana and anoomarana (or dying with or without the body of the husband) the court judge it essentially necessary, in modification of the rules now in force (which not requiring any previous permission from the magistrates or police officers are understood not to require any previous notice to them) to provide by a penal rule for information being given, in all instances, to the local police officer whenever a Hindoo widow may be desirous of burning herself on the funeral pile of her deceased husband, or of becoming a suttee in any mode authorized by the Shaster. A clause to this effect has accordingly been introduced into sect. 134 of the draught of a Regulation proposed by the superintendent of the police, and reported upon to government on the 28th ultimo *."

30. The 2d and 3d sections of the draught of "a Regulation for maintaining an observance of the restrictions prescribed by the Shaster, in the burning of Hindoo widows on the funeral piles of their husbands, or otherwise," which was submitted to government, with their proceedings of the date above mentioned contained the following provisions on the subject referred to:—

"11. First.—Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile by the rite of *sahamarana*; or, if absent from him, and she be not the wife of a Brahmin, (who is forbidden to ascend a separate pile,) may, on receiving information of his death, desire to perform the rite of *anoomarana*, in the manner prescribed by the ordinances of the Shaster, and her situation may be such as to admit of her becoming a suttee, under the restrictions contained in the Shaster, and declared in this Regulation, the principal persons of her own family, or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice, not enjoined as a religious or conjugal duty, but permitted only, under certain circumstances, as a voluntary a voluntary and optional act, shall cause notice of her intention to be conveyed, as speedily as possible, to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarana* or *anoomarana*; and such rite shall not, on any occasion, be performed or commenced, without the previous knowledge and attendance of the police darogah, or other local police officer, or the attendance of the thannah mohurir, or jemadar, or without allowing full and sufficient time for such attendance, after notice given, under penalty of all persons concerned in the irregular act being liable to a criminal prosecution before the zillah or city magistrates; and in cases of an aggravated nature, before the court of circuit.

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* See proceedings of the nizamut adawlut, 25th June 1817, par. 38, and the bewastas therein referred to. See also extract from a "Conference between an advocate for, and an opponent of the practice of burning Widows alive," cited in a note to the revised edition of the first vol. of my Analysis, page 315.

* The clause here referred to was not ultimately included in the Police Regulation XX, 1817; it being intended to promulgate all the rules connected with suttees in a distinct code of general rules and instructions on this subject, as mentioned in the sequel.

" Second.—If it appear, in any instance after the promulgation of this Regulation, that a widow has been burnt without previous notice to the local police officer, as required by this section, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case, and all persons convicted of having taken any active part therein, shall be deemed guilty of a misdemeanor, and be punishable by fine and imprisonment, under the general powers of the magistrate; or if it appear that the widow had not attained her sixteenth year, or was not qualified to become a suttee under the provisions of the Shaster, and the rules declared in this Regulation, the offenders shall be committed for trial before the court of circuit, who, on conviction, will pass sentence upon them according to the nature and criminalty of their offence; or, if the case be referable under the general regulations to the nizamut adawlut, will refer it for the final sentence of that court.

" Third.—The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officers, as required in the first clause of this section, shall also be liable to fine and imprisonment, on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

" Sec. III.—The police darogahs, and all other officers of the police, are required to use every means in their power to obtain the earliest information of any intention to burn a Hindoo widow on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information, which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding section, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of *sahamarana* or *anoomarana*, until the police darogah, or other principal police officer, has been duly apprised, and allowed sufficient time for his attendance, or that of the thannah mohurir, or jemadar."

31. The sentiments of the Vice-President in Council on the proposed rules above cited, were communicated to the nizamut adawlut in the seventh and succeeding paragraphs of a letter from the Secretary to Government in the Judicial Department, dated 9th September 1817, from which the following is an extract:—

" The Vice-President in Council is of opinion, that timely notice should be given to the police officers in every instance of an intended suttee, and that the rules proposed by the nizamut adawlut, to enforce the regular communication of such notice, are generally proper and expedient; but although the Vice-President in Council concurs with the nizamut adawlut in the expediency of carrying into effect the measures above adverted to, as well as of adopting several other rules connected with the subject, and included in the draught of the proposed Regulation, he is of opinion that it is not advisable to introduce or promulgate those measures in the formal shape of a legislative enactment. The papers recently submitted to government by the nizamut adawlut contain abundant proof that the information possessed by government, regarding the rules of the Hindoo law, and the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee, has hitherto been extremely imperfect. Much light has been thrown on the subject by the able and judicious inquiries recently prosecuted by the nizamut adawlut, and by the circumstances which have been brought to the notice of the court and of government in the reports from the magistrates, since the circular orders of the 29th April 1823 were first issued. But although the abuses practised in the performance of the sacrifice of the suttee, and the most appropriate means of preventing them, have been by degrees more accurately ascertained, the Vice-President in Council is disposed to think that further experience will suggest many other points for consideration, and a further

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modification or extension of the rules which at present appear well suited to the objects contemplated by government; and that it would be premature to legislate at present on a subject in which it is so extremely desirable to proceed with caution, and to guard against the adoption of any erroneous principles. The Vice-President in Council conceives that the object of carefully restricting the sacrifice of Hindoo widows to those cases in which it is especially sanctioned by the Hindoo law, as well as of preventing abuses and irregularities in its performance, when so sanctioned, will be most conveniently attained by promulgating, in the form of circular orders for the guidance of the magistrates and police officers, and for general information, such rules and explanations as may be deemed proper. I am accordingly directed to request that you will lay before the court of nizamut adawlut the accompanying paper, which has been prepared from the draught of the Regulation submitted by the court, with such modifications as have appeared to the Vice-President in Council to be expedient."

32. The annexed extract, (N° 3.) contains the modified rules, which were accordingly included in the second head or section of the draught here referred to, with a view "to secure the conveyance to the police officers of timely information of an intended suttee."

33. The circumstances under which it was afterwards deemed expedient to suspend the immediate promulgation of the whole of the proposed rules, and to wait the result of further experience as to the supposed causes of an annual increase in the number of ascertained suttees, are stated in the resolutions of government, under date the 30th July 1819, and need not to be detailed in this place *.

34. The reports and information since received appear to have removed the doubt which was entertained by the court of nizamut adawlut, and by the Governor-General in Council, whether the orders issued to the magistrates and police officers, and the measures taken in execution of them, may not have been productive of an effect contrary to that intended by them, by exciting (to use the words of the nizamut adawlut) a spirit of fanaticism, rather inflamed than repressed, by the interference of the public authorities; or as expressed in the resolutions of the Governor-General in Council, by "the greater confidence with which the people perform this rite, under the sanction of government, as implied or avowed in the circular orders already enforced, with the combined excitement of religious bigotry, by the continued agitation of the question."

35. The remarks of the Governor-General in Council upon the diminished number of suttees since the prevalence of the cholera morbus in 1818, as already quoted in a former part of this minute from the resolutions of government, under date the 17th July 1821, and 15th August 1822, appear to warrant a conclusion, that the rules now in force, as far as the imperfect information obtained by the police officers admits of their being put in execution, have a beneficial tendency in restraining the suttee immolation within the rules prescribed for it by the Shaster, and, in some cases, by enabling the public officers to prevent the legal and voluntary sacrifice of the intended victim by persuasion.

36. The very just observations and acknowledgments upon this point, contained in the resolution of 15th August 1822, preclude the possibility of doubt, that in the present state of the country, and under the experience obtained of the tendency of the existing circular orders, when duly executed, to prevent compulsion, and other irregular and murderous practices, unsanctioned by the Shaster, in this lamentable sacrifice, there can be a difference of opinion upon the expediency of giving immediate effect to such part of the suspended rules, approved by government on the 9th September 1817, as relate to the conveyance of timely information of an intended suttee to the police officers, viz. those contained in the accompanying extract, (N° 3.)

37. I therefore beg leave to propose for the consideration of government, on receipt of the report to be soon expected from the nizamut adawlut upon the suttees of 1822, that the rules in question be promulgated in the vernacular language at the whole of the police thannahs, as well as at the other usual places of publication.

38. It further appears to me, that it will be advisable to publish, for the information and guidance of the police officers, the "first head or section" of the general rules approved by government on the 9th September 1817, specifying, in a collective form, "the circumstances under which Hindoo widows are restricted from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile *, as well as the rules contained in the third head or section," for the guidance of

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* The Resolutions adverted to in p. 241 of the collection of printed papers.

* See p. 138, of the printed collection.

of the police officers, and others, on receiving information of an intended suttee *, especially the eighth clause of the section last mentioned, which is as follows:—

"It is not the intention of government that the public officers should interfere in requiring any particular mode of performing the rite of *sahamarana* or *anoomarana*; but that every class of Hindoos in the whole of the Company's territories should, in the manner of performing these rites, be left to follow the established authority and usage of the province in which they reside. The pundits have declared, however, that 'no authority permits any restraint to be used' on the person and liberty of the widow, by fastening her with cords to the pile, or pressing her down with bamboos, or in any manner preventing her, at any stage of the transaction, from retracting her intention to burn, if she be desirous of so doing, as expressly authorised by the Shaster. The police officers, therefore, who may attend the rite of a suttee, shall remain at the spot till it is completed, and shall be vigilant to prevent any compulsory process not sanctioned by the Shaster, as well as to afford the widow the fullest protection and facility if she should be disposed to return to her house and family."

39. At all events, no further time should be lost in giving publicity and operation to the fourth "head or section" of the approved rules above mentioned, which contains the following rules, prohibiting widows of the jogee tribe from burying themselves alive with the bodies of their husbands.

"1. It having been ascertained that the Shaster contains no authority for a practice which has prevailed among the jogee tribe in some parts of the country, especially in the district of Tipperah, of burying alive the widows of persons of that tribe, who may desire to be interred with the bodies of their husbands, such practice must necessarily be regarded as a criminal offence under the general laws and regulations of government.

"2. The magistrates and police officers in every district where the practice above mentioned has been known to exist, shall be careful to make the present prohibition as publicly known as possible; and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive, in opposition thereto, he shall be apprehended and brought to trial for the offence, before the court of circuit.

"3. The magistrates and police officers are further directed to use all practicable means for preventing any such illegal act; and an attempt to commit the same, after the promulgation of these rules, though not carried completely into effect, will, on conviction, be punishable by the zillah or city magistrate, or the court of circuit, according to the degree of criminality and circumstances of the case."

40. The court of nizamut adawlut, in their proceedings of the 25th June 1817, (paragraphs 28 to 31,) expressed their sentiments upon this subject in the following terms:—"The statements before the court specify six instances in 1815, and two in 1816, of women who were buried alive with the bodies of their husbands. Of these, seven took place in the zillah Tipperah, and one in the district of Nuddea. The parties in all these cases were of the jogee or weaver cast; and the practice, which has no express sanction in the Shaster, appears to be confined to that cast. The Dacca court of circuit, in their letter dated 19th August 1816, having questioned the legality of this custom, and transmitted a bewasta from the pundit of the provincial court, declaring "that there is no authority for a woman of the jogee tribe to become a suttee, and to bury herself alive with the corpse of her deceased husband;" and on reference to a bewasta on the subject, which was delivered by the pundits of the sudder dewanny adawlut in September 1813, it not appearing to contain any specific authorities for the practice in question; the court judged it necessary to call upon their Hindoo law officers for a more explicit statement of any authorities in the Shaster which sanction the interment of the widow of a jogee, or a Hindoo widow of any other tribe, with the body of her deceased husband. A translation of the bewasta, received from the pundits in answer on the 23d ultimo, together with a translate copy of their former bewastas, recorded on the 2d September 1816, and a translation of the bewasta of Rajah Chundoo Turkulankar, pundit of the Dacca provincial court, are recorded with these resolutions. On consideration of the several bewastas referred to, it clearly appearing that there are no authorities in the Shaster for the performance of the rite of sahamarana in any other mode than by cremation, the court are of opinion, that the practice which has obtained amongst the jogee tribe, of burying the widow alive with the body of her deceased husband, may be prohibited by a regulation declarative of the Hindoo ordinances upon the rite above mentioned."

41. The

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* P. 139, of the printed collection.

Presidency of BENGAL.

41. The concurrence of government in the measure proposed was communicated to the nizamut adawlut, in the 5th paragraph of Mr. Secretary Bayley's letter, dated 9th September 1817, as follows:

"It appearing from the circumstances stated in paragraphs 20 to 31 of the court's resolutions, and from the tenor of the bewastas alluded to in those paragraphs, that the Hindoo law does not sanction the practice which prevails amongst the jogee tribe, of burying the widow alive with the body of her deceased husband, the Vice-President in Council entirely concurs with the nizamut adawlut in thinking that the practice in question should be positively and entirely interdicted."

42. I will only add, that I cannot but rejoice it has not become necessary, on the grounds prospectively and contingently adverted to in the Resolutions of the Governor-General in Council, under date the 30th July 1819*, "to prohibit the officers of government from exercising that active interposition, in cases of this description (suttees), which has for some years past been authorized by government." Were such interposition withdrawn, the abuses and cruelties which existed before the magistrates and police officers were authorized to interfere, and which led to the circular orders that were first issued on the subject in the year 1813†, would undoubtedly be removed. But it is satisfactory to reflect that in such a case, the evil must bring its proper remedy; for it would imperatively call upon the justice and humanity of the British government to abrogate, by penal enactment, a barbarous custom (as it is justly designated by the honourable Court of Directors, in their letter to the government of Fort St. George, dated 4th March 1818‡), which experience had shown could not be restrained within the rules under which alone it is permitted by certain authorities, not generally received, of the Shaster.

43. In such a state of things, I could not hesitate to adopt the opinion expressed by the 2d judge of the court of nizamut adawlut§, that the toleration of the practice of suttees is a reproach to our government; and even now I am disposed to agree with him, "that the entire and immediate abolition of it would be attended with no sort of danger."

June 28th, 1823. (signed) *J. H. Harington.*

(N° 1.)—REMARKS on the immolation of Hindoo Widows; submitted to the Right honourable the President of the Board of Control, at his desire, by his obedient servant, J. H. Harington.—30th May 1822.

WHETHER the sacrifice of Hindoo widows on the funeral piles of their husbands (or in some instances with a relict of the deceased), should be tolerated by the British government, as partaking in some degree of the nature of a religious observance, and bearing the sanction of established usage antecedent to the British dominion in India; or whether it should be legally prohibited and abolished, as a barbarous and cruel practice, incompatible with the principles of justice and humanity, which ought to influence every government possessing an extensive territory subject to its authority, with the power of legislation and means to enforce its laws, is a question of considerable importance and delicacy, and on which I am not prepared to offer a final opinion.

The sentiments which have heretofore regulated my official conduct on this subject, will be found in the reports of the court of nizamut adawlut (of which I was the presiding member till my departure from Bengal in January 1819), included in the collection of "Papers relating to Hindoo Widows," which have been printed by order of the House of Commons in July 1821.

I beg particularly to refer to an extract from the proceedings of the nizamut adawlut, under date the 25th June 1817 (pages 101 to 111 of the collection), and to the papers annexed, including N° 10, the draught of a proposed Regulation for maintaining an observance of the restrictions prescribed by the Shaster, in the burning of widows on the funeral piles of their husbands, or otherwise.

In preparing the draught of this Regulation, as in every other act of the nizamut adawlut, whilst I continued its chief judge, the court were governed by the principles of policy communicated for its guidance in a letter from the chief secretary to the government, dated 5th December 1812 (see page 31 of the collection), in which it was declared to be a fundamental principle of the British government to allow the most complete toleration in matters of religion "to all classes of its native subjects:" and it is added (with reference to an answer from the pundits to interrogatories on the subject), that "the practice, generally speaking, being recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principle of religious toleration above noticed, is to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others in which it is, by the same authority, prohibited."

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* See p. 242, of the printed collection.

† See original directions as to police darogahs, in April 1813, and correspondence which led to them, p. 23 to 32, of printed collection.

‡ See concluding paragraph of accompanying Paper, (N° 1.)

§ Mr. C. Smith, in his Minute, dated 25th May 1821.

The provisions of the Regulation proposed by the nizamut adawlut (with an exception to the 12th and 16th sections) met the concurrence of the Honourable the Vice-President in Council, as communicated in Mr. Secretary Bayley's letter of the 9th September 1817, (see p. 142 of the collection); but for the reasons stated in that letter, it was deemed expedient to defer passing a regulation till further experience should be gained on the subject, and to promulgate the rules contained in it for "restricting the sacrifice of Hindoo widows to those cases in which it is specifically sanctioned by the Hindoo law, as well as of preventing abuses and irregularities in its performance when so sanctioned," in the form of "circular orders for the guidance of the magistrates and police officers, and for general information."

The court of nizamut adawlut had no hesitation in adopting the alteration desired by the Vice-President in council; and in their register's letter of the 18th September 1817, (see p. 144 of the collection) expressed their confidence that, under the objections which existed against an immediate legislative enactment, every substantial benefit expected from the proposed regulation would be equally obtained by rules and instructions to be promulgated in the languages of the country, in the form and manner directed by government.

On the 23d September 1817 *, the Vice-President in Council approved the circular instructions to the magistrates and police officers which had been prepared by the court of nizamut adawlut, and ordered a careful translation of them; but desired they should not be sent to the press till the court should be apprised of the sentiments of the Governor-General (then in the field) to whom a copy of the correspondence and proposed circular instructions had been transmitted, in conformity with a wish expressed by his Lordship previously to his leaving the Presidency.

* See letter from chief secretary, in p. 145.

The concurrence of his Excellency Marquis of Hastings, in the measures thus proposed to be adopted, was communicated in a letter from Mr. Secretary Adam, (who attended the Governor-General,) to the chief secretary of the government, dated the 19th October 1817, in the following terms:—"His Excellency approves the rules and instructions prepared in conformity with the views of the Honourable Vice-President in Council, for the purpose of being generally circulated; and trusts they will have a very beneficial influence in checking the frequency of the instances of voluntary suttee amongst Hindoo women, by lessening the sense of obligation under which there is reason to believe many are induced to make this sacrifice of their lives, and showing that the practice is far from being inculcated as such by the most approved authorities of the Hindoo law. It is superfluous to add that his Excellency has little doubt that the rules, if properly executed, will be an effectual bar to any irregular performance of the suttee, and thus completely answer the end more immediately in view in their formation."

See letter referred to in p. 147, of the collection.

The subsequent proceedings of the nizamut adawlut, and of the Governor-General in Council on the subject, are detailed in the collection of printed papers already referred to, and I will only notice the dates of those which appear to be of most importance.

1. Extract from the proceedings of the nizamut adawlut, under date the 4th June 1818, pages 177 to 181.

2. Extract from the proceedings of the nizamut adawlut, under date the 21st May 1819, pages 221 to 226.

3. Resolution of the Governor-General in Council, under date the 30th July 1819, pages 241 and 242.

4. Extract of a letter from the register of the nizamut adawlut, forwarding to government the copy of a letter from Mr. Gordon Forbes, fourth judge of the Calcutta court of circuit, in which that gentleman expressed his concurrence in the opinion which he found to prevail amongst the judicial officers at the stations visited by him on his late circuit, "that the practice of Hindoo women burning themselves on the funeral pile of their deceased husbands, if prohibited by government, might be effectually suppressed, without apprehension of any serious obstacles." On this point the nizamut observe (within a register's letter above referred to) as follows: "On the abstract question, of the propriety of abolishing the

See p. 242, of the collection.

the practice under which Hindoo widows devote themselves on the funeral piles of their husbands, if the existing prejudices of the native subjects of the government were ascertained to be in a state to admit of it, the court must, of course, express their concurrence with Mr. Forbes. That the measures for its abolition by authority would be so easy as Mr. Forbes understands, the court do not consider themselves warranted in concluding from the information they hitherto possess on the subject."

See correspondence in pages 242 & 243.

The court of nizamut adawlut having, at their request, been furnished with copies of reports on this subject from the superintendent of police, and magistrates of the Lower Provinces, it may be presumed that a more decided opinion has since been offered by them, on the practicability and expediency of prohibiting the suttee practice in future.

I conclude also, that the Governor-General in Council will have renewed his consideration of the general subject, on receiving the further information expected after the cessation of the epidemic cholera, in pursuance of the sentiments expressed in the Resolutions of government, passed on the 30th July 1819.

It therefore seems advisable, that no decision should be passed, or final opinion expressed at present by the authorities in England; and although I feel disposed to concur with Mr. Forbes, and the local judicial officers consulted by him, on the facility and safety with which a practice so repugnant to humanity may be suppressed by law, if it should be deemed indispensably necessary, under experience of the inefficacy of other measures to prevent the continuance or recurrence of the calamitous and murderous abuses to which it is known to be liable, I rather wish to decline giving a conclusive opinion, as I am about to return to India, till I can make further inquiry on the spot, after hearing what has taken place since the date of the proceedings held in the year 1819.

In the mean time, I beg leave to conclude these imperfect and hasty remarks with the following extract from a note to page 314 of the revised edition of the first volume of my Analysis of the Bengal Regulations, which has been recently printed in England, under the patronage of the honourable Court of Directors:—

" Whatever opinion may be entertained on the policy which has hitherto induced the British government to tolerate the immolation of Hindoo widows, as considered to be in some degree a religious observance, (although it is not a prescribed duty, as may be seen in Mr. H. Colebrooke's Translation of Original Texts on the subject, printed in volume 4th of the Transactions of the Asiatic Society,) there can be no sufficient or legitimate reason for permitting a practice so repugnant to every feeling and principle of humanity, in opposition to the only laws which can be pleaded in justification of it. On this point the sentiments of the government at home have been in unison with those of the governments in India; and as the public correspondence on the subject has been printed for the use of the House of Commons, I may be allowed to cite the following passage in a letter from the honourable Court of Directors to the government of Fort St. George, dated the 4th March 1818. 'Though there are great objections to the prohibiting, by legislative enactment, any practice closely interwoven with the religious prejudices of the people, and grown inveterate by long habit, we should, nevertheless, be highly gratified, if, by discouraging and discountenancing this barbarous custom, it might be brought into disrepute, so as to be at length voluntarily abandoned; in the mean while, we deem it consistent with the avowed principles of our government, to place this practice under every regulation and restraint that may be reconciled with the precepts of that religious code on which it is founded.'"

(N° 2.)—EXTRACT from a Paper " *On Female* Immolation;" published in the Quarterly Series of the " *Friend of India*," for March 1821.

" IN the course of this inquiry we shall consider female immolation as a practice cognizable by the civil power, though sheltered beneath the mantle of religion. The injury committed in all these instances is such as legislators have always considered as subject to the relief which it is the province of the civil power to grant. This is not the case with numerous rites of the Hindoo religion, which, however detrimental to individual happiness, and unfavourable to the interests of society, as they concern religious prejudice alone, and infringe not on those fundamental principles which hold society together, cannot be prohibited, consistently with the principles of toleration. Many of these observances entail as much serious injury on

Presidency of BENGAL.

on society as a highway robbery, and possibly even more. Many families are reduced to complete indigence by an attempt to outshine others in splendid religious exhibitions; others are deprived for months of every earthly supporter, by the absence of those who go on pilgrimage. But no one will contend that the burning of widows, in which an innocent life is deliberately taken away, is merely a case of this nature. The supreme authority would not destroy the life of any of these females without a regular trial, and a view to the general benefit of society; can it then come within the province of a few private individuals to sacrifice a life which the civil power ventures not to touch? If the widow destroy herself voluntarily, she is guilty of an act which our laws have declared infamous, by branding the memory of the self-murderer. Whether this be done as a punishment to the dead, or as a warning to the living, does it not say that self-murder ought to be prevented, where the intention is previously known? But even if the fact of immolation be not self-murder, it must be an act of murder on the part of all those who assist in it. The moment a purely religious rite, however, infringes on the laws of society, its character is changed, and is transformed into a civil crime. On this subject we beg leave to quote the opinion of Locke, in his Letters on Toleration, in which he defines clearly the religious observances with which the civil magistrate can and cannot interfere.—'The magistrate ought not to forbid the preaching or professing of any speculative opinions in any church, because they have no manner of relation to the civil rights of the subject; for it does not belong unto the magistrate to make use of his sword in punishing every thing indifferently which he takes to be a sin against God. Covetousness, uncharitableness, idleness, and many other things, are sins by the consent of all men, which yet no man ever said were to be punished by the magistrate; the reason is, because they are not prejudicial to other men's rights, nor do they break the public peace of societies. The post of a magistrate is only to take care that the commonwealth receive no prejudice, and that there be no injury done to any man in life and estate. You will say, if some congregations have a mind to sacrifice infants, or practise any other such heinous enormities, is the magistrate obliged to tolerate them, because they are committed in a religious assembly? I answer, No.—These things are not lawful in the ordinary course of life, nor in any private house, and therefore neither are they so in the worship of God.'—Locke's Works, Vol. II. p. 368—370.

"If it be advanced that the Hindoos think this is a religious rite, we would ask, under what government is the privilege of deciding on the nature of crimes and punishments delegated to the subject, more especially with regard to actions which render him obnoxious to justice? If the Hindoo who burns his innocent mother brings himself to think it a religious action, are the civil authorities, to whom the preservation of her life is committed, over which life he has not even a shadow of a right, obliged to think so? Are the sacred principles of justice to be abrogated because private individuals are mistaken in their notion of the worship which is acceptable to the Deity? The admission of this principle would rend asunder the bonds of society; for if the highest crime, that of murder, may go unpunished when committed under a religious pretext, what crime can we consistently punish in India? There is no species of abomination which the Hindoo code does not sanction under some shape or other. But the whole course of our judicial proceedings demonstrates that we have never acted on these principles.

"'But the Hindoo law commands this murderous practice.' This we must beg leave to deny,—*Meenoo*, the parent of Indian *jurisprudence*, for whom the natives entertain such veneration, that the Brahmin who possesses not a shalgrama and a copy of his laws is said to have forfeited his religious privileges,—Meenoo, respecting whom it is acknowledged, that what is contrary to his injunctions is not law, says nothing of female immolation, but on the contrary prescribes rules for the conduct of widows during the term of their natural existence. 'Let her emaciate her body by living voluntarily on pure flowers, roots and fruits; but let her not, when her lord is deceased, even pronounce the name of another man. *Let her continue till death*, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue, which have been followed by such women as were devoted to one husband.'—*Sir W. Jones's translation of the Meenoo, p.* 143. If succeeding Hindoo commentators have partially countenanced it, we would ask, since what period have we taken those excellent authors for our rule and guide, and substituted their precepts instead of the princi-

Presidency of BENGAL.

ples of justice? For the honour of the British character we can reply, that we have never done so; we have never put to death every shoodra who has molested a Brahmin, by bringing an action against him for debt, robbery or adultery. We have not cut off the hands of every shoodra who has seized a Brahmin by the neck; we have not poured melted lead into the ears of every plebeian who has listened, during the last sixty years, to reproaches against these twice-born favourites of heaven. Yet these injunctions, however contrary to reason, to humanity, and to the peace of mankind, are positively contained in their code. We have not, therefore, listened for one moment to these books, but have defended the natives from the bloody rigour of their own laws. If any one be still disposed to object, that while we have in general upheld the authority of these books, we have disannulled those laws which appeared unjust, we really know not what argument can be adduced more favourable to the abolition of female murder; for in this case it may be justly urged, that if we possess a discretionary power over the Hindoo laws, the helpless widow has as strong a claim on our compassion as the members of the servile tribe, almost every individual of which is daily incurring the penalties decreed in them; and that if we make any exceptions in the execution of the Hindoo code, the unprotected female ought fully to share in them.

"Another question naturally arises out of the subject,—if religious prejudices may be received as a sufficient authority for violating the sanctions of morality, may not the leader of a new sect spring up, and, under a religious pretext, command his followers to murder all their female relatives, and embrace an ascetic life? If this were prohibited, would it not be on the plea, that though circumstances may render it politic to wink at evils of long standing, they could not be allowed to spring up *de novo*. We thus arrive at another, and by far the most important division of the subject, namely, its expediency. The justice and equity of delivering the country from the murderous stain we have endeavoured to show: the inhumanity of the practice no one will question. Those who have witnessed the immolation will never covet a second view of such horrors; and those who have not, may think themselves happy in having avoided a spectacle of such abomination, that one is led involuntarily to regard the agents in this work of darkness as inspired with the malignity of infernal beings, rather than with the feelings and passions of men. We are confident that the continuance of the practice stands on the doctrine of expediency alone. This is its only prop; of which, could it once be deprived, it would fall beneath the weight of justice and humanity. And considering the British supremacy in the East as the greatest blessing which the natives have yet received, it does become a duty to look forward to the remote consequences which may attend any act of benevolence. The government of this country has done much to alleviate the misery of India, and to counteract the mischief of its native depravity; and were it practicable, with one stroke of the pen, to remove every misery and to diffuse happiness through the country, we are sure it would not be withheld for a moment. It cannot therefore be improper to weigh the question of expediency, and to collect into one focus all the light which can be obtained on the subject from our preceding transactions in India. And if it should thence appear that we have not hitherto been arrested in our career of justice by the prejudices of the natives, that on the contrary, the Hindoos have always gone hand in hand with us, without discovering any hostility to our authority, there can be no reason to apprehend, that in the abolition of female immolation we shall experience the least interruption. To prove that this is the case, we will adduce three examples:—

"1st. In the province of Guzerat the deluded parents had been for a long series of years in the habit of destroying their female infants as soon as they were born. Whether the custom was sanctioned by the Shastras or not is irrelevant; it is enough that it was deeply rooted in the practice and prejudices of the natives. These unnatural murders at length attracted the notice of government, and they were publicly abolished by an order from the supreme power. Did government immediately loose the confidence and attachment of the natives? Did the enraged parent, unsheathing his sword, slaughter the reserved victim, and then turn it on those who had attempted its preservation? Not one symptom of disaffection has been manifested by the natives on this account. By some the practice is probably forgotten; and it would now appear in the eyes of these as horrible as it formerly appeared natural and indispensable. These infants have been suffered to grow up to maturity, and to engage the affections of their parents; and who will say, that the father breathes desolation and slaughter against those who formerly saved them from the jaws of death.

"2d. Our second example is of the same nature; but inasmuch as it indicates the feelings of a class of natives at the other extremity of the continent, in the opinion of some it may carry greater weight, as demonstrating that the same security accompanies every assertion of the principles of humanity throughout this vast empire. From time immemorial it was the custom for mothers to sacrifice their children to the Ganges at the annual festival held at Gunga Saugoor. The British government regarded the practice with those feelings of horror which such unnatural murders are calculated to inspire, and as persuasion would have been unavailing with those who had parted with every parental feeling, the practice was prohibited by a public regulation, and the prohibition enforced by public authority. Nor let us forget that this order was promulgated in the presence of thousands assembled at a public festival, in the highest excitement of superstitious frenzy. What was the consequence? Not one instance of resistance was attempted by that immense crowd. The mischief vanished from the earth, and no one bewailed it. The mothers who had brought their children to this funeral sacrifice were constrained to carry them back unhurt; and many perhaps, to whom the heinousness of the crime had never yet appeared, were by this interposition awakened to a sense of its enormity. Nor did those women, in whose minds we had rekindled the flame of maternal feeling, fill every village on their return with wailing and lamentation. Did one of the fathers of those devoted children on their unexpected restoration give vent to his indignation, and draw down curses on our merciful interference? We believe there was no one father or mother at that period who did not, on cool reflection, call down blessings on those, who, when they themselves were dead to humanity, had interposed so judiciously with the arm of the civil power. But even supposing that there might have been some monster in human shape, who so far from rejoicing at the return of his own offspring, imprecated the divine vengeance on our humanity, who, as the faculties of the child expanded felt his indignation progressively augmented against those who had prevented its premature destruction, should we have acted consistently had we taken his murderons inclinations as the gage of our conduct?

"3d. The third example will perhaps go still further to show that we have pursued a course of undeviating justice in India, at the expense of religious injunction and popular prejudice. The Brahmins, as our readers well know, are esteemed sacred throughout India; the tribe is surrounded with the loftiest prerogatives. As the first born of created beings they have a right, by their primogeniture and eminence of birth, to whatever exists in the world. The birth of a Brahmin is a constant incarnation of Dhurma, the god of justice; through the benevolence of the Brahmin other mortals enjoy life. Hence the Hindoo laws absolutely prohibit the execution of a Brahmin; they forbid the magistrate even to imagine evil against him. Thus fenced by the laws, and extolled by their sacred books, they are still more powerfully guarded by the respect and veneration of the people. From one corner of India to the other, however religious observances may have fallen into disuse, this sacred tribe enjoys undiminished homage. When, therefore, our government commenced in the East, we were reduced to the most serious dilemma. To have inflicted punishment on Brahmins would have been to violate the most awful sanctions of Hindoo law, and the dearest prejudices of the people; to have exempted them from punishment would have been to deliver over the country to desolation, ravage and murder. The reign of equity which we were about to introduce was stopped at the very threshold; the destiny of millions hung in suspense. How did we act on this occasion? Did we lay the laws of justice at the feet of this sacred tribe? Did we abrogate our code of jurisprudence and adopt the Vedas for our guides? Did we deprive the country of our protection because the Hindoo Shastras forbid the punishment of the aggressors, if they happened to be Brahmins? We did not hesitate a single moment, but boldly stepped forward in vindication of the rights of society; and in spite of a formidable phalanx of Hindoo jurisconsults, and of the strongest prejudices, caused these delinquents to pay the forfeit of their lives to the laws of offended justice. In the mode of doing this, we admitted no recognition of their pre-eminent birth. We tried them publicly like other criminals, and subjected them to the degradation of a gibbet; we distinguished them not in the nature of their punishment from the meanest of the servile tribe, but with unsparing hands removed this formidable obstacle to justice and equity. We have repeated the punishment of Brahmins since that period whenever it has been requisite;

Presidency of BENGAL.

requisite; and scarcely a year has since elapsed without the execution of a Brahmin in some one of the provinces of our empire. Have the natives complained of this outrage on the sanctity of their priesthood, or considered it as an infringement of our toleration? have we lost their confidence? have they in any one instance petitioned us to disregard their welfare, and exempt their spiritual guides from death? or have they not, on the contrary, tacitly sanctioned every act of punishment, and applauded the inflexible tenor of our proceedings? Let any man read the account of Nundkomar's execution, in Calcutta, forty years ago, and he will be convinced that Hindoos are not the men to complain of the execution of justice, even though it happen to infringe their laws and prejudices. If there was any act of Mr. Hastings's government distinguished for bold decision, it was the execution of this man. Our Indian empire was then in its infancy; small in extent, unconsolidated, surrounded with restless enemies, who ruled three-fourths of the continent; yet under all these disadvantages, when the law had pronounced him guilty, Mr. Hastings did not restrain the execution of the sentence. Let us not forget that this punishment of the first Brahmin took place in the rising metropolis of a new power, in the midst of two hundred thousand of his own countrymen, and at a period when it was of the first importance to conciliate our new subjects. Mr. Hastings judged that there could be no danger, and his judgment proved correct. If ever it might have been expected that public feeling would have manifested itself against us, it was most assuredly in this instance, when for the first time we were carrying the law into execution against one of this sacred tribe; where the actors in this unprecedented exhibition of justice, were but a handful compared with the immense crowd which surrounded the scaffold: that vast crowd returned peaceably to their houses. We are erecting a monument to Mr. Hastings's memory, in the country where he founded a new empire; but the true glory of the dead consists in the example they leave us, and we are most faithful to their renown when we are most anxious to copy their virtues; and if Mr. Hastings's intrepid support of the claims of justice, in the face of such formidable obstacles, should continue to encourage others, and thereby prove a lasting benefit to the natives of India, more solid glory will inscribe his memory than as though we covered the plains of India with obelisks.

" Some have attributed the execution of Nundkomar to motives incompatible with equity. Our business, however, is only with the intrepidity of the act. Supposing this to have been the case, and even to the extent urged by the bitterest enemies of Mr. Hastings, the example will still more fully bear on the subject under review. If the natives submit without a single murmur to the unjust execution of a man of the highest cast, and possessed of such wealth and influence, is there any reason to apprehend disquietude when we rescue female innocence from the flames?

" These three examples will we trust clearly show, that whenever we have found it necessary, at the call of justice, to violate the precepts of the Hindoo law or the prejudices of the people, we have done it with perfect safety; that the natives have in no instance either complained of our conduct, or exhibited the least symptom of discontent. In the last instance, we have indisputably departed further from the spirit of Hindooism than we can do by any future prohibition of those rites which still disgrace India; we have opened the way for the progressive amelioration of its inhabitants, by violating the sanctity of this sacred tribe, at the command of reason. This case bears so powerfully on the safety of prohibiting female immolations, that we must beg permission to pursue the analogy a little further. The inviolability of the priesthood is one of the fundamental principles of the Hindoo law; the burning of widows is not; it is a mere excrescence from the putrid soil of polytheism. The integrity of Hindoo jurisprudence was lost the moment the first Brahmin was executed: Hindooism is not in the least violated by preventing female sacrifices, since the highest legal authority is in favour of a life of widowhood and abstinence, and succeeding commentators have left the question in a state of ambiguity. Brahmins are universally esteemed and venerated; every native has bent the knee before a spiritual guide and received his benediction, and is therefore deeply interested in preserving the honour of his earthly divinity. But with respect to the burning of widows, we question whether one half of the population of India know any thing of it, but by report; the number of those who feel interested in supporting it, consists only of those who are personally engaged in promoting female immolation; the great and overwhelming majority of our native subjects are as little interested in the question as in the death of a Brahmin at Cape Commerin.

The

Presidency of BENGAL.

The execution of Brahmins is still matter of grief, even to those who acknowledge the justice of the sentence; and while Hindooism retains a single votary, it must be so: it is natural for men to feel regret when they behold the objects of their highest veneration led out to execution. But will any man regret the discontinuance of female immolation? will any individual, when he sees the young and healthful mother engaged in the tender care of her offspring, regret that she was not consumed with her husband on the funeral pile? This being the state of the case with regard to the execution of Brahmins and the burning of widows, it does not require any great penetration to discern, that those who have quietly submitted to the death of their priests, when justice has demanded the sacrifice, will manifest no disquietude when, in the spirit of equity and humanity, we prevent the murder of their sisters and daughters. A preventive measure is in all countries less obnoxious than an aggressive one.

" Were the abolition the *first* infringement of the prejudices of the people, some cause for apprehension might possibly arise. But it is not so, we have during forty years given the natives a partial exposition of the principles on which our Indian government is founded; and there is no more expectation among the body of the people that any antiquated law or reigning prejudice will now stand in the way of equity and justice, than there is in the breast of any single individual that the current of his private wishes will regulate the decision of a judge in any cause in which he may be a party. The question, therefore, is not whether we shall for the first time infringe popular prejudices, and maintain the sovereignty of justice; but whether, having commenced this course, we shall proceed forward and liberate the country from a practice which fills it with innocent blood. Let us never for a moment admit the idea, that the natives will regard it as indicating a wish to restrain the exercise of their faith by coercion. They do not so judge of us when their spiritual guides are led forth to execution. Had this groundless anticipation arisen in their minds on the first establishment of our inflexible code, we have since so acted as fully to inspire them with confidence. We have protected them in the exercise of their religion; we have permitted hundreds of temples to rise without inquiry, we have allowed them to squander millions of rupees annually to propitiate their gods. During the whole of our administration we have not violated one sanctuary or mutilated one idol. Is it to be supposed then, that while they continue to enjoy these, to them unprecedented privileges, they will consider us as having abandoned the principles of toleration, when we prohibit the inhuman slaughter of defenceless women; and abrogate a practice discountenanced by half the Shastras, and condemned by the great body of the people?

" The chief support of this odious practice centres in Bengal. In the Western Provinces, peopled with a bold and hardy race, female immolation is exceedingly rare. We pass over the aid which this fact brings to the question of its abolition; for if the inhabitants of the West, the original recipients of the Hindoo faith, have never considered the rite of vital importance, to abolish it will not be to depart from the spirit of Hindoo religion; and if they did formerly consider it binding, and have since permitted it to drop into disuse, there can be no mischief in our discountenancing it elsewhere. We pass over these considerations, and beg to call the attention of the reader to this simple fact, that the natives of Bengal are under higher obligations to the British government than those of any other province in India; that they have had greater opportunities of appreciating the value of our protection, inasmuch as they have enjoyed it for a longer period of time. For sixty years they have not seen the smoke of an enemy's camp; they have known nothing of war but from the quiet review of our troops. Will history point out to us any preceding period of equal duration when the country enjoyed such uninterrupted peace and tranquillity? This circumstance undoubtedly gives us a right to expect that when we call on them to discontinue a practice revolting to humanity, the call will be obeyed without hesitation. How glorious to use the advantages we have acquired, and the confidence we have so richly earned, in fresh attempts to promote their happiness. The Mosulmans who never protected the unhappy natives from foreign invasion, or from internal commotion, checked this practice in many cases, and in some provinces abolished it altogether. Will it be too much for us, while we dispense blessings with one hand, with the other to snatch the helpless victim from the flames? There is no instance on historic record in which acts of humanity have ever roused public indignation. Massacre, confiscation and injustice are the elements

Presidency of BENGAL.

elements from which revolutions are created, not humanity, justice and equity; the mere supposition is a novelty in political science.

" Admitting, however, for the sake of argument, that the natives are so dead to every noble feeling, as to foster hostility to us on the suppression of this practice, the principles of self-preservation would quickly recal them to reason. The British government are the only defenders of Bengal from anarchy and plunder. Its peaceful inhabitants have never been able to resist their more powerful neighbours of Hindoostan; and were our protection withdrawn from it for a single year, its fertile plains would be desolated, its inhabitants massacred, and the immense wealth accumulated under our government torn from it with unsparing rapacity. This is an argument which comes home to the feelings of every bosom, and in this case would be all-powerful. The remembrance of the successive Mahratta invasions of Bengal is still transmitted from father to son; and though the ravages which were committed have lost much of their atrocity by the lapse of time, the natives still shrink, with instinctive terror, from the prospect of similar invasions, in which, on one occasion, thirty females, to escape violation and death, left their native village, and destroyed themselves in a neighbouring stream, on beholding the distant approach of the hostile cavalry. But we need not the aid of threatened vengeance to substantiate the abolition; the fears we entertain, if any are entertained, are entirely of our own creation. With what feelings of astonishment would a native receive the first intimation, that we apprehended public disquietude from such a measure. After having overcome his natural disbelief in the possibility of such a supposition, what a complete change must take place in his ideas before he could compress the gigantic power of the British nation into a shape to be affected by a handful of his unwarlike countrymen.

" Let us then freely look at the practicability of its abolition, and number both its friends and its foes. We may calculate on the support of all the humane, the wise, and the good, throughout India; we may depend on that great majority of the people who have prevented every village in India from being lighted up monthly with these infernal fires. Those who used all their power and influence to liberate their country from the stigma of this guilt, by preventing their own mothers and sisters from ascending the funeral pile, will undoubtedly support us in discountenancing the practice elsewhere. We shall enlist on our side all those tender feelings which, though now dormant, will then be aroused into new life and vigour; but, above all, we shall surround ourselves with the protection of that Almighty Power, whose command is, ' Thou shalt do no murder;' who defends the weak, and succours the injured; who, when the cries of oppressed India had pierced His throne, selected us, of all other nations, to break its chains, and restore it to happiness. With all these advantages in our favour, we may surely despise the wailings of those who, despicable in numbers, have rendered themselves still more despicable by their inhumanity; to whom the shrieks of a mother or a sister, writhing in the flames, are as the sweetest music; who have parted with all that distinguishes men from demons, and retain nothing of our nature but its outward form."

(N° 3.)—EXTRACT from proposed " General Rules and Circular Instructions to the Magistrates and Police Officers," N° 10, accompanying Letter from the Secretary in the Judicial Department, to the Register of the Nizamut Adawlut; dated 9th September 1817.

" *Second Head or Section.*"

THE following Rules are adopted to secure the conveyance to the Police Officers of timely information of an intended *Suttee.*

" 1. Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile, by the rite of *sahamarana*; or if absent from him, and she be not the wife of a Brahmin (who is forbidden to ascend a separate pile), may, on receiving information of his death, desire to perform the rite of *anoomarana*, in the manner prescribed in the ordinances of the Shaster, and her situation may be such as to admit of her becoming a suttee under the restrictions contained in the Shaster, the principal persons of her

Presidency of
BENGAL.

her own family, or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice not enjoined as a religious or conjugal duty, but permitted only, under certain circumstances, as a voluntary and optional act, shall cause notice of her intention to be conveyed as speedily as possible to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarana* or *anoomarana*; and such rite shall not, on any occasion, be performed or commenced without the previous knowledge and attendance of the police darogah or other local police officer, or the attendance of the thannah mohurrer or jemadar, or without allowing full and sufficient time for such attendance after notice given.

" 2. If it appear, in any instance after the promulgation of these rules, that a widow has been burnt without previous notice to the local police officer, as required by the foregoing rule, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case; and all persons convicted of having taken any active part therein will be punishable for the misdemeanor by fine and imprisonment, under the general powers of the magistrate; or if it appears that the widow had not completed her 15th, and entered upon the 16th year, or was not qualified to become a *suttee* under the provisions of the Shaster, the offenders will be liable to be committed for trial before the court of circuit.

" 3. The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officer, as above required, will also be liable to fine and imprisonment, on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

" 4. The police darogahs and all other officers of the police are required to use every means in their power to obtain the earliest information of any intention on the part of a Hindoo widow to burn on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding rule, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of *sahamarana* or *anoomarana*, until the police darogah or other principal police officer has been duly apprised, and allowed sufficient time for his attendance, or that of the thannah mohurrer or jemadar."

Judicial Department,
3d December 1824.
(True Copies.)
(signed) *W. B. Bayley*,
Chief Secretary to Government.

ENCLOSURE N° 2. in Letter from the Governor-General in Council to the Court of Directors; dated the 3d December 1824.—(Copies.)

To W. B. Bayley, Esq. Chief Secretary to Government.

Sir,

Nizamut Adawlut;
present,
W. Leycester, esq. chief judge;
C. Smith, esq.
J. T. Shakespeare, esq.
W. Dorin, esq.
W. B. Martin, esq.
puisne judges.

I AM desired by the court of Nizamut Adawlut to transmit to you, for the purpose of being laid before the honourable the Governor-General in Council, the accompanying detailed and abstract STATEMENTS prepared in this office from the Reports of the several Magistrates, (in the Lower and Western Provinces,) of Suttees, which took place in their respective jurisdictions during the past year; and a copy of the remarks and orders of the Court thereon.

I am, &c.

Fort William,
the 4th July, 1823.
(signed) *W. H. Macnaghten*, Register.

DETAILED STATEMENT of Suttees, or Hindoo Widows, who were burnt or buried alive with their deceased Husbands, in the several Zillahs and Cities, during the Year 1822;—compiled from the Reports of the Magistrates.

DIVISION OF CALCUTTA.

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Casts of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BURDWAN: - - 42.	1.	Mussumut Kuroona - 40	Brahmin -	Gungadhur, chutterjea	20 Jan. 1822	Indos.	
	2.	D° Khemungkuree - 60	D° - -	Bhowanee Sunkur, banoorjea.	18 – –	Ambooa.	
	3.	D° Susseemokhee - 50	Bunick -	Kallee, churn - - -	31 – –	Town.	
	4.	D° Suressuttee - - 40	Brahmin -	Prankissen, gangooly -	6 Feb. –	Cutwa.	
	5.	D° Sheeboosoondree 40	D° - -	Budlenath, banoorjea	26 Mar. –	D°.	
	6.	D° Gour Munee - 65	D° - -	Purmanund, mokerjea	13 April –	D°.	
	7.	D° Anund Munee - 60	D° - -	Konahee, dutt - - -	14 – –	Indos.	
	8.	D° Gobind - - - 65	Kaith -	Gunganarain, sirkar -	22 – –	Ambooa.	
	9.	D° Dybukee - - - 56	Baugdy -	Lochim, sirdar - -	23 – –	D°.	
	10.	D° Unopoorna - - - 28	Tantee -	Koonhai, dutt - - -	11 June –	Cutwa.	
	11.	D° Bhyrobe - - - 75	Brahmin -	Nillambur, banoorjea -	23 – –	Indos.	
	12.	D° Hurosoondree - 25	Tellee -	Mohun, pundit - -	7 July –	Raena.	
	13.	D° Rammunee - - 76	Kaeth -	Rada Churn, ghose -	12 – –	Ambooa.	
	14.	D° Sauth - - - - 70	Chundall -	Purshad, pramanick -	29 – –	Poobthul.	
	15.	D° Gobind Thakoorain 60	Brahmin -	Nundkoomar, buttacharjea.	31 – –	Ambooa.	
	16.	D° Huree - - - 60	Kaeth -	Komla Kunth, bhose -	6 Aug. –	D°.	
	17.	D° Kuroona Mae - 60	Brahmin -	Ramanund, bedealunkar	9 – –	Poobthul.	
	18.	D° Anund Mae - - 60	D° - -	Somboonauth, rae -	10 – –	D°.	
	19.	D° Ramomunee - - 40	Maira -	Radakishen, das - -	– – –	Town.	
	20.	D° Joyah - - - - 65	Telee - -	Kishen, das - - -	23 – –	Indos.	
	21.	D° Radamunee - - 48	Kooree -	Rampershad - - -	7 Sept. –	Poobthul.	
	22.	D° Unoopoorna - - 80	Brahmin -	Ramsoonder, ghosaul -	10 – –	D°.	
	23.	D° Unnoo - - - 27	Khyburt -	Khomul, dhara - -	20 – –	Sulumabad.	
	24.	D° Gosain Munee - 40	Tantee -	Rassoo, paul - - -	12 Oct. –	Indos -	Lived by the manufacture cloth, and left no property.
	25.	D° Soorjmunee - - 80	Koeth -	Ramhuree, mozoondar	16 – –	Poobthul	Service, and cultivated abo 41 beegahs of land, of rent of rupees annually.
	26.	D° Naugooree - - 70	Chussah -	Kishen, ghose - - -	19 – –	Ambooa -	Husbandry; left 2 bullocks.
	27.	D° Soometria - - 70	Aghree -	Joyhuree, sain - - -	25 – –	Potenah -	- D° - - left 2 bullocks, a some malgoozarie land.
	28.	D° Unoopoorna - - 25	Brahmin -	Sreenath, mokerjea -	– – –	Muntissur	Service; and left property the amount of 46 rupees.
	29.	D° Kuroona - - - 70	Koeth -	Sullagyram, sirkar -	30 – –	Raina -	Service; and cultivated abo 40 beegahs of land.
	30.	D° Sudamunee - - 45	D° - -	Juggernath, nundy -	5 Nov. –	Poobthul	Service; and left a dwellin house standing on 1 beegah lakraj land.
	31.	D° Tarnee - - - 75	Sutgope -	Birjmohun, ghose - -	8 – –	D° - -	Husbandry; left no property.
	32.	D° Sunkaree - - - 49	Aghree -	Ramkooer - - - -	– – –	D° - -	Service; left a tank and a ga den to the value of 100 rupees.
	33.	D° Gunga - - - 80	D° - -	Totaram, mundul - -	12 – –	Ambooa -	Husbandry; left property to amount of 400 rupees.
	34.	D° Radhomunee - - 40	Brahmin -	Khetternath, banoorjea	18 – –	D° - -	Trade; left 200 beegahs of b moter land, a dwelling-houses the value of 60 rupees, 150 rup in cash, and jewels to the amou of 80 rupees.
	35.	D° Tirpoora Soondree 25	D° - -	Tara Churn, banoorjea	21 Nov. –	Ambooa -	No profession; left a dwelli house and landed property to value of 400 rupees.
	36.	D° Radhamunee - - 47	D° - -	Bhaugbut, chuckerbutty	14 Dec. –	Cutwa -	Beggar; left no property.
	37.	D° Luckheprea - - 50	Koeth -	Ramhuree, bukshee -	– – –	Raena -	Service; left gardens and ta to the value of 1,000 rupees.
	38.	D° Khemadassee - 60	Sooree -	Goberdhun, shahoo -	17 – –	Cutwa -	Abkar; left no property.
	39.	D° Gopee Dassee - 45	Kaeth -	Kishenath, rae - -	22 – –	Suleemabad	Service; left property to amount of 1,250 rupees.
	40.	D° Mernoo Mae - - 51	Brahmin -	Bhowaneepershad, rae	25 – –	Poobthul -	Service; left a dwelling-ho and landed property to the va of 712 rupees.

Division of Calcutta—*continued.*

N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
41.	Musst Peearee - - 28	Gowalla -	Rajchund, ghose - -	25 Dec. 1822	Muntissur	This woman was prevented from burning by the police officers, on the ground of her being in a state of great agitation of mind, until the orders of the magistrate should be obtained. They were directed by him to prevent the suttee, should the woman continue in that state. The result of these measures was, that she did not immolate herself, and is now living and occupied in the domestic affairs of her family.
42.	D° Preimkoeree - - 45	Kulwar -	Deeboo, bhukut - -	25 Dec. 1822	Town -	This woman, on hearing of the death of her husband at Hooghly, expressed her determination to burn herself with his turban, but was prevented by the magistrate until he should be satisfied of the actual decease of her husband. The result of this measure was, that she had time for reflection, and in the course of a day or two retracted her determination, and is now employed, as before, in the management of her family.
1.	Musst Parbuttee Debba, 55	Brahmin -	Ram Lochun, chuckerbutty; a servant, opulent.	4 Jan. 1822	Byedbutty	Saha marran; leaving 1 daughter of the age of 35 years. A police burkundas was present at the suttee.
2.	D° Bhoobunmissuree, 70	Bennian -	Kalleepersand, naug; a trader, in poor circumstances.	7 - -	Dewangange	Saha marran; leaving 1 son of the age of 30 years. A police burkundas was present at the suttee.
3.	D° Jussooda Dossee, 70	Tantee -	Doorgaram, shooi, a weaver; in poor circumstances.	18 - -	Rajapoor -	Saha marran; leaving 4 sons and 1 daughter, all above 25 years of age. A police burkundas was present at the suttee.
4.	D° Shree Motee - - 45	Tehlee -	Poran Mundee, a shopkeeper; opulent.	4 Feb. -	Byedbutty	Saha marran; leaving 2 daughters, one of 16 and the other of 25 years of age. A police mohurrir was present at the suttee.
5.	D° Dossee - - - 60	Sutgope -	Meetye Doss, labourer; in poor circumstances.	7 - -	Hooghly -	Saha marran; leaving 2 sons, one of 23 and the other of 21 years of age. The police darogah was present at the suttee.
6.	D° Bhoobunnussurree, 40	Brahmin -	Lochun, bhuttacharjea, family brahmin; middling circumstances.	12 - -	Hurpaul -	Saha marran; leaving 3 sons, all above 8 years of age. A police jemmadar was present at the suttee.
7.	D° Rampreea - - 70	D° - -	Kalleepersand, sedante - d° - d° - d°.	19 - -	Benipore -	Saha marran; leaving 2 sons, one of 31 and the other of 54 years of age. A police burkundas was present at the suttee.
8.	D° Jannoke - - - 65	Nye - -	Chinta Munnee, cultivator; in poor circumstances.	20 - -	Ghattaul -	Saha marran; leaving 3 sons. A police burkundas was present at the suttee.
9.	D° Sewussuree - - 42	Brahmin -	Dobypersand, chutterjea, family priest; in poor circumstances.	23 - -	Benipore -	Saha marran; one son and 2 daughters, all above 21 years of age. A police burkundas was present at the suttee.
10.	D° Rothun - - - 50	Tantee -	Teluk Sing, weaver; in poor circumstances.	25 - -	Ghattaul -	Saha marran; leaving 2 sons. A police burkundas was present at the suttee.
11.	D° Bidda Munee - 60	Kaet - -	Ramlochun, ghose, a servant; in middling circumstances.	25 - -	Hooghly -	Saha marran; leaving 2 sons, aged 30 years. The darogah was present at the time of suttee.
12.	D° Kishen Munee - 72	Brahmin -	Suddanund, chutterjea, family priest; opulent.	10 Mar. -	Byedbutty	Saha marran; leaving 3 sons and 2 daughters, all above 18 years of age. A police burkundas was present at the suttee.
13.	D° Roy Munee - - 60	Baugdy -	Goluck, roy, cultivator; in poor circumstances.	13 - -	Jehanabad	Saha marran; leaving 3 sons, all above 21 years of age. A police jemmadar was present at the suttee.
14.	D° Chundmunee - - 60	Kaet - -	Gourhurry, roy, a servant; opulent.	22 - -	Hurpaul -	Anoo marran; the husband died 17th of March at another place. The widow embraced one of his sandals.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Casts of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY: - - 79—*continued.*	15.	Musst Dhun Munee - 40	Kaet - -	Amund Lol Rose, landholder; opulent.	26 Mar. 1822	Hooghly -	Saha marran; left no childre The police darogah was prese at the suttee.
	16.	D° Rottun - - - 50	Benniah -	Peeritram, naug, a shopkeeper; in poor circumstances.	29 - -	Omplah -	Saha marran; left no childre A police burkundas was prese at the suttee.
	17.	D° Goor Munee - - 25	Sutgope -	Rammohun, ghose, opulent.	3 April -	Byedbutty	- D° - d° - d° - d°.
	18.	D° Rans Munee - - 40	Brahmin -	Bendrabun Chunder Thakoor, a servant; middling circumstances.	12 - -	Benipore -	Saha marran; leaving 6 so and 1 daughter, all above 12 yea of age. A police officer was pr sent at the suttee.
	19.	D° Belaus - - - - 25	Sekkarree	Ramchunder Nundy, brazier; opulent.	13 - -	D° -	Saha marran; left no childre A police officer was present the suttee.
	20.	D° Joy Munee - - 80	Kaet - -	Ram Lochun, a servant; middling circumstances.	23 - -	Hooghly -	Saha marran; leaving a son the age of 44 years. A police bu kundas was present at the sutte
	21.	D° Jugdessurree - - 25	Brahmin -	Obbhyemund Terealunkar, family priest; d°	24 - -	Baunsberria	Saha marran; left no childre A police - d° - d°.
	22.	D° Chunderbuttee - 30	D° - -	Ramchund, chutterjea, land rent-free; in poor circumstances.	25 - -	Jehanabad	Saha marran; leaving 3 son all above 8 years of age. T police jemadar was present at t suttee.
	23.	D° Feerpoora Soondree, 40	Brahmin -	Govind, banerjea, family priest; in poor circumstances.	1 May -	Benipore -	Saha marran; leaving 2 so one of 11 and the other of 6 yea of age. A police officer was pr sent at the suttee.
	24.	D° Feerpoora - - 50	D° - -	Hurrischander, banerjea, family priest; opulent.	3 - -	D° - -	Saha marran; leaving 1 son the age of 16, and one daught aged 8 years. The police m hurrir was present at the time suttee.
	25.	D° Lukkhee - - - 80	Kybert -	Lol Beharry, doss, trader; in middle circumstances.	11 - -	Hooghly -	Saha marran; leaving 3 ch dren, all above 30 years of ag A police bunkundas was prese at the suttee.
	26.	D° Lukkhee Soondree, 38	Kaet - -	Rajchander Sing, servant; opulent.	18 - -	Baunsberria	Saha marran; left no childr A police - d° - d°.
	27.	D° Bhyrabbee - - 72	Acharjee -	Lockkoon, acharjee, astrologer; in poor circumstances.	22 - -	Chundercoona	Saha marran; left no childr A police - d° - d°.
	28. 29.	D° Joymunee - - 40 D° Saugen Munee - 35	Brahmins	Govind Chend, mokerjee, trader & priest; opulent.	24 - -	Benipore -	Saha marran; leaving 1 daug ter of the age of 18 years, a 2 sons, 1 of 14 and 1 of 15 ye of age.
	30.	D° Tarrenee Munee 42	D° - -	Ramdhun, chutturjee, family priest; in poor circumstances.	30 - -	Rajapore -	Saha marran; leaving 1 son the age of 9 years. A police b kundas was present at the sutt
	31.	D° Bessoo - - - 24	Kawriah -	Mooteeram, sirdar, watchman; in poor circumstances.	1 June -	Byedbutty	Saha marran; leaving no ch dren. The police mohurrir w present at the suttee.
	32.	D° Unnoopoorna - 50	Koberaj -	Sartuck, doss, physician; opulent.	17 - -	D° - -	Saha marran; leaving 4 so all above 13 years of age. T police mohurrir was present the suttee.
	33.	D° Radha Munee, Debba - - - - 46	Brahmin -	Ramdhun, chowdry, a servant; opulent.	28 - -	Baunsberria	Saha marran; left no childr A police burkundas was pres at the suttee.
	34	D° Objeah - - - 27	Tehlee -	Bacharam, tehlee, labourer; in poor circumstances.	29 - -	Ghattaul -	Anoo marran; the husba having died on a journey, on t 4th Assar, the widow burnt w a weaver's tool which he us to carry with him; leaving two children, the eldest of 8 years; t youngest, of 2 years of age, was taken in charge by its uncle, unc a written engagement for education. The darogah of police was p sent at the suttee.

Division of Calcutta—*continued.*

il- ns.	Nº	Names of SUTTEES, and Age.		CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY - - - 79—continued.	35.	Mussᵗ Sobbhanee	88	Tummoolee	Goluummay, tummoolee, shopkeeper; in middling circumstances.	2 July 1822	Hooghly -	Saha marran. A police burkundas was present at the suttee. The deceased left no children.
	36.	Dº Matta Debba	80	Brahmin -	Preetram, holdar, religious employ; in poor circumstances.	20 – –	Baunsberria	Dº - dº - dº - dº.
	37.	Dº Rammunee Dhosse,	45	Gowalla -	Rampersund, ghose, physician; opulent.	26 – –	Byedbutty	Saha marran; leaving 2 sons and 2 daughters, all above 24 years of age. The police jemmadar was present at the ceremony.
	38.	Dº Chumpah - - -	50	Tantee -	Golick Doss, tantee, weaver; in poor circumstances.	1 Aug. –	Jehanabad	Saha marran; leaving 4 sons and 2 daughters, all of them of age. A police burkundas was present at the time of suttee.
	39.	Dº Suradhunnee - -	80	Sutgope -	Narain, ghose, cultivator; in - dº - dº.	11 – –	Dewangunge	Saha marran; leaving 5 sons, all above 12 years of age. A police - dº - dº.
	40.	Dº Annoo - - -	40	Benniah -	Mothoor Mohun, holdar, trader; in dº - dº.	13 – –	Dº - -	Saha marran; leaving 3 sons, the eldest 17, middle 10, and youngest 5 years of age. A police - dº - dº.
	41.	Dº Rassoo - - -	60	Tehlee -	Sulligeeram, kundoo, shopkeeper; in dº - dº.	15 – –	Jehanabad	Saha marran; leaving 3 sons and 1 daughter, all above 13 years of age. The police jemmadar was present at the suttee.
	42.	Dº Unnoo Mohi Debba - - -	23	Brahmin -	Poram, mokedjee, merchant; in middling circumstances.	– – –	Hurpaul -	Saha marran; left no children. A police burkundas was present at the suttee.
	43.	Dº Bhyrubbee - -	50	Dº - -	Tow Chund, tercalunkar, pundit; opulent.	29 – –	Byedputty	Saha marran; leaving 3 sons and 2 daughters, all above 13 years of age. A police dº - dº.
	44.	Dº Saddoo Dossee -	50	Gope - -	Ukkoor, gope, a cultivator; in poor circumstances.	3 Sept. –	Baunsberria	Saha marran; leaving 1 son of the age of 35 years. A police dº - dº.
	45.	Dº Sabbutarry Debba,	55	Brahmin -	Ramlochun, banerjea, no employ; in poor circumstances.	8 – –	Rajbulhant	Saha marran; leaving 3 sons and 2 daughters, all above 12 years of age. A police dº - dº.
	46.	Dº Hasussuree Debba,	22	Khittree -	Gokul Kishore, rirjobassee, labourer; in dº - dº.	10 – –	Hooghly -	Saha marran; left no children. The police darogah was present at the time of ceremony.
	47.	Dº Rooknee - - -	50	Tehlee -	Ramdhun, mundy, trader; opulent.	14 – –	Benipore -	Saha marran; left no children. The police jemmadar - dº - dº.
	48.	Dº Ram Preeah - -	45	Sutgope -	Guddadhur, newgy, labourer; in poor circumstances.	16 – –	Hooghly -	Saha marran; left no children. The police darogah - dº - dº.
	49.	Dº Kunnuck - - -	40	Kaet - -	Gour Soondree, bose, servant; opulent.	19 – –	Byedputty	Anoo marran; the husband died at Gosha Ghaut, on the 29th May. The widow embraced a piece of wearing apparel of the deceased, leaving one son of the age of 12 years. The police mohurrir was present at the suttee.
	50.	Birmo Mohe - - -	24	Sutgope -	Juggisswo, paul, a cultivator; in poor circumstances.	20 – –	Chanderoona	Saha marran; left no children. A police burkundas was present at the ceremony.
	51.	Mussᵗ Unnoopoorna -	36	Brahmin -	Neelmunnee, banerjea, a cultivator; in poor circumstances.	21 – –	Byedputty	Saha marran; left no children. A police - dº - dº.
	52.	Dº Joya - - - -	50	Chundal -	Manick, chund - dº - - dº.	23 – –	Rajapoor -	Saha marran; leaving 1 son of the age of 30 years, and 1 daughter of the age of 27. A police - dº - dº.
	53.	Dº Podda - - - -	60	Sutgope -	Poraun, kulleeah - dº - dº.	– – –	Paundoocah	Saha marran; left no children. A police - dº - dº.

Division of Calcutta—*continued.*

Zil-lahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY: - - 79—*continued.*	54.	Musst Chumpah Debba, 45	Brahmin -	Bissonaut, chukkerbutty, labourer - d° - - d°.	1 Oct. 1822	Byedputty	Saha marran; leaving 3 son and 3 daughters, all above 9 year of age. The police jemmada d° - d°.
	55.	D° Buggobuttee - - 50	D° - -	Goluck Chender, banerjea, a merchant; opulent.	3 – –	Dhunnickally	Saha marran; leaving 2 son the eldest son 32 and younge 30 years of age. A police bur kundas - d° - d°.
	56.	D° Adder Munnee - 55	D° - -	Ramkant, mookerjee, a gomatta - d°.	– – –	D° - -	Saha marran; leaving 4 son and 2 daughters, all above 2 years of age. A police d° - d°.
	57.	D° Gunga Munnee Dossee - - - - 45	Kaet - -	Obbhye, mundee, landholder - d°.	6 – –	Benipore -	Saha marran; left no childre A police - d° - d°.
	58.	Bhowannee Debba - 70	Brahmin -	Mohis Chunder, banerjea, family priest; middling circumstances.	15 – –	Ooloobarria	Saha marran; left no childre The police jemadar - d° - d°.
	59.	Musst Parbutty Dossee, 60	Kaet - -	Lochun, dutt, gomasta - d° - d°.	17 – –	Rajapore -	Saha marran; leaving 1 son the age of 16 years. The poli jemadar was present at the sutte
	60.	D° Kunnuck - - - 40	Tantee -	Rogonanauth, ahurn, pundit, mendicant; in poor - d°.	20 – –	Dewangunge	Saha marran; leaving 1 son the age of 25 years. A poli officer was present at the suttee
	61.	D° Parbuttee Dossee, 75	Tehlee -	Kalleechurn, paul, labourer; in poor - d°.	22 – –	Hooghly -	Saha marran; leaving 4 daug ters, all above 39 years of ag The police darogah was prese at the suttee.
	62.	D° Govind Dossee - 30	Kaet - -	Ramdhun, dutt, servant; opulent.	– – –	Baunsberria	Saha marran; leaving 1 daug ter of the age of 10 years. police burkundas was present the suttee.
	63.	D° Chunder Munnee, 60	Brahmin -	Lukhee Narain, roy, landholder; opulent.	– – –	Byedputty	Saha marran; leaving 1 son the age of 22 years. A poli d° - d°.
	64.	D° Champah - - - 60	Kybert -	Dattaram, gulloy, cultivator; middling circumstances.	24 – –	Rajbulhant	Saha marran; leaving 3 son all above 30 years of age. police - d° - d°.
	65.	D° Kishrosee - - - 70	Brahmin -	Juggisseer, chukkerbutty, no employ; in poor - d°.	28 – –	Dewangunge	Saha marran; leaving 2 son the eldest 22 and youngest years of age. A police d° - d°
	66.	D° Sooda Munnee Dossee - - - - 19	Sutgope -	Kommell, koower, labourer - d° - d°.	1 Nov. –	Hooghly -	Saha marran; leaving 1 daug ter of 2 years, taken under th care of its aunt, Shree Mot Dossee, under a written engag ment. The police darogah w present at the time of the cer mony.
	67.	D° Fannee - - - 51	D° - -	Juggernaut, roy, cultivator - d° - d°.	– – –	Chondercoona	Saha marran; leaving 6 son all above 13 years of age, a 1 daughter of the age of 7 yea A police burkundas was prese at the suttee.
	68.	D° Kurroona - - - 40	D° - -	Kunnye, ghose, cultivator - d° - d°.	– – –	D° - -	Saha marran; left no childre A police burkundas - d° - d°.
	69.	D° Nundo - - - 60	Baugdy -	Soomar, patter, labourer - d° - d°.	3 – –	Baunsberria	Saha marran; leaving 1 son the age of 25 years. The poli darogah - d° - d°.
	70.	D° Rassoo - - - 40	Tehlee -	Bisseenath, deh, shopkeeper - d° - d°.	9 – –	D° - -	Saha marran; left no childre A police burkundas - d° - d°.
	71.	D° Hurro Soonderee 45	Brahmin -	Kummul Lochan, banerjea, no employ; in poor circumstances, but respectable.	12 – –	Byedbutty	Saha marran; leaving 4 so and 1 daughter, all above 9 yea of age. A police mohurrir a burkundas were present at t suttee.

DIVISION OF CALCUTTA—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
72.	Muss^t Koonlah Debba	40	Brahmin	Mothoomaut, mookerjee, physician; opulent.	16 Nov. 1822	Baunsberria	Saha marran; leaving 1 son of the age of 18 years and a daughter of 25 years of age. The police darogah was present at the suttee.
73.	D° Surrussuttee	20	Tantee	Bukkut, dutt, weaver; in poor circumstances.	18 – –	Hooghly	Saha marran; left no children. A police burkundas - d° - d°.
74.	D° Dhookka	70	Koomar	Neemye, potter; middling circumstances.	23 – –	Rajbulhant	Saha marran; leaving 4 children, all above 30 years of age. A police burkundas - d° - d°.
75.	D° Ulluck Munnee	60	Brahmin	Manick, banarjea, family priest; opulent.	27 – –	Rajapore	Saha marran; leaving 2 daughters, one of the age of 40 and the other 35 years of age. A police burkundas - d° - d°.
76.	D° Rassoo Debba	40	D°	Burrut Chender, bedalunker - d° - d°.	28 – –	Baunsberria	Saha marran; leaving 1 daughter of the age of 12 years. A police burkundas - d° - d°.
77.	D° Ram Munnee	60	Kaet	Kochill, mettree, collecting revenue - d°.	7 Dec. –	Ghattaul	Saha marran; leaving 5 sons and 3 daughters; age not ascertained. A police - d° - d°.
78.	D° Sooda Munnea	55	D°	Kamul Lochun, sing, servant; in poor circumstances.	12 – –	Rajapore	Saha marran; left no children. A police - d° - d°.
79.	D° Punchee	70	Kybert	Juggernaut, manna - d° - d°.	19 – –	Byedbutty	Saha marran; leaving 1 son of the age of 40 years. A police d° - d°.

COMPARATIVE ABSTRACT OF EACH YEAR.

Zillah Hooghly	1815:	1816:	1817:	1818:	1819:	1820:	1821:	1822:
Total Number of Suttees	72	51	112	141	115	93	95	79

1.	Muss^t Jummoonut Dassee	80	Koit	Ramdolall, dutt	19 Jan. 1822	Tallah	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in middling circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah mohurrir and burkundas. The widow had no young children.
2.	D° Tawrenee Debbeah	45	Brahmin	Hurran, banerjea	22 – –	Seajelly	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in good circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah jemmadar. She had no young children.
3.	D° Nundorannee Debbeah	70	D°	Chiddumnurrain, moonshye.	4 Feb. –	Noyabad	Burnt previous to the arrival of any police officers at the spot. No information was given to the darogah that the suttee was about to take place. The magistrate afterwards made inquiries, from which it appears that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in good circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the respectable inhabitants of the neighbourhood. Left no young children.

Division of Calcutta—*continued.*

Zilahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JESSORE: - - 21—*continued.*	4.	Musst Ramprah Dassee, 30	Koit - -	Ramkisto, paul - -	14 Feb. 1822	Noyabad -	It appears from the report the thannah mohurrir, that nothing was urged, in conformity with the Shaster, against the performan of the ceremony. The husband of the widow was an illiterate man, an in poor circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of th thannah jemadar. She had a son aged 6 years, and a daughter 2 yea and 6 months. Rammohun, paul, the nephew of her deceased husban engaged to provide suitable maintenance for them.
	5.	D° Ruckunny - - 35	Bhyde -	Kissannauth, shen -	3 Mar. –	Jinnidah -	It appears from the report the thannah jemadar, that nothing was urged, in conformity with the Shaster, against the performan of the ceremony. The husband of the widow was a well educated person, and in good circumstances of life. The widow permitted herse to be sacrificed, together with the corpse of her husband, in the presence of the said police officer. She had 3 daughters, aged, viz. 9, 6 and 2 years and 6 months. Ramjoy shein, cousin of her decease husband, engaged to provide suitable maintenance for them.
	6.	D° Tarramoney Debbea - - - 35	Brahmin -	Ramchunder, mokerjea	7 – –	Jinnidah -	It appears from the report the darogah, that nothing wa urged, in conformity with the Shaster, against the performance of th ceremony. The husband of the widow was a well educated person, an in middling circumstances of life. The widow permitted herself to b sacrificed, together with the corpse of her husband, in the presence o the thannah jemadar. She had no young children.
	7.	D° Hunoopoonah - 50	Brahmin -	Shibperthaud, mokerjea	31 – –	Lowahgurreh	It appears from the report of th darogah, that nothing was urge in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and i middling circumstances of life. The widow permitted herself to b sacrificed, together with the corpse of her husband, in the presence the thannah burkundas. The widow had no young children.
	8.	D° Ruckunny Dossea, 20	Koit -	Ramlochun, dutt -	8 April 1822	Nayabad -	It appears from the report the darogah, that nothing wa urged, in conformity with the Shaster, against the performance of th ceremony. The husband of the widow was a well educated person, an in middling circumstances of life. The widow permitted herself to b sacrificed, together with the corpse of her husband, in the presence o the thannah mohurrir: she had no young children.
	9.	D° Soorawdhunny Dobbea - - - 60	Brahmin -	Gocool, chuttacharjea	17 June –	Singah -	It appears from the report the darogah, that nothing wa urged, in conformity with the Shaster, against the performance of th ceremony. The husband of the widow was a well educated person, an in middling circumstances of life. The widow permitted herself to b sacrificed, together with the corpse of her husband, in the presence o the thannah burkundas. The widow had no children.
	10.	D° Jawnookey Doseeah, 60	Koit -	Radhacouth, ghose -	7 July –	Nayabad -	It appears from the report the thannah mohurrir, that nothing was urged, in conformity with the Shaster, against the performanc of the ceremony. The husband of the widow was a well educate person, and in middling circumstances of life. The widow permitte herself to be sacrificed, together with the corpse of her husband, in th presence of the said mohurrir. The widow had no children.
	11.	D° Roymony Dossea, 30	D° - -	Nittanund, sickdar -	24 Aug. –	Singah -	It appears from the report the darogah, that nothing w urged, in conformity with the Shaster, against the performance of th ceremony. The husband of the widow was a well educated person, an in middling circumstances of life. The widow permitted herself to sacrificed, together with the corpse of her husband, in the presence the said police darogah: she had a daughter, aged 4 years, and a so of 1 year; Chylun, sickdar, and two other relations of her decease husband, engaged to provide suitable maintenance for them.

DIVISION OF CALCUTTA.—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
12.	Muss^t Poornabuttee Debbea - -	65	Brahmin -	Manickchunder, mookerjea.	24 Aug. 1822	Tirhomony	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in middling circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah mohurrir: she had no young children.
13.	D° Sunkurree - -	14	Koit -	Hurramund, dutt -	1 Sept. –	Nayabad -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah: she had no children. The husband of the widow was a well educated person, and in middling circumstances of life.
14.	D° Kooronah Mohy -	22	Bhyde -	Tawreneypershaud, sheir.	19 – –	D° - -	From the report of the darogah, it appears that the husband of the widow died at Chandpore, on the 21st August last, which information she received on the 10th Sept. 1822; burnt "anoo murrun" on the same day, in the presence of the thannah mohurrir, according to the Shaster. The widow had a daughter, aged 7 years. The deceased Tawreneypershaud, sheir, her husband, was a well educated person, and in middling circumstances of life.
15.	D° Bistopriah Debbea,	62	Brahmin -	Gourchunder, chuckerbutty.	24 – –	Koosteea -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in middling circumstances of life. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah mohurrir and burkundases: she had no young children.
16.	D° Jussodah - - -	50	Koit -	Dhawteram, nye -	27 – –	Nayabad -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an illiterate person, in poor circumstances, and by profession a barber. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah: she had no young children.
17.	D° Surbojoyah - -	60	Shawho -	Rampershaud, shaho -	12 Nov. –	Mahomedpore.	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an illiterate person, in poor circumstances, and by profession a shopkeeper. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah: she had no young children.
18.	D° Sooburnah - -	31	Koit -	Radhamohun, ghose -	19 – –	Fultah -	Burnt previous to the arrival of any police officer at the spot; the darogah afterwards made inquiries, from which it appears that no objection was urged, according to the Shaster, to the personal sacrifice of the widow, with the corpse of her husband, in the presence of the respectable inhabitants of the neighbourhood. The widow had no children. The deceased, Radhamohun, ghose, her husband, was a well educated person, and in good circumstances of life, and by profession a landholder.
19.	D° Joymoney Dossia,	50	D° - -	Ramneydhy, mullea -	29 – –	Nayabad -	It appears from the report of the thannah mohurrir, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in middling circumstances of life, and by profession a mohurrir. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah burkundases: she had no children.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Casts of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JESSORE: - - 21—*continued.*	20.	Musst Dhigumberree - 15	Koit - -	Bhyrubchunder, kur -	24 Dec. 1822	Noyabad -	It appears from the report of th thannah mohurrir, that nothin was urged, in conformity with the Shaster, against the performance o the ceremony. The husband of the widow was a well educated person, i middling circumstances, and by profession a " putwarree." The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said mohurrir: she had no children.
	21.	D° Moghessuree Dossea - - - - - 80	D° - -	Ramjoy, dutt - -	26 – –	Singah -	It appears from the report of th thannah mohurrir, that nothin was urged, in conformity with the Shaster, against the performance o the ceremony. The husband of the widow was a well educated person and in middling circumstances of life, and by profession a " mohurrir. The widow permitted herself to be sacrificed, together with the corps of her husband, in the presence of the said mohurrir. The widow ha no young children.

N. B.—The profession of the husbands of the suttees, from N°s 1 to 15, is not stated, in conformity to th circular orders of the Calcutta court of circuit, under date 4th October 1822, owing to their having burn themselves previous to the promulgation of the above letter. On the other cases they are accordingly stated.

I certainly omitted to take notice of the deviation from the circular order of the nizamut adawlut, unde date the 19th April 1813.

As the circular order in question was promulgated by my predecessor, Mr. Chapman, on the 30th May 181 to all the thannahs in his district, and as the circumstance of the bewashta having been destroyed was neve reported to the magistrate, I have deemed the darogah's explanation unsatisfactory, and have, therefore, suspended him from office, with a view to investigate further an act of negligence attended with such seriou consequences.

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Casts of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JUNGLE MEHALS: - - 24.	1.	Musst Poonchoo Munee, 60	Brahmin -	Rassoo Oodheekaree, brahmin.	17 Chyte 1228, B. S.	Thannah Oondah.	Cultivator; moderate circumstances.
	2.	D° Issurree - - - 50	D° - -	Suttoorghun Surmudgakee, brahmin.	23 - d° -	Zemindarry Simlapeel.	D° - - - d°.
	3.	D° Cojullah - - - 60	Byde - -	Rasbeharry Buxee, byde.	30 - d° -	D° thannah Rugoonathpore.	Cultivator; respectable, an in easy circumstances.
	4.	D° Koochllee - - - 60	Gowallah	Moocheeram Baugal, gowallah.	5 May 1822	Thannah Roypore.	Cultivator; poor.
	5.	D° Sonata Kookranee, 40	Brahmin -	Doorga Doss, brahmin	1 Jytc 1229, B. S.	Thannah Ooondah.	Cultivator; moderate circumstances.
	6.	D° Sukhlee - - - 27	Tantee -	Goluck, tantee - -	32 Jyte 1229, B. S.	D° - -	Weaver; poor.
	7.	D° Karkunee - - - 80	Brahmin -	Dhurnee Banerjea, brahmin.	9 Assar 1229, B. S.	D° Bancoora.	Cultivator; moderate circumstances.
	8.	D° Joyah - - - - 70	D° - -	Mohun Chowbea, brahmin.	15 - d° -	Zemindarry thannah Rughoonath	Luckhrajdar; moderate ci cumstances.
	9.	D° Bhubanee - - 80	Tantee -	Kuhunye, tantee -	24 - d° -	Thannah Bissenpore.	Weaver; poor.
	10.	D° Ruttun - - - 70	Podar -	Bustome Churn, podar	22 - d° -	Zemindary Pachite.	Goldsmith; poor.
	11.	D° Pearee - - - 40	Myrah -	Gungaram, muduk -	12 June 1822	Thannah Kutulpore.	Shopkeeper; poor.
	12.	D° Ranee Siromunee 55	Raujpoot -	Raja Futtah Sing, raugpoot.	10 Sraween 1229, B. S.	D° Roypore.	Zemindar of Roypore.
	13.	D° Sunkurree - - 40	Brahmin -	Libboo Achary, brahmin.	21 - d° -	D° Tonamoohee.	Beggar; poor.
	14.	D° Rouzulliah - - 60	D° - -	Sreekaunt Chuckerbutee, brahmin.	1 - d° -	Zemindary thannah Rughoonathpore.	Cultivator; moderate circumstances.
	15.	D° Bubanee - - - 60	Gowallah -	Bhurut Ghose, gowalla	4 Aug. 1822	Thannah Soonamokee.	D° - - - d°.
	16.	D° Issoo - - - - 60	Baugdee -	Unnuch Sautrah, baugdee.	16 – –	Kutulpore	D° - - - d°.
	17.	D° Lubung Munee - 40	Raujoot -	Rada Rumum Baboo, raujpoot.	19 – –	Chatna -	Brother of the zemindar Chatna.

DIVISION OF CALCUTTA—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
18.	Musst Jettoo Munee	90	Chassah	Aunund Pal, chassah	29 Sept. 1822	Akerah	Cultivator; poor.
19.	D° Chundun	65	Raujpoot	Hingun Sing, raujpoot.	20 Aussum 1229, B. S.	Thannah Bancoorah	Cultivator and jageedar ghatwall.
20.	D° Kishoree	70	Podar	Dookha, podar	18 Oct. 1822	D° Sainpaharee.	Goldsmith; poor.
21.	D° Chand	30	Brahmin	Chundoo, brahmin	17 – –	Zemindary Theldiah.	Cultivator; moderate circumstances.
22.	D° Gungaperiah	55	Byde	Raugonath, byde	14 Nov. –	Thannah Bisenpore.	Dur putnee, talookdar and cultivator.
23.	D° Choora Munee	80	Chassah	Bincharam Pal, chassah	9 Dec. –	D° Okerah	Cultivator; moderate circumstances.
24.	D° Sorudhunee	75	Raujpoot	Omur Sing, raujpoot	4 Poos 1229, B. S.	Zemindary Pachite.	D° - - - d°.
1.	D° Saubetree	60	Braminee	Gouree Chuckerbutty, brahminee.	31 Jan. 1822	Thannah Pertaubpore.	Burnt with her husband's pile; no children. The mohurrir of the thannah was present.
2.	D° Hauree	60	Kyth	Juggodey, kegth	1 Feb. –	D° Kassigunge.	D° - - d°. The burkundas of the thannah was present.
3.	D° Futtee Dossee	50	Sautgope	Gour Chowdry, sautgope.	3 – –	D° - D° -	D° - - - d°.
4.	D° Saun Peerah	60	Clausee	Churn Beerah, chausee	9 – –	D° Subbunge	D° - - d° - having left 3 sons; aged respectively 40, 45, and 35. The burkundas of the thannah was present.
5.	D° Jeetee	95	Gooalnee	Juggunath Paun, goolah	8 March –	D° Sersah	D° - - d° - having left a son, aged 50 years. No police officer was present on the occasion.
6.	D° Loochnee	40	Braminee	Fukkeer Misser, brahmin.	25 – –	Thannah Kassoonyan.	Burnt with her husband's pile: no children. The darogah was present.
7.	D° Roontullah	50	Kyburth	Bachoo Auduck, kybarth.	26 – –	D° Subbungee	D° - - d°. Burkundas of the thannah was present.
8.	D° Bisnomoonee	32	Braminee	Kissenchurn Pundah, brahmin.	23 May –	D° Neemal	D° - - d°. Darogah of the thannah was present.
9.	D° Seetah	50	Chausee	Mooteram Berah, chausah.	4 June –	D° Remchanagur.	D° - - d° - having left 2 sons, aged respectively 19 and 22 years. The darogah was present.
10.	D° Aubahat	45	Braminee	Dabee Chuckerbutty, brahmin.	8 Aug. –	D° Basooliah.	D° - - d° - having left 1 son, aged 25 years. The darogah was present.
11.	D° Bhyeroobee	50	D°	Ram Misser, brahmin	9 Sept. –	D° Kassigunge.	D° - - d° - no children. The jemadar was present.
12.	D° Pundah	48	Sautgope	Rutter Moitee, sautgope.	19 – –	D° - D° -	D° - - d°. Burkundas of the thannah was present.
13.	D° Koochlee	50	Khyste	Koochul Dut, khyste	21 – –	D° Subbinge	D° - - d° - having left 4 daughters, aged respectively 15, 26, 28, and 30 years. The burkundas of the thannah was present.
14.	D° Dooknee	40	Chausee	Punchananund Paul, chausee.	23 – –	D° Gachbetah.	D° - - d° - having left 1 daughter, aged 16 years. The burkundas of the thannah was present.
15.	D° Sukkee	60	Komar	Ramcoomar, komar	2 Oct. –	D° Kassigunge.	D° - - d° - having left 2 sons, aged respectively 20 and 30 years. The burkundas of the thannah was present.
16.	D° Dooree, or Raujasaree	50	Ghyrye	Khosaul Dullye, ghyrye.	23 – –	D° Musundpore.	Burnt with her husband's pile: no children. The mohurrir of the thannah was present.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
NUDDEA : - - - 50.	1.	Musst Birmo Mohee Debiah - - -	20	Braminee	Debnarain Roy, a brahmin.	26 Jan. 1822	Sooksaugor	No objection to this suttee: woman had no children u 3 years of age.
	2.	D° Doorga Daseeah -	40	Koistnee -	Gobind Khur, a koist	24 Feb. –	Nuddeah -	- - - Ditto.
	3.	D° Kumlah Daseeah	50	D° - -	Ramursing Sircar, a koist.	24 – –	Sooksaugor	- - - Ditto.
	4.	D° DuckhinahDebiah	37	Braminee	Ramkahnye Scindiah, a brahmin.	7 Mar. –	Santipore	- - - Ditto.
	5.	D° Jamokee Daseeah	5	Muyranee	Ramkishore, murgrat -	7 – –	Sooksaugor	- - - Ditto.
	6.	D° Dydmohee Debiah	65	Braminee	Hurry Pursaud, a brahmin.	1 April –	Humrah -	- - - Ditto.
	7.	D° Mohamuhee Debiah - -	77	D° - -	Permanund Chatterjeah, a brahmin.	16 – –	Uggurdeep	- - - Ditto.
	8.	D° Umrtho Debiah -	60	D° - -	Kallipersaud Chatterjeah, a brahmin.	18 – –	Santipore	- - - Ditto.
	9.	D° Jamokee Debiah -	60	D° - -	Sumhochunder Bhuttacharjea, a brahmin.	29 – –	Santipore	- - - Ditto.
	10.	D° Chintunee - - -	45	D° - -	Chooramunee Bhuttacharjea, a brahmin.	20 May –	Sooksaugor	- - - Ditto.
	11.	D° Tirpoorah Soonderee Debiah - -	60	D° - -	Koossye Chutterjea, a brahmin.	23 – –	Humrah -	- - - Ditto.
	12.	D° Radhamonee Debiah - - - - -	35	Bramunee	Radhamahun Roy, a brahmin.	24 – –	Dowlutgunge	This woman had two chil under 3 years of age; but, vious to the suttee, a near rel entered into the prescribed gagements on stamped pape take care of them.
	13.	D° Bhugobutee Debiah - - - - -	70	D° - -	PermanundMookerjea, a brahmin.	9 June –	- D° -	No objection to this suttee: woman had no children u 3 years of age.
	14.	D° Jarnee Sackranee	65	Sackranee	Dhurm Doss, sakrah -	20 – –	Hurdie -	- - - Ditto.
	15.	D° Bhugobuttee - -	60	Mallonee -	Ramchunder, mallo -	26 – –	Dowlutgunge	- - - Ditto.
	16.	D° Kumole - - -	20	Myranee -	Muddun, muduck -	27 July –	Sooksaugor	- - - Ditto.
	17.	D° Dhigumbaree -	18	Sutgope -	Gooroonarain Panna, a sutgope.	28 – –	- D° -	- - - Ditto.
	18.	D° Shamasoonduree Debiah - - - -	20	Bramunee	Kishnohurree Chuckerbutty, a brahmin.	8 Aug. –	Meherpore	This woman had a child u 3 years of age; but, previou the suttee, her father-in-law tered into the prescribed eng ments on stamped paper to care of the infant.
	19.	D° RaunnoneeDebiah	40	D° - -	ParbuthehumMookerjea, a brahmin.	21 – –	Santipore	No objection to this sut neither of the women had children under 3 years of age
	20.	D° Saurondah Debiah	39	D° - -				
	21.	D° Tarnee - - -	60	Koomanee	Seebran Paul, a koomar.	24 – –	Sooksaugor	No objection to this sut the woman had no children u 3 years of age.
	22.	D° Audoree - - -	46	Joogeenee	Juggernath, joogee -	26 – –	Goburdangah	- - - Ditto.
	23.	D° Soonduree Debiah	50	Bramunee	Ramjoy Banerjea, a brahmin.	5 Sept. –	Santipore	- - - Ditto.
	24.	D° Champah Debiah	75	D° - -	Golen Behunder Banerjea, a brahmin.	5 – –	Uggerdeep	- - - Ditto.
	25.	D° Dheegumburree -	40	D° - -	Sussee Doss Bhuttacherjea, a brahmin.	20 – –	- D° -	- - - Ditto.
	26.	D° Doorgah - - -	60	Rajpootnee	Kaunth Sing, a rajpoot.	30 – –	- D° -	- - - Ditto.
	27.	D° Shaummonee -	35	Gwalnee -	Rumlakaunt, a gwallah	6 Oct. –	- D° -	- - - Ditto.
	28.	D° Prebtra - - -	60	Bramunee	ShaumsoonderMookerjea, a brahmin.	7 – –	Sooksaugor	- - - Ditto.

DIVISION OF CALCUTTA—*continued.*

Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
29.	Musst Gour Monee -	18	Mallonee	Buddun, mallo - -	14 Oct. 1822	Sooksaugor	No objection to this suttee, the woman had no children under 3 years of age.
30.	Dº Issuree Debiah -	36	Brahmunee	Bishonath Bhuttacherjea, a brahmin.	18 – –	Uggerdeep	- - - Ditto.
31.	Dº Goobinde Debiah	65	Dº - -	Nehalchunder Roy, a brahmin.	20 – –	Sooksaugor	- - - Ditto.
32.	Dº Nowcouree - -	40	Mallonee	Sumbhoo Parroee, a mallo.	20 – –	- Dº -	- - - Ditto.
33.	Dº Suteeluckhe Debiah - - - - -	25	Brahmunee	Ramdhoree Chatterjea, a brahmin.	25 – –	Santipore	- - - Ditto.
34.	Dº Soorjee - - -	45	Chooturnee	Bhowanee, chootur -	26 – –	Sooksaugor	- - - Ditto.
35.	Dº Naraejnee Debiah	50	Brahmunee	Nundlaul Mookerjea, a brahmin.	26 – –	Santipore	- - - Ditto.
36.	Dº Oomah Debiah -	50	Dº - -	Rammohun Sundal, a brahmin.	2 Nov. –	- Dº -	- - - Ditto.
37.	Dº Koomaree Debiah	32	Dº - -	Debnath Bhuttacherjea, a brahmin.	6 – –	Nuddeah	- - - Ditto.
38.	Dº Ruckhia Buttee Debiah - - - -	60	Dº - -	Ramneedhy Nie Punchanun, a brahmin.	6 – –	Sooksaugor	- - - Ditto.
39.	Dº Bhoobeen Issuree Debiah - - - -	55	Dº - -	Shaumehunder Roy, a brahmin.	8 – –	Hunrah -	- - - Ditto.
40.	Dº Kurroona Mohee Debiah - - -	30	Dº - -	Gooroopersaud Roy, a brahmin.	12 – –	- Dº -	- - - Ditto.
41.	Dº Bhurroonee Debiah	40	Dº - -	Ramsunker Chutterbuttee, a brahmin.	13 – –	Santipore	- - - Ditto.
42.	Dº Kautah Uthee -	50	Rajpootny	Rajkishore Roy, a rajpoot.	15 – –	Sooksaugor	- - - Ditto.
43.	Dº Dyahmohee - -	35	Kapsarnee	Kallipersaud, kasharee	16 – –	Hunrah -	- - - Ditto.
44.	Dº Kheerroo - -	70	Rajpootnee	Hurrischunder Rai, a rajpoot.	21 – –	Uggerdeep	- - - Ditto.
45.	Dº Kumlah Mookee Debiah - - - -	40	Brahmunee	Jyegopaul Mookerjea, a brahmin.	26 – –	Hunrah -	- - - Ditto.
46.	Dº Dassee Debiah -	75	Dº - -	Juggernath Rai, a brahmin.	4 Dec. –	Uggerdeep	Ditto. Juggernath Rai had held 2 begahs of lakraj land, and was by profession a servant.
47.	Dº Unnodah Debiah	24	Dº - -	Ramnarsing Bannerjeah, a brahmin.	13 – –	Nuddeah -	This woman had a child under 3 years of age, but previous to the suttee, a near relation had entered into the prescribed engagements, on stamped paper, to take care of the infant. The circumstances in life of Ramnarsing, and his profession, could not be ascertained; he resided in the Burdwan District.
48.	Dº Sreemuttee - -	40	Kamarnee	Chedaum, romar -	13 – –	Ballee -	No objection to this suttee; the woman had no children under 3 years of age. Cheedham was a blacksmith by profession, he had a little property, which was valued at 14 or 15 rupees.
49.	Dº Treemothee Debeah - - - - -	40	Brahmunee	Hurreehur Bannorjea, a brahmin.	13 – –	Hunrah -	This woman had a child under 3 years of age; but, previous to the suttee, a near relation entered into the prescribed engagements, on stamped paper, to take care of the infant. Hurry Bannerjea was a servant by profession; he possessed 30 begahs of lakraj land, and other property, valued at 150 rupees.
50.	Dº Oojhulmonee -	45	Gwalnee -	Takoor Doss Ghose, a gwalla.	23 – –	Uggerdeep	No objection to this suttee: the woman had no children under 3 years of age. Thakoor Doss, a milkman, was in possession of a few heads of cattle, and a little household property.

The particulars in the last five cases are given in conformity with the orders of government, under date the 15th of August, which reached this office on the 12th October; but on which no instructions had been issued to the police till the 1st of November last, the date on which the magistrate received charge of the district.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SUBURBS OF CALCUTTA: - - 43.	1.	Musst Bhyrobee Debiah	88	Brahmunee	Ramconoye, bannerjeah.	6 Jan. 1822	Sulkeeah	Leaving one daughter, 35 yea of age.
	2.	D° Birmomohee	25	D°	Muddummohun, gangoolly.	7 – –	Tauzeeraut	Leaving 2 sons and 2 daughter of the several ages of 11, 9, 7 and
	3.	D° Russo	50	Baugdy	Gungaram, mally	24 – –	Chitpore	Leaving no children.
	4.	D° Dassee	40	Tellie	Punchoo, tellie	24 – –	D°	Leaving no children.
	5.	D° Rammoney	50	Brahmunee	Kishew Kant, mookerjea.	3 Mar. –	Tauzeeraut	Leaving 5 sons and 1 daughte all above 20 years of age.
	6.	D° Unnapoornah, alias Bhugobutty	40	D°	Kishew Kant, mookerjea.	3 – –	D°	Leaving 1 son, aged 25 years
	7.	D° Bhugobutty Dossee	30	Joogy	Manickchund, paramanick.	5 – –	D°	Leaving one daughter, age 9 years.
	8.	D° Rajesurry	70	Gowalla	Ram Kant, ghose	22 – –	Chitpore	Leaving 1 son and 3 daughter all above 14 years of age.
	9.	D° Ram Mallah	35	Koyet	Lochun, doss	29 – –	Tauzeeraut	Leaving 1 son and 1 daughte all above 13 years of age.
	10.	D° Raee	75	Baugdy	Karparam, baugdy	24 April –	Nohazaree	Leaving 1 son and 1 daughte all above 40 years of age.
	11.	D° Rasso	55	Sutgope	Lochun, ghose	26 – –	Sulkeeah	Leaving 1 son and 3 daughter of the several ages of 32, 18, and 1 year and 6 months; engagement was executed Ramchurn Ghose, her uncle, for t care of the child, aged 1½ year
	12.	D° Ramperiah	30	Brahmin	Beharam, mozamdar	3 May –	Tauzeeraut	Leaving 1 son and 1 daughte of the several ages of 12 and an engagement was executed Hurydebh Roy Chowdry, h relation, for the care of the chil aged 2 years.
	13.	D° Parbutty Dossee	50	Koyet	Collipershaud, ghose	5 – –	Chitpore	Leaving no children.
	14.	D° Kuroonanahmohee	50	Brahmin	Byednuth, bannerjea	6 – –	Tauzeeraut	Leaving 2 sons and 1 daughte all above 11 years of age.
	15.	D° Doorgamoney	50	D°	Ramtunoo, bannerjea	13 – –	Chitpore	Leaving no children.
	16.	D° Seeboomoney Dossee	45	Koyet	Radahchurn, palith	16 – –	D°	Leaving 1 son, 14 years of age
	17.	D° Tarrahmoney	22	Brahmin	Issurchunder, chattirjea.	30 June –	Tauzeeraut	Leaving no children.
	18.	D° Dyahmohee	95	Koyet	Nuncoomar, mullick	3 July –	Chitpore	Leaving 1 son and 1 daughte all above 38 years of age.
	19.	D° Hurryporiah	40	D°	Ramnarain, sircar	11 – –	D°	Leaving 2 daughters, all abo 15 years of age.
	20.	D° Jugodessurry	60	D°	Ramjoy, day	22 – –	Tauzeeraut	Leaving 1 son, 40 years of ag
	21.	D° Rammoney	35	Byeddy	Dattaram, roy	26 – –	D°	Leaving 2 daughters and 1 so all above 12 years of age.
	22.	D° Sunnahmoney	30	Koyet	Mundunchunder, doss	13 Aug. –	D°	Leaving 1 daughter, 16 yea of age.
	23.	D° Sookmoye Debiah	40	Brahmin	Byrobchunder, buttacharjea.	19 – –	Chitpore	Leaving 4 sons, of the seve ages of 24, 20, 12 and 2 years; engagement was executed Diggumber Bhuttacharjea, h elder son, for the care of t child, aged 2 years.
	24.	D° Rammoney	40	Jurgur	Mohunspershaud	17 – –	Tauzeeraut	Leaving no children.
	25.	D° Russomohee	48	Sudgope	Rajnarain, sircar	21 – –	Nohazaree	Leaving 2 sons, all above years of age.
	26.	D° Bishenperiah	70	Coyberth	Ramhazarah	26 – –	Sulkeeah	Leaving 6 sons, all above years of age.
	27.	D° Unnopoornah	80	D°	Nyanmondlo	8 Sept. –	Tauzeeraut	Leaving 2 daughters, all abo 32 years of age.
	28.	D° Bhoobonnessurry Debiah	64	Brahmin	Dalychurn, bannerjea	17 – –	Chitpore	Leaving 3 sons and 1 daught all above 20 years of age.

CALCUTTA DIVISION—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands,	Date of Burning.	In what Police Jurisdiction.	REMARKS.
29.	Musst Dhunmoney -	35	Coyberth	Byednauth, doss - -	26 Sept. 1822	Tauzeeraut	Leaving 1 son and 3 daughters, of the several ages of 12, 9, 6, and 8 months; an engagement was executed by Collipersaud, doss, her relation, for the care of the child, aged 8 months.
30.	D° Enderanee - -	80	D° - -	Pritram, roy - - -	29 – –	Sulkeeah -	Leaving 3 sons and 4 daughters, all above 26 years of age.
31.	D° Surrow - - -	30	Pode - -	Pritram, susker - -	3 Oct. –	Tauzeeraut	Leaving 1 son and 2 daughters, of the several ages of 12, 7, and 1½ year; an engagement was executed by Dattaram, coyal, her relation, for the care of the child, aged 1½ year.
32.	D° Bhoobonnessurry	55	Brahmin -	Bulram, bannerjea -	14 – –	Sulkeeah -	Leaving 1 son and 1 daughter, all above 28 years of age.
33	D° Rajessurry, alias Sabbee - - - -	80	D° - -	Radakishen, bannerjea	30 – –	Tauzeeraut	Leaving 2 sons and 1 daughter, all above 32 years of age.
34.	D° Unnoopoonah -	36	Kyet - -	Prawkishen, bose - -	31 – –	- D° -	Leaving 1 son and 1 daughter, all above 18 years of age. Prawnkishen, bose, had held lakheraj and revenue land, which produced him 100 rupees per month; was by profession a servant, and also a trader.
35.	D° Radamoney Debiah - - - - -	30	Brahmin -	Monohur, bannerjea -	1 Nov. –	Chitpore -	Leaving no children; Monohur, bannerjea, had held 32 biggahs of lakheraj land; was by profession a servant, on 50 rupees a month.
36.	D° Tarriney - - -	65	D° - -	Ramsoonder, mookerjea.	9 – –	Sulkeeah -	Leaving 2 sons and 4 daughters, all above 25 years of age; by profession a jujomany, or director of funeral and other ceremonies; his small earnings barely sufficient for his maintenance.
37.	D° Luckamoney Dossee - - - - -	27	Koyet -	Beeharam, bose - -	21 – –	Chitpore -	Leaving no children; Beeharam, bose, had held 50 biggahs of revenue land; was by profession a servant, on 40 rupees per month.
38.	D° Rumoney - - -	50	Myrah -	Ramjoy, satra - - -	2 Dec. –	Nohazaree	Leaving 3 daughters, all above 9 years of age; Ramjoy, satra, was a shopkeeper.
39.	D° Rammoney - -	65	Brahmin -	Byednauth, chatterjea	5 – –	Tauzeeraut	Leaving 2 sons and 1 daughter, all above 28 years of age. Byednauth, chatterjea, had held bermotter land, monthly produce of which is 25 rupees; and was by profession a servant.
40.	D° Gungah Debiah -	50	Brahmin	Ramchund, bannerjea	6 – –	Tauzeeraut	Leaving 3 sons and 2 daughters, all above 8 years of age; Rammohun, bannerjea, had held lakheraj and revenue land, monthly produce of which is 40 rupees; and was by profession a servant.
41.	D° Tarramoney Debiah - - - - -	45	D° -	Bhugowan, hazarah -	7 – –	Chitpore -	Leaving no children; Bhugowan, hazarah, was by profession a servant, on 32 rupees per month.
42.	D° Unno - - - -	50	Byed - -	Lochun, cobeeraj - -	16 – –	Sulkeeah -	Leaving 1 son and 4 daughters, all above 20 years of age; Lochun, cobeeraj, was by profession a physician.
43.	D° Rookooney - -	60	Brahmin -	Bulram, chuckerbutty	18 – –	Tauzeeraut	Leaving 2 sons and 4 daughters, all above 23 years of age; Bulram, chuckerbutty, had held revenue and bermotter land, monthly produce 16 rupees; also performed takoor poojah.

Division of Calcutta—*continued.*

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 PERGUNNAHS: - - 25.	1.	Musst Hurrepriah -	- 70	Brahmin -	Doorgaram, chuckerbutty jujmanny.	6 Jan. 1822	Bakeepore	Voluntarily sacrificed herse by the ceremony of sahamara leaving 2 sons and 2 daughter all above 30 years, in presen of the police officers.
	2.	Dº Jaunkee - -	- 76	Dº - -	Ramram Nay, punchanum pundit.	10 – –	Nyehautty	This woman, leaving 2 sons a 2 daughters, all above 35 year voluntarily sacrificed herself b the ceremony of sahamaran. T police officers attended at t spot.
	3.	Dº Khema Soondry	- 40	Dº - -	Sheebchunder, chaterjea.	21 – –	Anreeadah	Voluntarily sacrificed herse by the ceremony of sahamara leaving 2 sons all above 20 year in presence of the police officer
	4.	Dº Beerassury -	- 65	Dº - -	Ramchunder, gungottee; got bermotter lands; birtey bhogey.	15 Mar. –	Nychautty	Voluntarily sacrificed herse by the ceremony of sahamara leaving 3 sons and 2 daughter all above 30 years, when the p lice officers were in attendance the spot.
	5.	Dº Joy Money -	- 45	Kyest - -	Gookool, chunder, mitter servant.	23 April –	Anreeadah	Leaving 3 sons and 3 daug ters, all above six years, volu tarily sacrificed herself by t ceremony of sahamaran. T police officers were present the spot.
	6.	Dº Bishen Preeah	- 40	Dº - -	Luckeenarain, bose; got mukutran and ticka lands; husbandman.	15 May –	Bishenpore	This woman, having no o spring, voluntarily burnt herse by the ceremony of sahamara and the police officers were pr sent at the spot.
	7.	Dº Rammunnee -	- 50	Dº - -	Ramjoy, bose, servant and husbandman.	15 – –	Baukeepore	Leaving 1 son of 16 years, v luntarily sacrificed herself the ceremony of sahamaran, presence of the police officers.
	8.	Dº Punchee - -	- 50	Brahmin -	Ramchunder, chuckerbutty jujmanny.	19 – –	Dº - -	Leaving no issue, voluntari sacrificed herself by the cer mony of sahamaran, in presen of the police officers.
	9.	Dº Mookta Kessee	- 35	Dº - -	Ubhoy Churn, banerjea, cultivator, and keeps a shop of rice, &c.	30 – –	Ramnagore	Sacrificed herself voluntarily the ceremony of sahamaran, lea ing no issue; and the police o cers were in attendance at t spot.
	10.	Dº Puram Money	- 50	Kyest - -	Ramneedhee, sircar, servant.	1 June –	Anreeadah	This woman, leaving 1 daug ter of 32 years, sacrificed hers voluntarily by the ceremony sahamaran, in presence of t police officers.
	11.	Dº Jaunkee - -	- 64	Chundall -	Koorawn, chung, labourer.	11 July –	Nychautty	The police darogha was in tendance, and inquired from S dasheeb Turk, punchanum Neyhatley, whether the woman, who was chundall, could be permitt to perform the ceremony of the suttee, or not? On this, the abov named delivered his opinion, that, agreeably to the Shaster, the ce mony of sahamaran is allowed to four; viz. brahmin, khettre, busso a soodar, the chundall being amongst the soodar. On this the wom voluntary sacrificed herself, leaving 2 sons, all above 36 years, by t ceremony of sahamaran.
	12.	Dº Dooputty - -	- 64	Culloo -	Bhollamant, culloo, oilman.	28 Aug. –	Nyehautty	Voluntarily sacrificed herself the ceremony of sahamaran, lea ing 3 sons all above 23 yea The police officers were pres on the spot.
	13.	Dº Gour Money -	- 70	Brahmin -	Rugoonaut, chatterjea, servant.	29 – –	Anreeadah	Leaving 4 sons, all above years, voluntarily sacrificed h self by the ceremony of saha ran, in presence of the pol darogha.

Division of Calcutta—*continued.*

	N°	Names of SUTTEES, and Age.		CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 PERGUNNAHS : - - 24—continued.	14.	Muss^t Aunund Dossee	30	Kyest - -	Gorachand, dult, servant.	17 Aug. 1822	Bakeepore	Leaving no issue, voluntarily sacrificed herself by the ceremony of sahamaran, in presence of the police officers.
	15.	D° Purmassury - -	80	Brahmin -	Ramperoand, bida, punchanum pundit.	13 Sept. –	Nyehautty	Leaving 2 sons, all above 47 years, voluntarily burnt herself by the ceremony of sahamaran, in presence of the police darogha.
	16.	D° Doomee - - -	80	Pode - -	Chundermoney, lusker, cultivator.	21 – –	Rumnagore	This woman, leaving 3 sons and 2 daughters, all above 20 years, sacrificed herself voluntarily by the ceremony of sahamaran, in presence of the police officers.
	17.	D° Jug Dumbah - -	27	Kyest - -	Rammissur, sing, servant.	17 Oct. –	Anreeah -	Leaving 1 son and 2 daughters, all above 7 years, sacrificed herself voluntarily by the ceremony of sahamaran, in presence of the police darogha.
	18.	D° Unno Poornah -	45	Brahmin -	Kalleedoss Tukbagees, bhutta charjea, pundit.	27 – –	Nyehautty	Sacrificed herself voluntarily, by the ceremony of sahamaran, leaving 4 sons and 5 daughters, all above 10 years, in presence of the police officers.
	19.	D° Joy Doorgah - -	30	D° - -	Kishen Mohud, mokerjea, servant.	14 Nov. –	Anreeadah	Leaving no issue, voluntarily sacrificed herself by the ceremony of sahamaran, in presence of the police officers.
	20.	D° Rampriah - - -	60	Kyest - -	Bowany Churn, ghose, servant.	23 – –	Nyehautty	Leaving no issue, sacrificed herself voluntarily by the ceremony of sahamaran, in presence of the police officers.
	21.	D° Kisharee - - -	25	Barrooee -	Ramchund, doss, bittle seller.	23 – –	Ramnagore	Leaving no issue, burnt herself voluntarily by the ceremony of sahamaran, in presence of the police darogha.
	22.	D° Dya Muhee - -	50	Byde - -	Ramsoonder, goopt, physician.	25 – –	D° - -	Leaving 2 sons and 2 daughters, all above 15 years, sacrificed herself voluntarily by the ceremony of sahamaran, in presence of the police darogha.
	23.	D° Needoyah - -	40	Kyest - -	Jugmohun, bose, servant.	20 Dec. –	Anreeadah	This woman, leaving 3 sons and 3 daughters, all above 10 years, sacrificed herself voluntarily by the ceremony of sahamaran, when the police officers were in attendance at the spot.
	24. 25.	D° Doorga Money - D° Sedroo Soondry -	40 28	Brahmins	Kishenpersaud, banerjea, servant.	28 – –	D° - -	These women, leaving no issue, sacrificed themselves by the ceremony of sahamaran, when the police officers were in attendance at the spot.
AT BAUGUNDY : - - - 2.	1.	Muss^t Joy Monee - -	16	Kyeth -	Chitun Biswas, kyeth, cultivator; yearly income, from every source, amounted to about 25 rupees.	3 Jan. 1822	Lubsah -	No children.
	2.	D° Diggumbury - -	20	D° - -	Sumbhoo Chund Ghose, kyeth; no ostensible profession; very poor, and maintained by his brother.	15 April –	Busheerhaut	No children.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
COMMISSIONER OF CUTTACK: - - 14.	1.	Musst Kundoo - - -	60	Maintee -	Lokee, maintee - -	9 Mar. 1822	Peeply -	The husband of this suttee w a poor man, and the case requir no remark.
	2.	D° Duybokee - -	42	Brahmin -	Udder Misser, brahmin	23 – –	D° - -	- D° - - d°.
	3.	D° Beysur Bye - -	35	D° - -	Loaknath Pandy, d° -	5 April –	Muttee -	The husband was a burkundas.
	4.	D° Jeyma - - - -	18	Gooria -	Makeeb Sawhoor, gooria.	5 – –	Jehajepore	- D° - d° was a trader sugar, &c.
	5.	D° Kooslah - - -	23	Brahmin -	Urrut Punda, brahmin	1 May –	Urruckpore	- D° - d° lived on charity.
	6.	D° Soobudrah - -	55	D° - -	Jalee Ancharge, d° -	30 – –	Peeply -	- D° - d° was a poor man.
	7.	D° Ronah - - - -	20	D° - -	Urrot Doss, - d° -	30 June –	Hurryherpore	- D° - d° of this suttee live on the proceeds of a small po tion of charity lands.
	8.	D° Chundree - - -	70	D° - -	Soomnath Kur, brahmin.	8 Aug. –	Peeply -	- D° - d° lived on charity.
	9.	D° Chumpa - - -	18	Maintee -	Opertee, maintee - -	2 Sept. –	Muttoe -	- D° - d° maintained hin self by agriculture.
	10.	D° Pudma - - -	50	D° - -	Juggernath, maintee -	9 Oct. –	Peeply -	N° 10.—In this case the sacr fice was performed previous to th arrival of the police officers, r intimation having been given; th chowkea and serberakar were re primanded for this neglect. Th husband was a cultivator.
	11.	D° Kistnaduy - - -	60	Khundyte	Soodhursun Chowdy, khundyte.	7 Nov. –	Cuttack -	N° 11.—In this case, also, th sacrifice was over before the p lice arrived; but there did not a pear to have been any legal ob jection. The husband was a pett zemindar.
	12.	D° Umbadnye - -	50	Maintee -	Joyram, maintee - -	28 – –	Hurryhurpore	N° 12.—The husband of th suttee lived by service.
	13.	D° Sereemook - -	56	Brahmin -	Jugbundoo Doss, brahmin.	25 Oct. –	Jehajepore	N° 13.—In this case, also, th ceremony was over before the p lice arrived; the excuse given f this was, that the body was be coming putrid. The husband this suttee was a goldsmith.
	14.	D° Soomuttra - -	45	Soonar -	Bullee Doss, soonar -	22 Dec. –	Peeply -	N° 14.—The husband of th suttee was a goldsmith.—None the cases were attended with an other circumstances deserving remark.
JOINT MAGISTRATES, KHOORDAH: - - 13.	1.	Musst Osa Daee Suntanee - - - - -	80	Khundyte	Dhunurgee Hurreechundee, khundyte, suburakar, or revenue officer, of Gur Mullipara.	29 Jan. 1822	Thanna Koordah.	
	2.	D° Saotee - - - -	50	Brahmin -	Deenbundhoo Surrungee, brahmin, holder of some rent-free lands.	14 Feb. –	D°.	
	3.	D° Doola - - - -	70	D° - -	Ramkishen Ruth, brahmin, porran panda, and holder of rent-free lands.	25 – –	D°.	
	4.	D° Kumnee - - -	50	D° - -	Chundee Mahapatur, brahmin, surberakar, and possessor of some lands, paying a fixed rent.	17 June –	D°.	
	5.	D° Jaee - - - -	50	D° - -	Sree Kur Das, brahmin priest.	8 July –	D°.	

DIVISION OF CALCUTTA—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
6.	Musst Soobhudra	50	Muhtee	Damoodur Das, muhtee, ooriah writer and cultivator.	8 Sep. 1822	Thannah Koordah.	
7.	D° Lukhee	22	D°	Needhee, muhtee, d° and d°.	25 – –	D°.	
8.	D° Gunga	58	Brahmin	Markund Miser, brahmin; a servant of a punda of the temple at Pooree.	19 Mar. –	Thanna Porree.	
9.	D° Jace, alias Muneeko	75	Muhtee	Soodursun, muhtee; a mendicant.	25 July –	D°.	
10.	D° Radheeka	25	Brahmin	Bhugwan Miser, brahmin, and teacher and holder of some brahmooter land.	15 Aug. –	D°.	
11.	D° Rookanee	51	D°	Gudanund, d°, holder of some brahmooter lands.	14 Sept. –	D°.	
12.	D° Beemla	43	Muhtee	Mudhooree Putnack, muhtee, ooria writer in a muthat Pooree.	17 Oct. –	D°.	
13.	D° Rookuma	70	Bunia	Lekaee Sahoo, bunia, a shopkeeper at Pooree.	9 Nov. –	D°.	
1.	Musst Parbuttee	77	Brahminee	Bausoorat, brahmin	18 July 1822	Thannah Balasore.	This suttee was not attended with any circumstances worth noting.

DIVISION OF DACCA.

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Musst Jugutis	46	Byde	Ram Guttee Doss, byde	15 Jan. 1822	Gournuddy	It appears, from the darogah's report, that the deceased has left 4 children; viz. 3 sons and 1 daughter; the eldest son aged 30 years, the second 25, and the youngest 22 years; the daughter's age is 15 years, and that she was not with child. The husband was, by profession, a doctor; he possessed no landed property, and was in very indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
2.	D° Poornavee	70	Chundaul	Joy Narain Chung, chundaul.	18 – –	Tugrauh	It appears, from the darogah's report, that the deceased has left 3 children; viz. 2 sons, 1 aged 50, and the other 30, and 1 daughter aged 40 years, and that she was not with child. The husband was a cultivator; he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
3.	D° Jaunokee	80	D°	Joogul Chund, chundaul.	20 – –	Tugrauh	It appears, from the darogah's report, that the deceased has left 5 children; viz. 4 sons and 1 daughter; the eldest son aged 45, the second 40, the third 33, the fourth 28, and the daughter 35 years; and that she was not with child. The husband was a servant and cultivator; he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.

Division of Dacca—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BACKERGUNGE: - - 18—*continued.*	4.	Muss^t Doorpaddee	- 50	Chundaul	Sonaram Chung, chundaul	28 Jan. 1822	Kella Colly	It appears, from the daroga report, that the deceased has l no children, and that she was not with child. The husband was a cul vator; he possessed no landed property, and was in needy circumstanc The deceased burnt herself on the funeral pile of her husband, of h own free accord, on the date specified.
	5.	D° Sooburnah	- - 65	Sooder -	Seeta Ram, sooder -	2 Feb. -	Stutwalleparah	It appears, from the daroga report, the deceased has left sons, and that she was not with child. The husband was a cultivato he possessed no landed property, and was in indigent circumstanc The deceased burnt herself on the funeral pile of her husband, of h own free accord, on the date specified.
	6.	D° Beeda - - -	- 30	Soodoor -	Ram Raja Deo, soodoor.	3 April -	Kella Colly	It appears, from the daroga report, that the deceased has l no children, and that she was n with child. The husband was a cultivator; he possessed no land property, and was in indigent circumstances. The deceased burnt he self on the funeral pile of her husband, of her own free accord, on t date specified.
	7.	D° Surbannee	- - 80	Kait - -	Mookta Ram Paul, kait.	22 - -	Gournuddy	It appears, from the daroga report, that the deceased has l 1 son, and that she was not wi child. The husband was a servant; he possessed no landed propert and was in needy circumstances. The deceased burnt herself on t funeral pile of her husband, of her own free accord, on the da specified.
	8.	D° Jussodah - -	- 45	D° - -	Byjenauth Doss, kait	26 June -	Augareeah	It appears, from the daroga report, that the deceased has l 2 sons, and that she was not with child. The husband was a servant; possessed no landed property, and was in needy circumstances. T deceased burnt herself on the funeral pile of her husband, of her o free accord, on the date specified.
	9.	D° Puddah - -	- 35	D° - -	Ram Kishore Mujmooadar, kait.	27 - -	Kella Colly	It appears, from the daroga report, that the deceased has l a daughter, aged 2 years, and t she was not with child. The husband possessed landed property, and w independent. The deceased burnt herself on the funeral pile of her hu band, of her own free accord, on the date specified.
	10.	D° Manick Malla	- 60	D° - -	Joy Narain Bose, kait.	20 July -	D° - -	It appears, from the daroga report, that the deceased has l 1 son, aged 25 years, and that s was not with child. The husband was an havalladar, and possessed so property. The deceased burnt herself on the funeral pile of her husba of her own free accord, on the date specified.
	11.	D° Kistnopreeah	- 60	D° - -	Bishen Ram Dutt, kait.	31 Aug. -	D° - -	It appears, from the daroga report, that the deceased has l 2 sons, one aged 40, and the ot 30 years, and that she was not with child. The husband was a talockd and possessed some property. The deceased burnt herself on the fune pile of her husband, of her own free accord, on the date specified.
	12.	D° Lukhee - -	- 40	Chundaul	Purmall, chundaul -	22 Sept. -	D° - -	It appears, from the daroga report, that the deceased has l 5 sons and 1 daughter; the eldest son aged 24, the second 21, the th 18, the fourth 14, the fifth 11, and the daughter 8 years, and that was not with child. The husband was by profession a fisherman; possessed no landed property, and was in indigent circumstances. T deceased burnt herself on the funeral pile of her husband, of her own f accord, on the date specified.
	13.	D° Aubkaah - -	- 30	Brahmin -	Seeb Doss Turkobhoosun, brahmin.	14 Oct. -	Gournuddy	It appears, from the darog report, that the deceased has 3 sons, the eldest aged 14 ye the second 10, and the youngest 6, and that she was not with ch The husband possessed some land free of rent, and property. The ceased burnt herself on the funeral pile of her husband, of her own f accord, on the date specified.

DIVISION OF DACCA—*continued.*

il- is.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
	14.	Musst Puddum Malla	20	Kait	Neemchund Ghoo, kait	6 Nov. 1822	Kutwallee Burrisaul.	It appears, from the darogah's report, that the deceased has left no children, and that she was not with child. The husband was a servant: he possessed no landed property, and was in needy circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	15.	D° Chundun Malla	45	D°	Ramlochun Ghose, kait	29 – –	Kella Colly	It appears, from the darogah's report, that the deceased has left 2 sons, 1 aged 11 and the other 5 years, and that she was not with child. The husband was a talookdar, and possessed some landed property. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	16.	D° Tara Money	50	Byde	Ramsoonder Sain, byde	16 Dec. –	Kutwalee Parah.	It appears, from the darogah's report, that the deceased has left 6 sons, the youngest aged 6 years, and that she was not with child. The husband was a servant, by profession a doctor: he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	17.	D° Surbojaah	75	Kait	Beejye Ram Dutt, kait	17 – –	Kella Colly	It appears, from the darogah's report, that the deceased has left 3 sons, the eldest aged 45, the second 40, and the youngest 36, and that she was not with child. The husband was a cultivator; he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	18.	D° Tareenee	35	Brahmin	Muddun Narain Baneerjeea, brahmin.	22 – –	Gournuddy	It appears, from the darogah's report, that the deceased has left 2 sons, 1 aged 14 and the other 9 years, and that she was not with child. The husband possessed some land free of rent, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	1.	Musst Bugeottee	17	Kait	Ramjoy Chowdry, kait	1 Nov. 1822	Hathazaree	Deceased's husband was a zemindar; she burnt herself voluntarily with the corpse of her husband. Police officers were in attendance on the spot. She left no children, nor was there any legal disability.
	1.	Musst Doorgee	50	Osar	Shane, osar	16 July 1822	Begumgunge	This woman, of her own accord, burnt herself on the funeral pile of her husband.
	2.	D° Sebee	30	Chundal	Bhew, chung	1 Aug. –	D°	This woman, of her own accord, burnt herself on the funeral pile of her husband.
	3.	D° Sedhee	40	Jogey	Dhunneeram, jogey	15 Nov. –	D°	This woman, of her own accord, was buried with the remains of her husband.

Division of Dacca—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY DACCA: - - 9.	1.	Musst Puddomalla	- 35	Kait - -	Rajchunder, ghose -	23 Mar. 1822	Rajabary -	This sacrifice took place by ceremony of saha maran. M sumut Puddomalla had 2 so the eldest one is about 12 ye old, and the other 5. The pol officers were in attendance at time. Her husband's professi was that of a mohurer, and he h a petty talook of his own.
	2.	D° Chundermony	- 31	Brahmin -	Dhunnunjoy, surnia -	18 May –	Mulfutgunge	This sacrifice took place by ceremony of saha maran. M sumut Chundermony had 3 sons and 1 daughter; the youngest of th is about 2 years and 6 months old. The prescribed engagement entered into by Ramtunnoo, surnia, the eldest son of the widow, w accordingly took charge of the child. Her husband was a Brahm had a talook of his own, and the police officers were present at the ti
	3.	D° Joymoony	- - 50	Byde - -	Gopy Kishen, sein -	26 – –	Solaghur -	This sacrifice took place by ceremony of saha maran. M sumut Joymoony had no childr The police officers were pres at the time, and her husban profession was a Bengal write
	4.	D° Gynmye	- - - 22	Brahmin -	Rajchunder, bhuttacharjea.	2 Oct. –	Mulfutgunge	This sacrifice took place by ceremony of saha maran. M sumut Gynmye had an infant about 4 months old. The p scribed engagement was ente into by Ramgutty, bhuttachar the father-in-law of the wid who accordingly took charge the child. The police officers w present at the time. Her husb was a Pundit Brahmin, with any property of his own.
	5.	D° Bejoyah	- - - 45	Byde - -	Rajchunder, sein - -	2 – –	D° - -	This sacrifice took place by ceremony of saha maran. M sumut Bejoyah had no childr The police officers were pres at the time. Her husband wa rich zemindar. He did not fol any profession.
	6.	D° Jysee	- - - - 70	Chundal -	Ramsurrun, chung -	23 – –	Rajabary -	This sacrifice took place by ceremony of saha maran. police officers were present at time, and her husband was a c mon cultivator.
	7.	D° Bhoobunnessery	- 60	Soodur -	Sudamund, bull - -	27 Nov. –	Soolaghur	This sacrifice took place by ceremony of saha maran. husband of Mussumut Bhoob nessery had been in the servic several English gentlemen.
	8.	D° Doorga	- - - 50	D° - -	Lukheenarain, deo -	3 Dec. –	Mulfutgunge	This sacrifice took place by ceremony of saha maran. husband of the widow was a educated man, and was gene employed in his lifetime as hurrer.
	9.	D° Roopussury	- - 19	Byde - -	Luckheenarain, sein -	8 – –	D° - -	This sacrifice took place by ceremony of saha maran. husband of the widow was a educated man, and his profes was a native doctor or kubeer

Division of Dacca—*continued.*

Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Mussᵗ Purmussury	55	Byde	Ramkauth, sein	8 Jan. 1822	Shibchur	It appears from the report of the darogah, as well as from the depositions of the neighbouring inhabitants, that Mussumut Purmussury had 7 sons, aged from 21 to 40 years, and her husband subsisted by means of zemindaree and trade. She burnt, of her own accord and free will, with the dead body of her husband, in conformity to the law and Shaster, in presence of the jemadar of thannah.
2.	Dº Bemullah	28	Brahmin	Oolum Roy Konojee, brahmin.	6 April	Bhoosnah	It appears from the report of the darogah, that Mussumut Bemullah had no children, and her husband subsisted by means of employment and rent of land property. She burnt, of her own accord and free will, with the dead body of her husband, in conformity to the law and Shaster, when no police officers were present; but subsequent to it the village chowkedar gave information to the darogah.
3.	Dº Mohunee Debiah,	35	Dº	Ramruttun, buttacharjea	8 May	Sibchur	It appears from the report of the darogha, as well as from the depositions of the neighbouring inhabitants, that Mussumut Mohunee Debiah had 3 daughters from 16 to 20 years, and one son aged 1½ year; and to nourish and educate him during his infancy and minority, he has been delivered to the charge of Ramhurry, buttacharjea, the son of the deceased's eldest brother. The engagement for the same was executed by him; and her husband subsisted and gained his livelihood by means of the produce of landed property. She burnt, of her own accord and free will, with the dead body of her husband, in presence of the jemadar of thannah, in conformity to the law and Shaster.
4.	Dº Dyamuye	30	Kahests	Gooroodass, dutt	26 July	Furreedpore	It appears from the report of the darogah, as well as from the depositions of the neighbouring inhabitants, that Dyamuye had no children, and her husband subsisted by means of employment as an officer in the civil court of zillah Rajeshahy a long time. She burnt, of her own accord and free will, with the dead body of her husband, in presence of the police officers, in conformity to the law and Shaster.
5.	Dº Ramsona	45	Brahmin	Purmanund, pattuck	27 Sept.	Mursoodpore	It appears from the report of the darogha, as well as from the depositions of the neighbouring inhabitants, that Mussumut Ramsona had 1 daughter aged 7 years, and an adopted son aged 6 years; and to nourish and educate them during their infancy and minority, they had been delivered to the charge of Ramtunoo, buttacharjea, the brother of the deceased. The engagement for the same was executed by him; and her husband subsisted during his life by means of pooran pank, or reading sacred history. She burnt, of her own accord and free will, with the deceased body of her husband, in presence of the mohurer of thannah, conformably to the law and Shaster.
6.	Dº Brijmuny	25	Dº	Keoulkishen, chowdry	6 Dec.	Shibchur	It appears from the report of the darogha, that Mussumut Brijmuny had no children, and her husband subsisted by means of zemindary. She burnt, of her own accord and free will, with the deceased body of her husband, in presence of the mohurrir of the thannah, conformably to the law and Shaster.
7.	Dº Chunder Porbha	26	Baneeah	Mirtunjoy, bunick	26	Dº	It appears from the report of the darogha, as well as from the depositions of the neighbouring inhabitants, that Mussumut Chunder Porbha had an adopted son aged 21 years, and her husband subsisted by his profession of a zurghur or sonar. She burnt, of her own accord and free will, with the deceased body of her husband, in presence of the mohurrir of the thannah, conformably to the law and Shaster.
	MUNSING			— None. —			

518. N

DIVISION OF DACCA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SYLHET : - - - 1.	1.	Musst Solochennah Debah - - -	about 65	Brahmin -	Hirkishen, brahmin; profession, "jujmannee," pays annual revenue to Government, 2 *r.* 6 *a.*	19 Nov. 1822	Tanah Rajungger.	The police officers were in a tendance during the ceremony.
TIPPERAH : - - 6.	1.	Musst Kolahbutty -	60	Joogy - -	Tupessaram, joogy -	8 Apr. 1822	Aumeergong.	Buried alive with her deceas husband, he being a jog (weaver cast.)
	2.	D° Shubbee - -	18	Sahoo - -	Jeetram, sahoo - -	15 – –	Cutwally.	
	3.	D° Jewnmree - -	40	Sooder - -	Bishonauth Deo, sooder	7 May –	Thurlah	
	4.	D° Moheshory -	16	Kahest - -	Bhyrubchunder Deo, kahest.	19 June –	Cusbah.	
	5.	D° Soobhodrah -	22	Sooder - -	Bydeenauth Moondy, sooder.	12 Sept. –	Nasseernagur.	
	6.	D° Bhobany Debiah	22	Brahmin -	Bishonauth Bhuttacharjea, brahmin.	10 Dec. –	D°.	

DIVISION OF MOORSHEDABAD.

BEERBHOOM : - - 3.	1.	Musst Ruttun Munnee	20	Tantee -	Mohun Das, tantee -	25 Mar. 1822	Thana Shakoobepore.	From the darogah's report appears that the aforesaid Rutt Munnee, of her own free w burnt herself along with her husband's corpse, and that there existed prohibitory reasons for her becoming a suttee. She left an infa daughter aged about 7 years, who has been married, and her husba living; further, the mother had previously made over her aforesaid chi to the charge of her husband's nephew, who executed the prescrib engagement upon stamped paper, of his own free will, and agreed to su port it during its minority.
	2.	D° Rausoo - - -	50	Chooteearin	Kishen, chooteear -	30 July –	Thana Kusba.	From the darogah's report appears that the aforesaid Raus of her own free will burnt herself along with her husband's corpse; th she left 3 grown-up children, all able to provide for themselves, a there existed no prohibitory reasons for her becoming a suttee.
	3.	D° Gunga - - -	50	Brahmunee	Haradhun Chatterjea, brahmin; by profession a mohrir and chasa.	20 Nov. –	Thana Kusba.	From the darogah's report appears that the aforesaid Gun of her own free will, burnt hers along with her husband's corp that she left 3 daughters and 1 son, all grown-up and married, and a to provide for themselves; that there existed no prohibitory reasons her becoming a suttee.

N. B.—Besides the above, during the year 1822, there were no other suttees; nor has any instance occur of any woman, who had determined to become a suttee, having been prevented burning herself, through the p suasion of her friends, or the interposition of the magistrate or police officers.

BHAUGULPORE : - - - 1.	1.	Musst Dyal Comor -	26	Kaet - -	Neerbhoy Sough, cast kaet; service.	1 Dec. 1822	Cotwally -	Husband's circumstances in such as to place the widow yond all fear of want had chosen to remain in life. The Mussumut, mentioned in the preceding column, having recei authentic accounts of the death of her husband at Rajmahal, determi to burn herself, and ascended the pile accordingly, having in her lap turban and inkstand of the deceased. Intelligence of what was abou occur having been brought to the magistrate, he immediately repaire the scene of action, and, after having spent some hours in ineffec endeavours to dissuade the widow from her purpose, at length permit her nearest of kin to light the pile. The widow behaved with the utm calmness and composure as long as the attacks of the flames were fined to her lower extremities, but when they reached her breast face the torture seemingly became intolerable, and her fortitude gave w by a violent exertion she disengaged herself from the faggots with wh

DIVISION OF MOORSHEDABAD—*continued.*

Nº	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
						she was encumbered, and springing from the pile fell down nearly insensible at the feet of the magistrate, who had remained standing close beside it. In a few moments, however, she revived, when the magistrate seized the opportunity of again urging her to abandon her design, and renewed his promises of maintaining and protecting her in future if she would consent to quit the spot. This attempt was as unsuccessful as the former had been; so far from yielding to the magistrate's entreaties, the widow exclaimed vehemently against his interference, insisted on being allowed to go back into the fire, and breaking from his hold attempted to regain her position on the pile, by climbing up the logs of which it was composed, and which were by that time burning with the greatest fury. The magistrate finding that her resolution to complete the ceremony was unconquerable, and being of opinion that any further opposition to her will might, under the existing regulations, be considered as illegal and improper, permitted some of her relations, whose assistance she invocated with loud cries, to lift her again into the flames, which speedily consumed her to ashes. It may be deemed worthy of remark, that this victim of superstition appeared firmly impressed with the idea of the present being the third time of her soul's incarnation. In answer to the magistrate's remonstrances and entreaties, she assured him that self-cremation was not at all terrible, or even new to her, as she had performed that rite before at Benares and at Canonge; and added, that she knew perfectly what would be her sufferings on the pile, and in what manner she would be recompensed for them hereafter.
NT MAGISTRATE AT MONGHYR -			- —None.—			
1.	Musst Joy Monee Debiah - - - 21.	Brahmin -	Bholanot Roy, brahmin	31 July 1822	Putnee Tollah.	The widow burnt together with the corpse of her husband. She did not leave any children. No police officer was present at the sacrifice. The husband, a principal zemindar, died early on the morning of the 31st of July, 1822. In the forenoon of the same day Bureeja Pyke gave information ~~at~~ the tannah that the widow intended to burn, but before the persons deputed from the tannah arrived at the spot, the sacrifice had taken place. The acting magistrate duly investigated regarding the precipitancy of the deceased zemindar's relatives and officers, and the apparent tardiness of the tannah jemmadar, on whom, from the absence of any superior officer in attendance at the sessions, the charge had devolved.
1.	Musst Boodul - - 25	Chuttry -	Gooroopersaud Sing, chuttry.	4 Aug. 1822	Bhollauhaut	In this case the woman was burned along with the corpse of her husband. She had only one child, a girl of thirteen years old, well provided for, and she was not pregnant. The darogah and other police officers were present, and I myself saw and spoke to her a few hours before the sacrifice. There was no legal impediment to her being burnt, which she declared to me was her own choice, without her being influenced or intimidated in any way by any person whatever.
2.	Dº Essury - - - 40	Shahoo -	Ramlochun Sah, shahoo	4 Sept. - -	Chapye -	In this case the darogah reported, that the sacrifice took place in the presence of the mohurir and other police officers. The woman was burnt along with the corpse of her husband: she had two children alive, a son twenty-five years of age, and a daughter twenty-eight, both well provided for. She was not pregnant and there was no legal impediment to the sacrifice.
1.	Musst Oojul Munnee - 30	Kait - -	Bhekarree Ghose, kait	6 May 1822	Burrooah	The deceased procured his living by employment. A particular report on the subject of this occurrence has been made to the court of nizamut adawlut on the 10th Jan. 1823.
2.	Dº Narainee - - 65	Brahmin -	Upoocha Roy, brahmin	28 Bysack, 1222, B. S.; corresponding with 9th May 1822.	Rannee Talab.	It is reported that Upoocha Roy possessed a jote of bermutter land, and served as a gomashtah. A particular report on the subject of this occurrence has been made to the court of nizamut adawlut on the 10th Jan. 1823.

DIVISION OF MOORSHEDABAD.—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY MOORSHEDABAD: - - - 5—*continued.*	3.	Muss^t Curpoorah - 50	Brahmin -	Sero Munee, brahmin	17 July 1822	Poolahsun Oollah Khaun.	The deceased got his living b performing the poojah and othe ceremonies of Hindoos. Mussumut Curpoorah burnt wit the corpse of her husband, in th presence of police officers, by th ceremony of sahamaran.
	4.	D° Chaund Munee Debiah - - - - 45	D° - -	Ramkeshore Sandeal, brahmin.	13 Nov. –	Shoojah Gunge.	It is reported by the daroga that the deceased procured h living by employment as a mohurrer; when out of employ, in performin religious ceremonies. This sacrifice took place by the ceremony of sahamaran, in the pr sence of police officers, from whose report it appears that Mussumu Chaund has left no children.
	5.	D° Oojjul - - - 30	Nye - -	Radhanauth, nye - -	28 Nov. 1822	Raujbarree	Radhanauth was a barber profession, and procured his livin by shaving, and from the sale cocoons. Mussumut Oojjul burned he self with the corpse of her hu band, and has left no children she has appointed Mussumut Li bungo, the wife of her husband nephew, as mokhtaur, to perfor the rites and ceremonies.
PURNEAH - - - - -			- -	- No suttee has taken place during the year.			
RAJESHAHYE - - - -			- -	- — None. —			
RUNGPOOR: - - 10.	1.	Muss^t Rutnee - - - 16	Raujbunsee	Nehal Doss, raujbunsee	26 Jan. 1822	Fuqeergunge	This woman burnt of her ow accord: she had no children, n does it appear that any thing w administered to cause intoxic tion or insensibility.
	2.	D° Komul - - - 25	D° - -	Monyee, raujbunsee -	21 March –	Rungpore	This woman burnt of her ow accord, on the funeral pile of h husband, leaving one daught who is 7 years of age, and su ported by the relations of t deceased.
	3.	D° Kandnee - - - 13	Napit - -	Nessarow, napit - -	22 – –	Bodah -	This woman burnt of her o accord.
	4.	D° Punchumee, 20 or 22	Raujbunsee	Geereedhur Doss, raujbunsee.	9 April –	Burobaree	This woman burnt of her o accord: she had no children, does it appear that any thing administered to cause intoxi tion or insensibility.
	5.	D° Boodee - - - 60	D° - -	Kalleechurn, raujbunsee	7 – –	Fuqeergunge	- - - Ditto.
	6.	D° Doorgah Dosseah 60	Kahit -	Puram Kaunt Doss, kahit.	15 – –	Dhaup -	- - - Ditto.
	7.	D° Poorneema Debbeah 30	Brahmin -	Gocoolnath Surmah, brahmin.	9 May –	Durwanee	- - - Ditto.
	8.	D° Gorah - - - - 25	Kyburt -	Boodhoodoss, kyburt -	16 – –	Rungpore	- - - Ditto.
	9.	D° Beng - - - - 30	Raujbunsee	Katoo, raujbunsee -	14 Oct. –	Burobaree	- - - Ditto.
	10.	D° Chundun - - - 23	D° - -	Jepra Doss, raujbunsee	26 Dec. –	Foorumbaree	- - - Ditto.
JOINT MAGISTRATE AT RUNGPORE -				- - - -	- - -	- -	No measures have been adop to prevent legal suttees.

DIVISION OF PATNA.

N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Musst Rooknish Bye - 44	Taliahin -	Tubul Bhutt, taliah -	13 Mar. 1822	Thannah Gyah.	The magistrate was present at the cremation, and it was in every respect a legal sacrifice with reference to the Hindoo code. The parties being pilgrims, and not residents of the country, their circumstances in life could not be learnt, but might be called among the middle class. The widow burnt herself with her husband.
2.	D° Depoe - - - - 55	Culwarin -	Choolun Chowdry, culwar.	11 May -	Thannah Baur.	The police officer was present. The sacrifice was liable to no legal objections. The deceased was a man of some opulence, and left his property, having no children, to his four brothers. The widow burnt herself with her husband.
3.	D° Balkose - - - - 25	Sakeldissy bramenee.	Nund Loll, sakeldissy brahmin.	28 Aug. -	Thannah Dawoodnugur.	The police officers were present. No legal objections. The parties were poor, and lived by begging and reading the Pothee. The widow burnt herself with her husband.
4.	D° Mundye - - - 60	Burwarin -	Jewloll, burwar - -	30 Nov. -	D° Baur -	The police officers were present. No objection in a legal sense. The deceased left 4 sons, with a small property. The widow burnt herself with her husband.
NGHYR - - - -		- -	- — None. —			
1.	Musst Busunto - - 70	Baubhun -	Prem Singh, baubhun -	25 May 1822	Bickrum -	The widow was burnt with the corpse of her husband, conformably to the rites of sahamaran; but the sacrifice was performed in the absence of the officer of police, it having been completed before the arrival of the jemadar, who had been deputed to the spot by the police darogah, on his hearing of the intended ceremony. The deceased, Prem Singh, was a husbandman, in rather indigent circumstances, and has left 5 sons, the eldest aged 40 years, the second 37 years, the third 30 years, the fourth 27 years, and the fifth son 25 years.
1.	Musst Sulook Coonur, 40	Kherwar -	Jeekait Bhikhraj Khan, kherwar.	19 Mar. 1822	Itkhoree -	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah was present at the time of the performance of the ceremony.
2.	D° Deepa - - - - 50	Kuhur -	Gungaram, kuhur -	27 Mar. -	Echak -	This sacrifice took place by the ceremony of the sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children; neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah was present at the time of the performance of the ceremony.

Division of Patna—*continued.*

Zillahs.	No.	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
RAMGHUR: - - - 14—*continued.*	3.	Musst Beefee	40	Brahmin	Bhem Pandy, brahmin	5 May 1822	Echak	This sacrifice took place by t ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily bur herself with the body of her husband, leaving no infant children; neith was she in a state of pregnancy nor uncleanness at the time of t sacrifice. The profession of her husband is unknown; but it appears from t report that he was in good circumstances. One of the burkundases of the thannah, who had been sent by t police darogah, was present at the time of the performance of t ceremony.
	4.	Do Anundee	20	Chero	Shewnarain, chero	12	Gorha	This sacrifice took place by t ceremony of anoomaran. It appears from the darogah's report, that the husband died on way from Chittra to his dwelling in Pulamow. On the wife bei informed of the circumstance, she burnt herself together with her hu band's turban, according to the ceremony of anoomaran, notwi standing the remonstrances of her neighbours, leaving no infant childre neither was she in a state of pregnancy nor uncleamess at the time the sacrifice. The profession of her husband is unknown; but it appears from t report that he was in good circumstances. The thannah being about 5 coss distant from the place where t suttee occurred, the darogah was unable to arrive at the spot at t time of the performance of the ceremony.
	5.	Do Sookwaro	40	Telee	Shewo Chund, telee	7 June	Nubbinugger	This sacrifice took place by t ceremony of sahamaran. It appears from the darogah's report, that this woman voluntar burnt herself with the body of her husband, leaving no infant childre neither was she in a state of pregnancy nor uncleanness at the time the sacrifice. The profession of her husband is unknown; but it appears from t report that he was in good circumstances. The police darogah was present at the time of the performance of t ceremony.
	6.	Do Jamoon	50	Kuhar	Jundoo, kahar	8 July	Itkhor	This sacrifice took place by ceremony of sahamaran. It appears from the darogah's report, that this woman voluntar burnt herself with the body of her husband, leaving no infant childre neither was she in a state of pregnancy nor uncleanness at the time the sacrifice. The profession of her husband is unknown; but it appears from report that he was in good circumstances. The police darogah was present at the time of the performance of ceremony.
	7.	Do Dursun Coonur	55	Bramin	Jeeham, bramin	27	Chittra	This sacrifice took place by ceremony of sahamaran. It appears from the darogah's report, that this woman volunta burnt herself with the body of her husband, leaving no infant childr neither was she in a state of pregnancy nor uncleanness at the tim the sacrifice. The profession of her husband is unknown; but it appears from report that he was in good circumstances. The police darogah did not receive information in time, and unable to arrive at the spot at the time of the performance of ceremony.
	8.	Do Muntora	60	Kherwar	Byejeenauth, kherwar	2 Aug.	Mujheowun	This sacrifice took place by ceremony of sahamaran. It appears from the darogah's report, that this woman volunt burnt herself with the body of her husband, leaving no infant child neither was she in a state of pregnancy nor uncleanness at the tim the sacrifice. The profession of her husband is unknown; but it appears from report that he was in good circumstances. The thannah being about 12 coss distant from the place where suttee occurred, the darogah was unable to arrive at the spot at time of the performance of the ceremony.

DIVISION OF PATNA—*continued.*

Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
9.	Mussᵗ Dawlut	14	Bhaut	Budul, bhaut	4 Aug. 1822	Aurungabad	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband. Bhyero Roy, bhaut, the widow's father, was committed for trial before the court of circuit, on the 4th October 1822, on strong suspicion of encouraging, or at least permitting her to burn herself, and was acquitted on the 5th December 1822.
10.	Dº Sookha	50	Bunea	Deepa, buneea	6 — —	Mujheewun	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children; neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The thannah being about 20 coss distant from the place where the suttee occurred, the darogah was unable to arrive at the spot at the time of the performance of the ceremony.
11.	Dº Budun	35	Rajpoot	Gundaree Sing, rajpoot	20 — —	Aurungabad	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving an infant child of about 4 years old; for the maintenance and support of which she got her brother-in-law to sign an ekrarnamah. Neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah was present at the time of the performance of the ceremony.
12.	Dº Sonkolee	84	Dº	Oogur Sing, rajpoot	14 — —	Aurungabad	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children; neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
13.	Dº Soogunder	50	Rajpoot	Dulell Sing, rajpoot	14 Sept. —	Aurungabad	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving an infant child of about 4 years old; for the maintenance and support of which she got her father-in-law to sign an ekrarnamah; neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah was present at the time of the performance of the ceremony.
14.	Dº Teekaiteen	45	Kherwar	Auwar Sing, kherwar	10 Nov. —	Huntergunge	This sacrifice took place by the ceremony of sahamaran. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children; neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. One of the burkundases of the thannah, who had been sent by the police darogah, was present at the time of the performance of the ceremony.

DIVISION OF PATNA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JOINT MAGISTRATE, CHOTA NAGPORE: - - 2.	1.	Musst Dhara	60	Bhaut	Attoo Roy, bhaut	25 Feb. 1822	Boondoo	This sacrifice took place by ceremony of sahamaran. It appears from the darogah's report, that this woman volunta burnt herself with the body of her husband, leaving no infant childr neither was she in a state of pregnancy nor uncleanness at the time the sacrifice. The profession of her husband is unknown, but it pears from the report that he was in good circumstances. The po darogah was present at the time of the performance of the ceremony.
	2.	D° Roopun	20	Ihoraun	Rajah Govindnauth Sahy Deo, rajpoot.	15 July	Moharaj Gunje.	This sacrifice took place by ceremony of sahamaran. It appears from the daroga report, that this woman voluntarily burnt herself with the body of husband, leaving an infant child of about 6 years old; for the ma tenance and support of which she got Rajah Jugurnauth Sahy D eldest son of Rajah Govindnauth Sahy Deo, deceased, zemindar pergunnah Chota Nagpoor. Neither was she in a state of pregnan nor uncleanness at the time of the sacrifice. The police darogah present at the time of the performance of the ceremony.
SARUN: - - - 12.	1.	Musst Selwuntee	20	Koytin	Tirbhoonum Pondy Koit, mootsuddie.	14 Feb. 1822	Futtahpoor	Mussumut Selwuntee volun rily burnt herself on the fun pile of her husband. The po officers, for want of informati did not arrive in time to s her. She left no children, was she pregnant.
	2.	D° Ustoornee	45	Munnorut Soonaur.	Munnorut soonaur	23 Apr.	Chuprah	Mussumut Ustoornee hav proceeded to the banks of river, where she collected some wood, ascended the funeral pile, performed the suttee 4 years after her husband's demise; althoug appears her son exerted his influence with her, but unsuccessfully, prevent it. The thannadar could not arrive at the spot in time to s her. She left 3 sons, 1 aged 11 years, one 9 years, and the ot 5 years; she was not pregnant.
	3.	D° Nusseeba	25	Brahminee	Jugmohun Pondy, brahmin, cultivator.	14 May	Derowley	Degumber Pondy, father of deceased, hearing the death his son, went to receive his dau ter-in-law, Mussumut Nusseeba, from her father; and on the way formed her of the death of her husband, and left her on the road, say he would be back in about an hour. During this interval Mussu Nusseeba, having collected a quantity of dry grass and other fuel, b herself with it. The thannadar, for want of information, did not ar in time to save her. It appears that her husband died in the distric Goruckpore. She left no children, nor was she pregnant. The fa of the deceased was summoned by the magistrate, and after investiga was released, but forwarded to the magistrate of Goruckpore, upo application from that court, by which it appeared, that Mussu Ucharaje, sister of Jugmohun, deceased, burnt herself with her brot corpse, at a village called Pursani, in Goruckpore.
	4.	D° Sissaw	60	Brahminee	Takoor Missea, brahmin, cultivator.	4 June	Hoosappoor	Mussumut Sissaw volunt burnt herself on the funeral of her deceased husband. left no children. The thanna for want of information, di arrive in time to save her.
	5.	D° Ajnasee	25	Brahminee	Naraine Dut, brahmin, cultivator.	4 July	Boggha	Mussumut Ajnasee volunt burnt herself on the funera of her deceased husband. left 2 sons, one aged 9 year the other 4 years. She wa pregnant.
	6.	D° Sewan	35	D°	Shunker Tervarree, brahmin, cultivator.	14	Sewaun	Mussumut Sawun volun burnt herself on the funeral of her deceased husband. thannadar and her relations endeavoured their best to oppose her doing so, but to no effect. She left 1 son of 1 year old, and wa pregnant. The usual moochulkars have been taken from the broth the deceased and other persons, for the maintenance of the child.

Division of Patna—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
7.	Musst Kunchun	35	Brahminee	Kawul Pondy, brahmin, cultivator.	2 Aug. 1822	Sewaun	Mussumut Kunchun voluntarily burnt herself on the funeral pile of her husband. The thannadar and her relations endeavoured their utmost to prevent her from doing so, but to no purpose. She left 2 sons, one aged 10 years and the other 3 years; and two daughters, one aged 7 years and the other 2 years old. She was not pregnant. The usual moochulkas have been taken from the father of the deceased for the maintenance of the children.
8.	D° Phakun	75	Raujepootin	Rummasur Raee, raujepoot, cultivator.	23 Sept.	Derowley	Mussumut Phakun voluntarily burnt herself on the funeral pile of her deceased husband. The thannadar, for want of information, did not arrive in time to save her. She left no children, nor was she pregnant.
9.	D° Chowrasee	30	Koerin	Ghinna, koeree, cultivator.	12 Oct.	Tajepoor	Mussumut Chowrasee voluntarily burnt herself on the funeral pile of her deceased husband. The thannadar and her relations endeavoured their best to oppose her from doing so, but to no effect. She left 2 sons, one aged 10 years and the other 5 years old. She was not pregnant.
10.	D° Punneau	40	Brahminee	Bheechook Opudhea, brahmin, cultivator.	22	Buggha	Mussumut Punneau voluntarily burnt herself on the funeral pile of her deceased husband. The thannadar, for want of information, did not arrive in time to save her. She left 2 daughters, one aged 12 years and the other 10. She was not pregnant. Bheechook could neither read nor write any language, and was of a poor class.
11.	D° Jeeah	81	Bunnian	Purshaud, burrye, cultivator.	29	Sewaun	Mussumut Jeeah voluntarily burnt herself on the funeral pile of her deceased husband. The thannah mohurrer endeavoured his best to prevail on her to retract from doing so, but to no effect. Purshaud could neither read nor write any language, and was of a poor class.
12.	D° Gungun	50	Bhamannee	Goomaun Sahee, bahman, cultivator.	3 Dec.	Marghee	Mussumut Gungun voluntarily burnt herself on the funeral pile of her deceased husband, leaving 3 daughters, 1 aged 10 years, 1 of 7 years, and the other 4 years old. She was not pregnant. The thannadar, for want of information, did not arrive in time to save her. The deceased was of a poor class, but could read and write Hindee.
1.	Musst Sooburnee	40	Kulwarin	Bhowun, kulwar, employed as a menial servant.	28 Jan. 1822	Thannah Mohunnea, at Kubar, 3½ coss from the thannah.	The widow burnt herself on the funeral pile of her husband, agreeably to the Shaster, but before the arrival of the police officers, to whom information had been sent. She left no children.
2.	D° Suftee	28	Zemindar Bhaubhunee.	Buleewund Chowleh, zemindar baubhun; employed as a servant.	11 Feb.	Thannah Belomatee, at Hautpokur, 4 coss from the thannah.	This was an illegal sacrifice. The husband died at Nagpore; on being informed of which the widow burnt herself with her husband's turban, on the day after the information had been received. She left a child two months old, for whose maintenance Beshnaut Chobeh, nephew of the deceased, has entered into the prescribed moochulka; four days after the sacrifice information was received at the thannah. The relations of the widow stated, that they endeavoured to dissuade her from burning herself, but that she herself set fire to the pile. All the inhabitants of the village persisted in this story, notwithstanding the great improbability of it.

Division of Patna—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD: - - 36—*continued.*	3.	Musst Sachoo - - -	40	Zemindar Baubheenee.	Uchurj Rai, zemindar baubhun, a cultivator.	18 Feb. 1822	Thannah Beerown, at Perah, 3 coss from the thannah.	This was an illegal suttee. Th widow was with her husband wh he died, but did not declare h intention to sacrifice herself t 2 days after her husband's corp had been burnt. She sacrific herself with her husband's turba Her only child was 10 years age. The sacrifice was com pleted before the arrival of th police officers.
	4.	D° Unar - - - -	90	Rajpootin	Puhloorin Sing, rajpoot, a sharer of a small estate.	9 Mar. -	Chokee Tilothoo, thannah Sahseram, at Busteepoor, 4 coss from the chokee.	The widow burnt herself on th funeral pile of her husban agreeably to the Shaster, b before the arrival of the poli officers, to whom informatio had been sent. She left young children.
	5.	D° Suckhoo - - -	25	Ugurwalin	Ramphul, ugurwalla, a merchant, possessing considerable property.	19 - -	Thannah Mohunnea, at Bhugwanpoor, 8 coss from the thannah.	The widow burnt herself the funeral pile of her husban agreeably to the Shaster, but b fore the arrival of the poli officers. She left no child.
	6.	D° Husbeea - - -	60	Koormin -	Sirree, koormee, employed as a menial servant.	27 - -	Thannah Doomrone, at Sowar, 2 coss from the thannah.	In this case also the wido burnt herself on the funeral pi of her husband, agreeably to t Shaster, but before the arrival the police officers. She left children.
	7.	D° Ranee - - - -	65	Brahminee	Dhean Tewaree, brahmin, a sharer of a small estate.	31 - -	Thannah Burrown, at Gumbureea, 1½ coss from the thannah.	This widow also burnt herse on the funeral pile of her hus band, according to the Shaste leaving no children younger tha 3 years of age. No police offi cer was present; it is stated th she set fire to the pile herself.
	8.	D° Doolabee - - -	35	Quyrin - -	Dusrut, quyree, a cultivator.	10 Apr. -	Thannah Burrown, at Bhursa, 4 coss from the thannah.	The widow was absent fro her husband when he died, an on hearing of his death imme diately returned home and burn herself on the funeral pile of h husband. She left no childre The police officers did not recei information till after the sacrifi had been completed.
	9.	D° Kishna - - -	60	Brahminee	Gumesh Misser, brahmin, a holder of a small portion of rent-free land.	12 - -	Thannah Belountee, at Aeer, 5 coss from the thannah.	The widow burnt herself on th funeral pile of her husband, a cording to the Shaster, befo information was sent to the poli officers. She left no childre under 3 years of age. Her f mily represent that they ende voured to dissuade her fro sacrificing herself.
	10.	D° Munbasee - -	32	Kaiteen -	Gopaul Sing, kait, employed as a servant.	20 - -	Thannah Belountee, at Khurrounee, 1½ coss from the thannah.	The widow is said to ha thrown herself on the funeral pi of her husband while his corp was burning. She left no you children. Information was n sent to the thannah till after t ceremony had been complete no police officer in consequen was present.
	11.	D° Nutteea - - -	65	Rusurwanee.	Roopa, rusurwanee, a petty shopkeeper.	27 - -	D° Ekwaree, at Mullore, 4 coss from the thannah.	The widow in this case sac ficed herself on the funeral p of her husband while his corp was burning, before the arriv of the police officers, leaving young children.

DIVISION OF PATNA—*continued.*

N°	Name of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
12.	Musst Jherree	25	Quyrin	Ramphul, quyree, a cultivator.	7 May 1822	Thannah Ramghur, at Sodhar, 6 coss distant from the thannah.	The widow in this case burnt herself on the funeral pile of her husband, according to the Shaster, leaving no children. Information was given at the thannah, but the sacrifice had been completed before the arrival of the police officers.
13.	D° Chatterbunsee	16	Zemindar Babhunee.	Soomesur Rae, zemindar babhun, a cultivator.	9 – –	D° Doomrown, at Nar, 3 coss from the thannah.	The widow was absent from her husband at the time of his death, on hearing of which she immediately sacrificed herself with a part of his dress; she left a child 1 ½ year of age, for whose support the father of the deceased has entered into the prescribed moochulka. Information was not sent to the thannah till after the sacrifice had been completed.
14.	D° Ramkoontwur	25	Talin	Bundho, talee, a petty shopkeeper.	14 – –	D° D° at Deekoolee, 5 coss from the thannah.	This was an illegal suttee. The widow burnt herself a month after the death of her husband with his turban, although she was with him at the time of his death, and did not then signify any intention to sacrifice herself; she left two children, one 5 years, the other two years old, for whose maintenance the mother of the suttee has entered into the prescribed moochulka. The police officers were not informed of the circumstance till after the sacrifice had taken place.
15.	D° Chowrasee	50	Brahmunee	Oogur Doobeh, brahmeen, a beggar.	26 – –	D° Burrown, at Mundrowlee, 5 coss from the thannah.	The widow sacrificed herself on the funeral pile of her husband, agreeably to the Shaster, leaving no children. The police officers were not informed of the circumstance till after the sacrifice had been completed.
16.	D° Koulnath	50	Rajpootin	Duljeet Rae, rajpoota, cultivator.	3 June –	D° Doomrown, at Chilhoree, 2 coss from the thannah.	This was an illegal suttee. The widow burnt herself with her husband's turban a month after his death, although at the time of his death she was with him, and did not then declare her intention to sacrifice herself. See left no children. The thannadar heard accidentally of the sacrifice a week after the occurrence.
17.	D° Choobeea	50	Brahmunee	Ghoora, zurgur, employed as a goldsmith.	16 – –	Thannah Burrown, at Bustara, 5 coss from the thannah.	This appears to have been an illegal sacrifice, as the woman was not the wife of the deceased; she had lived with him for 25 years, and is stated by the villagers (improbable as the statement is) to have sacrificed herself on the spot where the corpse had been burnt, after they had left it, and without the knowledge of any one. She has left a son 10 years of age. No police officer was present.
18.	D° Beranahee	30	D°	Shoosahee, brahmeen, a cultivator.	20 – –	D° Arrah, at Rampoor, 6 coss from the thannah.	The widow burnt herself with the corpse of her husband, leaving an infant four months old, for whose support the mother of Shoosahee has entered into the prescribed moochulka. The sacrifice had been completed before the police officers could arrive.

DIVISION OF PATNA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD - - 36.—*continued.*	19.	Musst Sukkooreea -	- 30	Kulwarin -	Blyro, kulwar, a petty shopkeeper.	26 June 1822	Cantonment of Buxar.	The widow is stated to h burnt herself with the corpse of husband, according to the Sh ter, leaving no child younger th ten years of age. No police cers were present, but the c manding officer endeavoured dissuade the woman from sa ficing herself.
	20.	D° Berunhee - - -	- 35	Koormin -	Achumbhit, koormee, a cultivator.	12 July –	Thannah Arrah, at Nurgadda, 5 coss from the thannah.	The widow sacrificed her with the corpse of her husb according to the Shaster, l ing no children. Informa was not sent to the thannah after the sacrifice had been c pleted.
	21.	D° Agundee - - -	- 40	Brahmunee	Bheem Chowbeh, brahmeen, a beggar.	25 – –	D° Burrown, at Surrooee, 4 coss from the thannah.	The widow is stated to h burnt herself on the spot wh her husband's corpse had b burnt immediately after it been burnt, without the kn ledge of any one in the villa she left three children, the eldest 7 and 4 years of age, the youngest only 6 months old, whose support the sister of Bheem Chowbeh, the deceased, has ent into a moochulka. No police officer was present.
	22.	D° Bullee - - -	- 30	D° - -	Bohora Oopadheea, brahmun, a cultivator.	7 Aug. –	D° Doomrown, at Urreexon, 2 coss from the thannah.	The widow burnt herself the corpse of her husband, l ing 2 children, one 5 years of the other only 8 months old, whose support a relation of deceased has entered into prescribed moochulka. The zemindar and villagers are stated to h endeavoured to dissuade her from sacrificing herself. Information not given to the police till after the ceremony had been completed.
	23.	D° Etwaroo - - -	- 30	Babhunee	Ferman Pandeh, babhum, a cultivator.	3 – –	D° Arrah, at Nurrainpore, 4 coss from the thannah.	This was an illegal suttee. The widow burnt herself her husband's turban a week a his corpse had been burnt, though she was with him at time of his death. She left children. Information was bro to the thannah after the sacr had been completed.
	24.	D° Binneea - - -	- 30	Turgurin -	Hansa, zurgar, employed as a goldsmith.	6 Sept. –	D° Doomrawain, at Bhajepore, 1 coss from the thannah.	The widow is said to have t her husband's turban, and b herself on the spot where husband's corpse had been b immediately after it had burnt, but after every one left the place. She left no y children. No police officers present.
	25.	D° Mooneea - -	- 60	Kulwarin -	Russunt, kulwar, a shopkeeper.	22 – –	D° Arrah, at Peerounta, 2 coss from the thannah.	The widow sacrificed herse the funeral pile of her husb according to the Shaster, le no children. The police of did not receive informati time to arrive on the spo fore the sacrifice had been pleted.
	26.	D° Hubbootaree -	- 14	Bukkalin -	Soobkurn, bukkal, a shopkeeper.	5 Oct. –	D° Kurrunjee, at Nonhur, 4 coss from the thannah.	This was an illegal sac She is stated to have burn self with her husband's c of her own accord, and co to the wishes of her friends left no children. The inf tion was not sent to the p officers till after the sacrifi been completed.

DIVISION OF PATNA—*continued.*

N°	Names of SUTTEES,	and Age	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
27.	Musst Cheetur	80	Rajpooteen	Rannee Rae, rajpoot, a petty zemindar.	30 Oct. 1822	Thannah Belountee, at Doomree, 3 coss from the thannah.	The widow burnt herself with her husband's corpse, according to the Shaster, leaving no young children. Information was not sent to the police officers till after the sacrifice had been completed.
28.	D° Unree	20	D°	Shoakurrun Rae, rajpoot, cultivator of 10 begahs.	1 Nov. –	D° Arrah, at Kurrunja, 3 coss from the thannah.	The widow was not with her husband when he died; on hearing of his death, the day after his corpse had been burnt, she immediately sacrificed herself with her husband's turban; she left two children, one 2 years of age, the other only 4 months old, for whose support the brother of the deceased has since entered into a moochulka. Information was brought to the thannah after the sacrifice had been completed.
29.	D° Soanha	60	Brahmunee	Gungamund, brahmun, a cultivator.	1 –	D° Barrown, at Chlam, 5 coss from the thannah.	While her husband's corpse was burning, the widow is stated to have sacrificed herself on the pile; she left no children. The police officers did not receive information in time to be present.
30.	D° Mana	40	Rajpootin	Munnee Rae, rajpoot, a cultivator.	4 – –	D° Kurrunje Bassodhera 2 coss from the thannah	The widow burnt herself with her husband's corpse, according to the Shaster, leaving no children younger than 10 years of age. Information was not brought to the thannah till after the sacrifice had been completed.
31.	D° Kubbootree	30	Brahmunee	Bheekhun Tewaree, brahmun, a sharer of a small estate.	11 – –	D° Ramghur, at Thil Kooreea, 6 coss from the thannah	The widow burnt herself on the funeral pile of her husband, agreeably to the Shaster, leaving no children. Information was not brought to the police officers in time to admit of their being present.
32.	D° Meela	50	Hulwain	Ruttun, hulwaee, a trader in grain.	14 – –	D° Sahseram, at Durhut, 5 coss from the thannah.	This was an illegal suttee, and should have been prevented by the police burkundas, who was present at the time of the sacrifice. The widow was with her husband at the time of his death, but did not sacrifice herself till the day after his corpse had been burnt. She left no young children.
33.	D° Kubbootree	14	Brahminee.	Chitmur Oopadheea, brahmin, a cultivator.	9 Dec. –	D° Doomrown, at Mutheela, 2 coss from the thannah.	The widow is stated to have sacrificed herself on the spot where her husband's corpse had been burnt, immediately after the friends of the deceased had dispersed. She left two children, one 6, the other 4 years of age, whom the father of the deceased has engaged to support. No police officer was present.
34.	D° Ustoornee	70	Zemindar Babhunee.	Nounidth Tuwarree, zemindar babhun, a cultivator.	14 – –	D° Belountee, at Buresown, 1½ coss from the thannah.	The widow burnt herself with her husband's corpse, agreeably to the Shaster, leaving no young children. The police officers did not receive information in time to admit of their being present.
35.	D° Bhuguanee	50	Koormin	Rughur, koormee, a labourer.	14 – –	D° Burrown, at Mahooarie, 5 coss from the thannah.	The widow is stated to have sacrificed herself on the funeral pile of her husband while his corpse was burning; she left no young children. Information was not taken to the thannah till after the sacrifice had been completed.

Division of Patna—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD: - - 36—*continued.*	36.	Musst Sounge - - - 12	Quyrin -	Khumee, quyree, a cultivator.	20 Dec. 1822	Thannah Belounta, at Kutteah, 1½ coss from the thannah.	This was an illegal suttee. is stated that the friends of t girl endeavoured to dissuade h from sacrificing herself, but th she persisted in throwing hers on the funeral pile while her hu band's corpse was burning. T husband was only 15 years of ag Information was not taken to t thannah till after the sacrifice.

N. B.—During the past year nine widows were dissuaded by the police officers of the thannah of Arra Ekaree, Mohunea Doomroun, Sahseram, Ramghur, Barrown and Beloantee, from sacrificing themselves the funeral piles of their husbands. One widow was prevented by the thannadar of Ramghur from doi so, on account of a legal disqualification. One was dissuaded by the zemindar of the village, and one her friends before the arrival of the police officers.

EXTRACT of a Letter from the Magistrate of the Zillah Shahabad, addressed to the Patna Court of Circuit, date 6th January 1823.

Para. 1. I have the honour to submit the prescribed annual statement, showing the number of suttees, with the particul of each case, that have taken place in this district during the past year.

2. The court will observe that the number of suttees, during that period, is almost equal to that of the preceding ye being, in 1821, thirty-nine; 1822, thirty-six.

3. Of this number I regret to notice, that 9, viz. N° 2, 3, 14, 16, 17, 23, 26, 32 and 36, appear to have been unauthoriz by the Shaster, 6 of them having taken place either by the widows sacrificing themselves after their husbands corpses h been burnt, although they were with their husbands at the time of their death; or, if not with them at the time of th death, by not becoming suttees immediately on being acquainted with the circumstance. One case is that of a woman the Brahmin cast, who sacrificed herself on the funeral pile of a person to whom she had not been married; and the t remaining of those in question, are cases of girls of 14 and 12 years of age, who are stated to have sacrificed themsel against the wishes of their friends.

4. In 4 of these 9 cases the suttees left children.

5. Nos 21, 24 and 33 must also be considered illegal if the statements of the villagers be credited; but the circumstan of those cases, as stated by them, are so wholly improbable, that I am inclined to think the widows may have sacrifi themselves agreeably to the Shaster.

6. Twenty-four remain to be considered as legal suttees; and if the information that has been obtained is to be depen upon, there appear to have been no legal impediments to warrant their being prevented; but it is to be observed, that no po officer had an opportunity of being present at any one of these now under consideration, and that such a system of c cealment and falsehood is now practised in occurrences of this nature, that it is scarcely possible to ascertain the act circumstances of the case by a subsequent investigation.

7. In 5 of the last-mentioned cases the suttees left children.

8. It is with satisfaction that I have noted, at the foot of the report, that 12 widows have been either prevented or suaded from becoming suttees; in 9 of which they were dissuaded by the police officers; in 1 the widow was prevented a police officer on account of a legal impediment, and in the 2 remaining cases the widow was dissuaded, in one by zemindar of the village, and in the other by her friends, before the arrival of the police officers.

9. A police officer was present in only one of the numerous cases in which the sacrifice was completed, viz. N° 32, (in that he should have prevented it), although, as it may be observed, many of the villages in which they took place are far from the police stations.

10. This does not appear attributable to any want of vigilance or neglect of duty on the part of the police officers.

11. It is well known to the inhabitants of this district, that no penalty attaches to their withholding from the police prev intimation of intended suttees.

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
TIRHOOT: - - 1.	1.	Musst Birjbasee - - 20	Kaithin -	Sochun Sing, kaith -	26 Oct. 1822	Loll Gunge	It appears from the repor the darogha of Loll Gun and the other evidence taken before the magistrate, that Mussu Birjbasee was married to Sochun Sing, a resident in the zillah Sa and mulik of a share in the estate of Upuhar. The said Sochun falling sick, died. Upon information of the event reaching the who was then living with her father, Girdharee Loll, the proprieto a share in the Mowzah Jatebarpore Pakrie, she determined to bec a "suttee." When the intentions of the widow were publicly kn the gorite immediately made the communication to the thannah; previously to the arrival of the police officers, Mussumut Birjbasee carried her wishes into effect. Upon a full examination of the circ stances, it does not seem that anything existed contrary to the bew or the circular orders of the superior court, to render the suttee un rantable, as the woman's age was 20 years. She had no child and was free from any other cause of objection. It would appear the husband and father were both people of moderate fortunes respectable character. The preceding account will show that the sacrifice took place by ceremony of anoomaran.

Division of Patna—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
MONGHYR - - - -				- -	- —None.—			
AGRAH - - - - -				- -	- —None.—			
ALLIGHUR - - - -				- -	- —None.—			
BARELLY: - - - 2.	1.	Musst Govind Soondaree Rany - -	40	Rajpoot -	Rajah Lall Sing, rajpoot	25 Feb. 1822	Rooderpore	The widow, a rajpootin, burnt herself with the turban of Rajah Lall Sing, who died at a distance. A reference was made on the subject to the nizamut adawlut, on the 26th July last, by Mr. R. T. Glynn, magistrate of this zillah.
	2.	D° Laul Koonur -	18	Husbandry	Oodey Rauze Kanoogeea, brahmin.	17 Mar. -	Peleebheet	The widow burnt herself with her husband's body on the 17th March last. The sacrifice took place during the residence of the acting joint magistrate at Peleebheet. The forms and conditions prescribed by the circular orders of the nizamut adawlut appear to have been complied with.
SHAJEHANPORE: - - 3.	1.	Musst Bhuoneeah - -	19	Hazam -	Pooka, hazam; service	6 Oct. 1822	Khotar -	This suttee occurred in village Hurchurpoor, about 7 coss from the thannah. The husband died on the evening of the 6th of October, and the chowkeedar reported the intention of the widow to the darogah at thanah on the following morning. The darogah mohurer, and two burkundazes, proceeded to the village, where they arrived 10 A. M. and learnt that the woman had sacrificed herself the evening before, very shortly after her husband's demise. A burkundas, who was on duty in the village at the time, as well as other persons, attempted to dissuade her, but without success; and from the inquiries made by the darogah, there does not appear to have existed any circumstance authorizing the interference of the police officers. She left property to the amount of 15 rupees.
	2.	D° Loll Koowur	25	Carpenter	Chinta, carpenter; labourer.	9 Oct. -	D° - -	The husband, an inhabitant of Roytandah, about 12 coss from the thannah, died on the evening of the 8th of October. The chowkeedar reported the intention of the widow to the darogah. On the following evening the darogah deputed the jemadar and two burkundazes, who reached the village at 6 A. M. on the 10th, and himself, with two burkundazes, arrived at 4 P. M. on the same day, and learnt that the woman had sacrificed herself at mid-day on the 9th. There does not appear to have existed any circumstance authorizing the interference of the police officers. The few ornaments, &c. she possessed, amounting to about 17 rupees, she gave to her son Dulloo, aged 20 years, and other relations, previous to ascending the pile.
	3.	D° Koondeen - -	30	Rajpoot -	Hamir Sing, rajpoot; husbandry.	23 Nov. -	Kutra -	The husband died on the morning of the 23d of Nov. and the chowkeedar of the village reported the intention of the widow that evening. The darogah deputed the mohurer, who reaching the village on the following morning, learnt that the woman had sacrificed herself on the evening before. From the report it appears that the sacrifice was voluntary, and her relations and friends did all in their power to dissuade her, and that no circumstance authorizing the interference of the police existed. She distributed 50 rupees amongst the crowd previous to ascending the pile, and has left property amounting to 100 rupees more.

DIVISION OF PATNA—*continued.*

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CAWNPORE: - - - 4.	1.	Muss^{t} Subunsee - -	65	Brahmin -	Luchmaun, servant and cultivator.	19 Jan. 1822	Russoolabad.	She burned herself legally the body of her late husb who possessed means of sub ence, and engaged himself s times in husbandry, and s times in service, as circumsta admitted, and left 5 sons, able to earn means for respective support.
	2.	D° Golaubee - - -	22	D° - -	Bhugwandur, servant -	9 Mar. –	Bithoor -	She burned herself lawfully the body of her late hus and left no children. Her ceased husband was a servan profession, and possessed m of support.
	3.	D° Thakooreea - -	20	D° - -	Dawl, zemeendar -	28 – –	D° - -	She burned herself with body of her late husband leg and fully consistent with principles of the Hindoo law left no children. Her late band was a zeemendar by fession.
	4.	D° Parbutty - - -	70	D° - -	Hurbheet, mahratta; servant.	30 May –	D° - -	She burnt herself legally the body of her late husband has left 2 sons, one aged 20 years and the other abo years. The late husband w affluent circumstances, and sessed means of livelihood was a servant by profession
ETAWAH: - - - 2.	1.	Muss^{t} Nutta - - -	56	Brahmin -	Nund Loll, brahmin, service; was neither rich nor poor.	11 Jan. 1822	Bhoegaon	The sacrifice took place b ceremony of " saha maran burning together with her band's corpse. The decease 1 son by name Sheo Sing, who has several children, and no pers on the part of the police officers could prevent the suttee (Mus Nutta) from sacrificing herself.
	2.	D° Nynee - - -	70	D° - -	Tilok Chund, brahmin, d° - d° - d°.	22 Dec. –	Etawah -	The sacrifice took place b ceremony of " saha ma The deceased left 2 sons, c name Kishoree, aged 26 the other Hookun Chund, both able to earn their livelihood. police officers did all in their power to prevent this woman from ficing herself, but could not dissuade her from becoming a " sutte
FURRUCKABAD: - - 2.	1.	Muss^{t} Munna - - -	20	Mahajun -	Dhuram Das, mahajun.	17 June 1822	Thannah Chapramow.	No particular circums attended this suttee.
	2.	D° Chunon Koar -	25	Rajpoot Rathur.	Dunok Sing - - -	10 Aug. –	D° - -	- - - Ditto.
MORADABAD: - - - 1.	1.	Muss^{t} Bibbeya - -	25	Chumar -	Puchhoo; cast, chumar, a low class, and followed the profession of cultivator.	8 Sept. 1822	Kasheepoor	On the 8th of Sept Munnoo, chowkeedar o village of Chuddurpoor, r that a suttee had taken pl evening before. The tha being unwell, the mohurr ceeded to the spot for the purpose of investigation, and appre Kiddhoora, her brother-in-law, for not having prevented the sa The suttee was anoomarana, but the forms prescribed by the had not been observed; it was therefore illegal. It did not, ho appear that the smallest force had been employed by the prisone on the contrary, that he had endeavoured, though unsuccessf dissuade the deceased from the performance of the rite; he was fore, released.

DIVISION OF PATNA—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
MERUT - - - - - - -			- -	- — None. —			
BOOLUND SHUHUR - - -			- -	- — None. —			
SAHARANPORE: - - - 2.	1.	Musst Sunneho - - 40	Braminee	Beharree, brahmin, 45 years old.	17 Jan. 1822	Deobund -	The suttee took place by the ceremony of saha marana, *i. e.* burning together with the corpse of the husband, in the presence of the thannah mohurrer and jemedar. They left no children; and throughout the ceremony nothing appeared contrary to the Regulations or Shaster. By profession the deceased was a berrulh, or gift of charity from his jaujmauns.
	2.	D° Laudo - - - - 21	Uggerwalla	Rumkurnn, uggerwalla, 21 years old.	12 Oct. –	Roypore -	The suttee took place by the ceremony of saha marana, *i. e.* burning together with the husband's corpse, before any one of the police amlah could have reached the place of cremation. They left a daughter of 1 ½ year old; and the responsibility of the infant's protection Shew Loll, her grandfather, took upon himself. No other mark of irregularity occurred throughout the ceremony. By profession the deceased was a bunneah or shopkeeper.

DIVISION OF BENARES.

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
ALLAHABAD: - - - 3.	1.	Musst Bhownee - - 30	Rachee -	Bhughoo, rachee - -	– – –	Allum Chund Thannah.	The suttee prevented by the police in consequence of her having an infant eight days old at the breast, without any friends to whose care she could commit it.
	2.	D° Bheenee - - - 30	Buqqual -	Budb, buqqual - -	– – –	D° - -	Had made preparation to burn herself, but prevailed upon by the thannadar to alter her intention.
	3.	D° Mooneah - - - 35	Mullah -	Sheobukhsh, mullah -	– – –	Padstrahe Mundewee.	This woman was brought before the magistrate in a state of stupidity, occasioned by her having, as was supposed, taken some drug; and in consequence the suttee was prohibited by the magistrate.
JOINT MAGISTRATE, FUTTEHPORE -				- - — None. —			
BUNDLECUND, Southern Division: - - 2,—*continued.*	1.	Musst Choochee - - 32	Koormee -	Sheolob, koormee, cultivator by profession, and not in good circumstances.	1 June 1822	Burqurh -	It appears from the report of the thannahdar, that, previous to his arrival on the spot, the suttee had already taken place by saha maran, *i. e.* burning together with the corpse of her husband, agreeably to the Shaster, and that the deceased woman had no children.

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age		CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BUNDLECUND, Southern Division: - - - 2.—*continued.*	2.	Musst Jykee - - -	50	Brahmin -	Peetaram, brahmin, by profession gungajullee, in the collector's cutcherry.	6 Sept. 1822	Banda Khas	Reported by Ruhmut, burkundas to the kutwal of the town of Banda, on the 6th September 1822, who, it appears, both by the kutwallee raze nameha, and his own report of the 7th, immediately sent his naib to give personal information to the magistrate, whilst he himself repaired to the spot. Upon investigation he found Jykee, the woman, to be 50 years of age, having no children but one, who was a married woman, and at the time living with her husband. It appears from the report of the kutwal, that the suttee took place in presence of the kutwalle officers. On the 10th September, four days after the suttee, the kutwal was dismissed from his office under the stigma of not having reported the suttee to the magistrate.
BUNDLECUND, Northern Division: - - - 1.	1.	Musst Chynesuah - -	60	Brahmin -	Chyneenah, a shopkeeper; in middling circumstances.	26 June 1822	Culpee -	She voluntarily burnt herself with the body of her husband, in the presence of the assistant to the magistrate and police officers. She paid no attention to their remonstrances: she left no child under age.
CITY BENARES: - - - 11.	1.	Musst Joranee - - -	40	Brahmin -	Ramrooch Pandy, brahmin; labourer; poor.	16 Jan. 1822	Thannah Chobeypore.	The suttee took place by sah marana, in presence of the police officers, there being no legal impediment. Mussumut Joranee left 2 daughters of the respective ages of 25 and 22 years.
	2.	D° Meda - - - -	50	Kait - -	Goopeshad, kait; service; in middling circumstances.	20 – –	D° Ousangunge.	The suttee took place by sah marana, in presence of the police officers, there being no legal impediment. Mussumut Meda lef a daughter, aged 25.
	3.	D° Cowla Bai - - -	50	Brahmin -	Ramswamee, brahmin; service; poor.	6 Feb. –	D° Dussusmede.	The suttee took place by sah marana, in presence of the polic officers, there being no legal impediment. Mussumut Cowla Ba left no children.
	4.	D° Ramramee - -	45	D° - -	Bhyrochurn, brahmin; teacher; wealthy.	24 Mar. –	D° Ramapoora.	The suttee took place by sah marana, in presence of the polic officers, there being no legal impediment. Mussumut Ramranee left 3 sons, aged respectively 1 14, and 10.
	5.	D° Ambadevi - -	55	D° - -	Ramjee, brahmin; preacher of the Shaster; wealthy.	25 April –	D° - -	The suttee took place by sah marana, in presence of the polic officers, there being no legal impediment. Mussumut Ambade left 4 sons, aged respectively 4 38, 35, and 22.
	6.	D° Lukha - - - -	50	D° - -	Tarachund, brahmin; occupation and circumstances not ascertained.	24 May –	D° - -	The suttee took place by sal marana, in presence of the poli officers, there being no impec ment.
	7.	D° Bhuguntee - -	80	D° - -	Ramnuthoo, brahmin; occupation and circumstances not ascertained.	27 June –	D° Dussusmede.	The suttee took place by sal marana, in presence of the poli officers, there being no legal i pediment.
	8.	D° Lutchmee Bai -	38	D° - -	Bajee, bhut; beggar; poor.	29 Aug. –	D° Cal Bhyre.	The suttee took place by sa marana, in presence of the poli officers, there being no legal i pediment. Mussumut Lutchm Bai left no children.
	9.	D° Gobindeea - -	50	Beneeah -	Sreekishen, beneeah; dealer in cloths; in middling circumstances.	16 Oct. –	Chobeypore.	The suttee took place by sa marana, in presence of the pol officers, there being no legal i pediment. Mussumut Gobind left no children.

Division of Benares—*continued.*

Zillahs.	N°.	Names of SUTTEES.	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY OF BENARES: - - 11—*continued.*	10.	Musst Gunga - - -	40	Brahmin -	Buhrum Dutt, brahmin, preacher of the Shaster; in middling circumstances.	9 Oct. 1822	Serai Moghul.	The suttee took place by sahamarana. There was no legal impediment; but formal notice not having been given to the police darogah, the relation who set fire to the pile was consequently forwarded by that officer to the magistrate: he was set at liberty on a moochulka, binding himself to refrain from the repetition of any such act. Mussumut Gunga left no children.
	11.	D° Soorsuttee Baie	30	- D° -	Kaunt Rao, brahmin; service; wealthy.	26 Dec. –	Thannah Ramapoora.	The suttee took place by sahamarana, in presence of the police officers, there being no legal impediment. Mussumut Soorsuttee Baie left no children.

N. B.—During the year 1822, four suttees have been prevented; two under the bewusta of the pundits, N° 5, which accompanied the circular orders of the 4th January 1815, and two under bewusta, N° 3, subjoined to the circular orders of the 25th June 1817. The names of the 4 women are, Mussumut Bhageeruthee, of kait cast, and Mussumut Sugoona Baee Phekun, and Jankee Baie, of brahmin cast.

GHAZEEPOOR: - - 47.	1.	Musst Ulpah - - -	60	Koyte -	Rannath, koyte -	14 Jan. 1822	Bulleeah -	Burned with her husband's body before the police arrived. No child or impediment.
	2.	D° Jhoonea (1) -	60	Ahiren -	Beechook, ahir - -	7 Feb. –	Secunderpoor.	Burned 15 years after her husband's death, with his jama, before the police arrived; she was deranged 15 days previous to burning. The relations of the deceased, with proof of the insanity, were called for by the court, but could not be found. No impediment.
	3.	D° Buduah - - -	60	Koormeen	Sunnoomun, koormee	9 Mar. –	Mudbhun (Chokey.)	Burned with her husband's body, notwithstanding the persuasion of the police to desist; 1 child 30 years of age, and none of the prescribed impediments.
	4.	D° Hausoh - - -	40	Rajpootin	Nurkoo, rajpoot -	13 – –	Reothee -	Burned with her husband's body before the police arrived. There was no child under the prescribed age. The darogah reports, that the fire was communicated from her saree, (cloth), which ignited itself; and it seems to be believed, that this not unfrequently occurs in this part of the country. Left 2 children, one 7 years, and one 5 years of age.
	5.	D° Rookmin (1) -	22	Bunwarim	Bhowanybukhsh, bunwar.	41 Apr. –	Mounatbunjun	Burned with her husband's body, notwithstanding the persuasions of the police to desist. No child, nor other prescribed impediment.
	6.	D° Khutteeah - -	18	Gouhrin -	Ramjeawun, gouhn -	15 – –	Reothee -	Burned with her husband's body before the police arrived. No child, or other impediment.
	7.	D° Khireea - - - -		Kulwarim	Nerunjun, kulwar -	24 – –	Newabgunj	Burned with her husband's body before the police arrived. Left 3 children, one 12 years, one 4 years, and one 6 months old. The uncle of the children entered into a bond with the police to take care of the children.
	8.	D° Kurunja - - -	70	Boocharin	Kundya Rae, boochar	1 May –	Azmutgurh	Burned 40 years after her husband's death, with his jama, before the police arrived. No impediment.

DIVISION OF BENARES—*continued.*

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPOOR: - - 47—*continued.*	9.	Musst Jerowth - - -	26	Braminee	Bhunjun Dooby, brahmin.	3 May 1822	Chiryakote	Burned 4 days after her husband's death, with his sindoo box, before the police arrived. The relations and others assisting in the performance of the rite, were called before the court; they pleaded ignorance of the law of the Shaster; it was explained to them, and they were discharged. Left 1 child, 14 months old. The relations entered into a bond with the police to take care of the child.
	10.	Dº Kuolbussia - -	60	Sonarin -	Heruraj, sonar - -	6 – –	Ghosee -	Burned with her husband's body before the police arrived. No child under the prescribed age.
	11.	Dº Dhoopeea - -	40	Brahminee	Bhojoo, brahmin -	6 – –	Secunderpore	- - - Ditto.
	12.	Dº Jhooneea (2) - -	50	Sunjagun	Kishundeal Geer, fuquier.	13 – –	Reotee -	- - - Ditto.
	13.	Dº Dilgereea - - -	30	Ruoniarin	Kishna, ruoniar -	19 – –	Bausdee -	Burned 2 years after her husband's death, with his book of prayers, before the police arrived. Left a son, 5 years old; the relations agreed to take care of the child.
	14.	Dº Seotee - - - -	64	Bhurin -	Goordial, bhur - -	22 – –	- Dº -	Burned 2 days after her husband's death, with his dhootee before the police arrived. Left 2 children, a daughter 2½ years of age and a son 3 months old; the relations agreed to take care of the children, and entered into a written agreement with the police; their ages are taken correctly from the tannahdar's report.
	15.	Dº Busseea (1) - -	24	Loharin -	Cheerkote, lohar -	23 – –	Rusrah -	Burned 13 days after her husband's death, with his sindoo box, before the police arrived. No child.
	16.	Dº Hunseea - - -	25	Dhobin -	Koonjul, dhobee -	12 June –	Muhumudabad Purhabaree.	Burned 6 months after her husband's death, with his clothes before the police arrived. No child.
	17.	Dº Mootea - - -	20	Hulwyne	Jugroop, hulwye -	17 – –	Kasmabad	Burned with her husband's body before the police arrived. Left 1 child, 2 years of age; the relations entered into a bond with the police to take care of the child.
	18.	Dº Chumpa Rulee -	50	Rajpootin	Ramonoruth, rajpoot -	20 – –	Bulleeah -	Burned with her husband's turban before the police arrived. No children under the prescribed age.
	19.	Dº Mooneea - - -	30	Chumarin	Goordial, chumar -	25 – –	Bausodee -	Burned with her husband's body, notwithstanding the persuasions of the police to desist; she was 2 months gone with child. Left 3 children, 2 sons of 10 and 12 years; and 1 daughter 5 years of age; the grandmother promised to take care of the children. The darogah of the thannah, where the rite was performed, was fined in the sum of 12 rupees, and the jemadar in 3 rupees.
	20.	Dº Lakhoe - - -	25	Rajpootin	Myhee Rae, rajpoot -	26 – –	Byreeah Chokey.	Burned 16 days after her husband's death, with his clothes before the police arrived. No child under the prescribed age.
	21.	Dº Rumnee - - -	50	Ahiren -	Pahulud, ahir - -	2 July –	Nugrah -	Burned with her husband's body before the police arrived. No child under the prescribed age.
	22.	Dº Akaloo - - -	20	Brahminee	BhugutMisser, brahmin	3 – –	Ransdee -	Burned with her husband's body before the police arrived. Left a child 4 years of age. Nunde Misser entered into a bond with the police to take care of the child.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPOOR: - - 47—continued.	23.	Muss^{t} Rookmin (2)	30	Tutehrin	Rajkoomar, tutehra	4 July 1822	Dhunowlee	Burned 4½ years after her husband's death, with his sindoor box, notwithstanding the persuasion of the police to desist. No child under the prescribed age.
	24.	D° Bhudseea	90	Koireen	Gobind, koiree	12 – –	Secunderpoor.	Burned with her husband's body before the police arrived. No child under the prescribed age.
	25.	D° Luchmea	30	Sonarin	Nauuk, sonar	15 – –	D°	- - - Ditto.
	26.	D° Saseea	30	Ahiren	Nerunjun, ahir	17 – –	D°	Burned 15 days after her husband's death, with his ongoocha, before the police arrived. Left a child 18 months of age. Pubharoo, ahir, entered into a bond with the police to take care of the child.
	27.	D° Joolee	60	Bhurin	Archuruj, bhur	26 – –	Bulleah	Burned 10 days after her husband's death, with his clothes, before the police arrived. No child under the prescribed age.
	28.	D° Kaowlee	20	Bind	Kewul, bind	28 – –	Bhurowlee	Burned with her husband's body before the police arrived. Left a child 4 years of age. The relations agreed to take care of the child.
	29.	D° Nurnee	20	Sonarin	Beharee, sonar	4 Aug. –	Secunderpore.	Burned 2 days after her husband's death, with his turban, before the police arrived. No impediment.
	30.	D° Bhoosee	80	Nooneahin	Bychun, nooneah	18 – –	Bausdee	Burned with her husband's body, notwithstanding the persuasions of the police to the contrary. No impediment.
	31.	D° Roopeea	25	Ugurwalin	Modunlob, uggurwala	29 – –	Rusurah	Burned with her husband's body, notwithstanding the persuasions of the police to the contrary. No impediment.
	32.	D° Shookoohr	60	Booiarin	Golab, booiar	27 – –	Bulleeah	Burned with her husband's body before the police arrived.
	33.	D° Chuorasee	35	Kamkurin	Fukeer, kamkur	3 Sept. –	Bhuruolee	- - - Ditto.
	34.	D° Busseea	30	Chumarin	Bhoj, chumar	17 – –	Rutsur	Burned with her husband's body, notwithstanding the persuasions of the police to desist. No child under age.
	35	D° Gungajul	70	D°	Surdha, chumar	21 – –	Bulleah	Burned with the body of her husband before the police arrived. No impediment.
	36.	D° Kuosilla	70	Brahminee	Rumnah Phanrey, brahmin.	29 – –	D°	- - - Ditto.
	37.	D° Lucheea	36	Burnwarin	Surdha, burnwar	29 – –	Kasmabad	Burned with the body of her husband, notwithstanding the persuasions of the police to desist. No child or impediment.
	38.	D° Khireea (2)	80	Buryin	Bhugut, buryo	3 Oct. –	Secunderpoor.	Burned with the body of her husband. The police at first persuaded her to withdraw from the pile; after their departure she burned.
	39.	D° Panah	70	Brahminee	Munnee Oopedeeah, brahmin.	12 – –	Nugrah	Burned with the body of her husband before the police arrived. No impediment, and her children were grown up.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPOOR - - - 47—*continued.*	40.	Musst Rujnee - -	20	Koormun -	Nurkoo Ram, koormee	12 Oct. 1822	Mudhbun	Burned after her husband's death, notwithstanding the persuasions of the police to desist. No impediment.
	41.	D° Soobeea - - -	30	Doorsadin	Bundun, doorsad -	17 – –	Reothee -	Burned with the body of her husband before the police arrived. No child or impediment.
	42.	D° Hoolasee - - -	70	Brahminee	Neymdhur Tewaree, brahmin.	13 Nov. –	Secunderpoor.	Burned 16 years after her husband's death, with the dead body of her son, before the police arrived. The brother of the deceased was called for, but he denied having been concerned in aiding or assisting in the performance of the rite; on the contrary, he said he persuaded the deceased against it. The futwa of the moolvee was taken, and the parties were discharged.
	43.	D° Sookuleea - -	40	Bhurin -	Gopal, bhur - -	22 – –	- D° -	Burned with the body of her husband before the police arrived. No impediment.
	44.	D° Ejewasee - -	35	Brahminee	Bhughwan Tewaree, brahmin.	10 Dec. –	Nugrah -	Ditto. Left 2 children, one 8 years, and one 5 years of age.
	45.	D° Sheookoora - -	22	- D° -	Mukhoo Misser, brahmin	17 – –	Bausdee -	Burned with her husband's turban, after having heard of his death, before the police arrived. Jeeun Missur and Sheodas Missur, relations of the deceased, who aided and assisted in the performance of the rite, contrary to the law of the Shasters, were summoned before the court. A copy of the proceedings was forwarded to the nizamut adawlut, and the parties released on bail for their appearance, when required, in 100 rupees each. Mukhoo Misser was a cultivator of a few beegas of land, and possessed very trifling property.
	46.	D° Bhagruthee - -	30	Koyte -	Bishen Deal Singh, koyte	24 Dec. –	Kumalpoor	Burned 3 months after her husband's death, before the police arrived. Left 3 children, one 8 years, one 5 years, and one 3 days of age. Her brother's wife entered into a bond with the police to take care of the children. Outar Das, a relation of the deceased, who aided and assisted in the performance of the rite, was summoned before the court; a copy of the proceedings was forwarded to the nizamut adawlut, and the party released on bail for his appearance, when required, in 100 rupees
	47.	D° Chooneea - -	40	Brahminee	Bunseedhur, brahmin	29 – –	Kasmabad	Burned with the body of her husband before the police arrived. No child or impediment. Bunseedhur (brahmin), was priest of three villages, and received the customary dues.
		D° Bhoojagun - -	80	- D° -	Manah Phanrey, brahmin.	11 Apr. –	Reotee -	25 years after her husband's death was going to perform the rite of suttee, but was prevented by the police. She died suddenly, half an hour afterwards.
		D° Lugnee - - -	21	Kulmarnee	Narayn, kulwar -	10 Aug. –	Bhurowlee	Was prevented from performing the right of suttee by the police, in consequence of being with child.

Division of Benares—*continued.*

Zillahs.	No	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GORUCKPOOR: - - 28.	1.	Musst Goolbassee	24	Brahmin	Shuebukhsh Tewary, brahmin.	12 Jan. 1822	Thannah Humsoornugur Bustee.	
	2.	Do Deokoowurah	20	Rajpoot	Nowbut Sing, rajpoot.	17 Feb. –	Do Guzpore.	
	3.	Do Gunimossee	36	Kyeth	Chatenarain, kyeth	2 Apr. –	Chowkee Cusseea.	
	4.	Do Takemunnee	30	Brahmin	Ummer Tawary, brahmin.	12 – –	Do.	
	5.	Do Astoornee	50	Dussaud	Sudden, dussaud	25 – –	Do Bhagulpore.	
	6.	Do Dhauah	70	Brahmin	Suchiaram, brahmin	2 May –	Thannah Bustee.	
	7.	Do Immerly	25	Aheer	Bachaw, aheer	18 – –	Chowkee Bukherah.	
	8.	Do Bhugobutea	30	Brahmin	Roopdhur Misser, brahmin.	19 – –	Thannah Munsoorgunge	
	9.	Do Kublassee	36	Chumar	Dookha, chumar	19 – –	Chowkee Cusseea.	
	10.	Do Kowul Bassee	40	Barhow	Fulley, carpenter	21 – –	Thannah Nitchloul.	
	11.	Do Aznassee	60	Brahmin	Kunnyah Patuck, brahmin.	7 June –	Chowkee Bhagulpore.	
	12.	Do Sunaw	25	Do	Hurrea, pandey	8 – –	Thannah Purrownah.	Mussumut Sunaw left a child of 6 months old, who, being unprovided for, died of starvation. The only person proved to have been concerned in the burning was committed to the court of circuit, and died in gaol previous to the sessions.
	13.	Do Kawunchul	20	Rajpoot	Goburdhun Roy, rajpoot.	28 – –	Do.	
	14.	Do Juetee	32	Bind	Shuo, bind	5 Aug. –	Do Nitchloul.	
	15.	Do Neteeah	60	Koormee	Roop, koormee	21 – –	Sulimpore Mujhowlee.	
	16.	Do Prameea	14	Syethowar	Doobree, syethowar	23 – –	Chowkee Belwah.	Owing to the heirs of Mussumut Prameea not being forthcoming for some time, the case is still under investigation.
	17.	Do Kooerry	12	Brahmin	Purbhoo Dobeh, brahmin.	31 – –	Do	The persons concerned in the burning Mussumut Kooerry have been committed to take their trial before the judge of circuit.
	18.	Do Lungee	60	Kandoo	Shew, kandoo	5 Sept. –	Thannah Purrownah.	
	19.	Do Lugonee	60	Aheer	Sobha, aheer	8 – –	Do Selimpore Mujhowlee.	
	20.	Do Durrearee	25	Koormee	Mootee, koormee	12 – –	Chowkee Cusseea.	
	21.	Do Toolmanee	24	Brahmin	Peraug Ojhaw, brahmin.	23 – –	Do Bhagulpore.	

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GORUCKPOOR: - - 28—*continued.*	22.	Musst Dilkooree -	- 20	Brahmin -	Sheudin Tewary, brahmin.	18 Oct. 1822	Chowkee Burhulgunge.	Mussumut Dilkooree burnt without the body of her husband. The case has been made over to the court of circuit.
	23.	D° Tazeeah - -	- 60	D° - -	Soocrit Pandeh, d° -	19 - -	D° Belwah.	
	24.	D° Pemreah - -	- 90	Nooneah -	Domah Nooneah, d° -	12 Nov. -	D°.	
	25.	D° Preetheeah -	- 27	Brahmin -	Kunmaundutt Tewary, brahmin.	15 - -	Thannah Guzpore.	
	26.	D° Hemeeah -	- 24	Aheer -	Joorawun, aheer - -	23 - -	D° Munsoorgunge.	
	27.	D° Fateeah - -	- 30	Brahmin -	Ramdeen Pandeh, brahmin.	30 - -	D° Guzpore.	
	28.	D° Hurcoowery -	- 30	Koormee -	Bhikaree, koormee -	18 Dec. -	D° Selimpore Myhowlee.	
JUANPOOR: - - 4.	1.	Musst Jukhunee -	- 16	Kusoorwanee Buneah.	Hunnoomaun, kusoorwanee bunneea.	28 Feb. 1822	Teij Ghur	This was a sahamarana sacrifice. It appears from the report of the thannadar, that the police officers were present at the time of cremation, and that deceased left no children.
	2.	D° Oodahseah -	- 19	Chumar -	Bhekla, chumar - -	5 May -	Nizamabad	An anoomarana sacrifice. It appears that the woman, 2 years after the death of her first husband, with the consent of her parents, cohabited with another man, and lived with him five years; at the expiration of which period she, of her own free will, burnt with a thalee she possessed and obtained from her first husband. The police officers were not present at the time of cremation, in consequence of no notice having been given. Deceased left no children.
	3.	D° Budnee - -	- 50	Burnwaur Buneeah.	Domun, burnwaur bunneah.	28 - -	Gumbheerpoor	This was a sahamarana sacrifice It appears from the report of the thannadar, that before the arrival of the police officers at the spot the cremation had taken place. Deceased left no children
	4.	D° Oodasee - -	- 18	Brahminee	Ramruck Teewaree, brahmin.	3 Aug. -	Deogaen -	This was a sahamarana sacrifice It appears from the report of the thannadar, that before the arrival of the police officers at the spot the cremation had taken place. Deceased left no children
MIRZAPORE: - - 8.	1.	Musst Bishnee - -	- 50	Aheer -	Ramdial, aheer - -	20 Mar. 1822	Beejygurh	Ramdial, (a poor and ignoran man,) died at a distance from his home; Mussumut Bishnee on learning this burnt with cloth belonging to him befor the arrival of the police officer She left a son 12 years of ag and a daughter 8 years old.
	2.	D° Resma - -	- 34	Brahmin -	Sectaram, brahmin -	21 - -	Hilliah -	Sectaram was in tolerable cir cumstances, but uneducate Mussumut Resma burnt with th body of her husband before th arrival of the police officers.

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
MIRZAPORE: - - 8—*continued.*	3.	Muss^t Bhugmunneah	22	Koombee	Dindial, koombee	3 Apr. 1822	Bhooillee	Mussumut Bhugmunneah burnt with her husband's body in presence of the mohurrer of the thannah. There does not appear to have been any reason for prohibiting the suttee.
	4.	D° Sookhnee	70	Kewut	Hurbuns, kewut	8 May –	Shahpoor	Mussumut Sookhnee burnt with her husband's body after the police officers had returned to the thannah. Hurbuns was a poor and ignorant person.
	5.	D° Keshna	45	Bhoonja	Soongund, bhoonja	8 – –	Gopeegunge	Mussumut Keshna burnt with her husband's body. Soongund was poor and ignorant.
	6.	D° Rookmin	40	Brahmin	Mohun, brahmin	2 Sept. –	Gopeegunge	Mussumut Rookmin burnt five years after the death of her husband, with a cloth belonging to him, before the police officers could reach the spot. Mohun, although uneducated, was not ignorant.
	7.	D° Anareah	25	Rajpoot	Ramnewaz, rajpoot	14 – –	Beejyghur	Mussumut Anareah burnt with her husband's body in presence of the police officers. She had an infant 6 months old, for the maintenance of which Ramnewaz's brother gave a moochulka. Ramnewaz was an uneducated man.
	8.	D° Sudnah	40	Kayet	Sookheelal, kayet	28 Oct. –	Bindachul	Mussumut Sudnah burnt with the body of her husband, notwithstanding the dissuasions of the darogah, after delivering over her property to her son, a young man. Sookheelal was a man of education, and in good circumstances.

(signed) *W. H. Macnaghten*,
Register.

ABSTRACT STATEMENT of the Number of Hindoo Widows who were burnt, or buried alive, in the several Zillahs and Cities, during the year 1822.

ZILLAHS and CITIES.	Nº of Suttees.
CALCUTTA DIVISION:	
Burdwan - - - - - - - -	40
Hooghly - - - - - - - -	79
Jessore - - - - - - - -	21
Jungle Mehals - - - - - - -	24
Midnapore - - - - - - - -	16
Nuddeah - - - - - - - -	50
Suburbs of Calcutta - - - - - -	43
24 Pergunnahs - - - - - - -	25
Baugundee - - - - - - - -	2
Total - - - -	300
CUTTACK COMMISSIONER:	
Cuttack - - - - - - - -	14
Khoordah - - - - - - - -	13
Balasore - - - - - - - -	1
Total - - - -	28
DACCA DIVISION:	
Backergunge - - - - - - -	18
Chittagong - - - - - - -	1
Noacolly - - - - - - - -	3
City Dacca - - - - - - -	9
Dacca Jelalpore - - - - - -	7
Mymensing - - - - - - -	–
Sylhet - - - - - - - -	1
Tipperah - - - - - - - -	6
Total - - - -	45
MOORSHEDABAD DIVISION:	
Beerbhoom - - - - - - -	3
Bhaugulpore - - - - - - -	1
Monghyr - - - - - - - -	–
Dinagepore - - - - - - -	1
Malda - - - - - - - -	2
City Moorshedabad - - - - - -	5
Purneah - - - - - - - -	–
Rajeshahye - - - - - - -	–
Rungpore - - - - - - - -	10
Joint - Dº - - - - - - -	–
Total - - - -	22

ZILLAHS and CITIES.	Nº of Suttees.
PATNA DIVISION:	
Behar - - - - - - - -	4
Monghyr - - - - - - - -	–
City Patna - - - - - - -	1
Ramghur - - - - - - - -	14
Chota Nagpore - - - - - - -	2
Sarun - - - - - - - -	12
Shahabad - - - - - - - -	36
Tirhoot - - - - - - - -	1
Monghyr - - - - - - - -	–
Total - - - -	70
BAREILLY DIVISION:	
Agra - - - - - - - -	–
Allyghur - - - - - - - -	–
Bareilly - - - - - - - -	2
Shahjehanpore - - - - - - -	3
Cawnpore - - - - - - - -	4
Etawah - - - - - - - -	2
Furruckabad - - - - - - -	2
Mooradabad - - - - - - -	1
Meerut - - - - - - - -	–
Bolundshuhur - - - - - - -	–
Seharunpore - - - - - - -	2
Total - - - -	16
BENARES DIVISION:	
Allahabad - - - - - - - -	–
Futteehpore - - - - - - -	–
Bundlecund, S. D. - - - - - -	2
- - Dº - - N. D. - - - - - -	1
City Benares - - - - - - -	11
Ghazeepore - - - - - - -	48
Goruckpore - - - - - - -	28
Juanpore - - - - - - - -	4
Mirzapore - - - - - - - -	8
Total - - - -	102

GRAND TOTAL - - - - - 583

(signed) *W. H. Macnaghten*,
Register.

Presidency of BENGAL.

EXTRACT from the Proceedings of the Nizamut Adawlut, under date the 4th July 1823.

REMARKS and Orders of the Court on the Suttee Reports and Statemnts, for the year 1822.

THE Court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit, from the several zillah and city magistrates in the Lower and Western Provinces, for the year 1822, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:—

Total number of Suttees:

In 1821 - -	654
— 1822 - -	583
Decrease -	67

2. The court observe, that the total number of Hindoo women, ascertained to have been burnt or buried alive in 1822, exhibits a decrease of the number 67 below the number of the same description of the preceding year.

Decrease in detail:

Calcutta Division, including Cuttack:

In 1821 - -	392
— 1822 - -	328
Decrease -	64

Dacca Division:

In 1821 - -	52
— 1822 - -	45
Decrease -	7

Benares Division:

In 1821 - -	114
— 1822 - -	102
Decrease -	12

Increase in detail:

Moorshedabad Division:

In 1821 - -	12
— 1822 - -	22
Increase -	10

Patna Division:

In 1821 - -	69
— 1822 - -	70
Increase -	1

Bareilly Division:

In 1821 - -	15
— 1822 - -	16
Increase -	1

3. The decrease in detail of the number of suttees in the divisions of Calcutta, Dacca and Benares, and the increase in the divisions of Moorshedabad, Patna and Bareilly, are noticed in the margin.

4. The total numbers for the four past years are, in

1819 - - - -	650
1820 - - - -	597
1821 - - - -	654
1822 - - - -	583

5. The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those of the magistrates statements which appear to require them.

Presidency of BENGAL.

LOWER PROVINCES:

CALCUTTA DIVISION:

Burdwan:	
In 1821 - -	62
– 1822 - -	40
Decrease -	22

The court observe, that the magistrate has enumerated in the list of suttees, two women who were prevented from burning by the interference of authority, whereas it was merely necessary to have noted the fact of their retractation as a remark accompanying the statement. The court are happy to find from the magistrate's reply to their observation, recorded on his statement for the year 1821, that their conclusion as to the presence of the police officers at the sacrifices which occurred in the district was correct. The court observe, that the magistrate of Burdwan has failed to conform to their circular orders, dated the 24th May last, by which the several magistrates were required to furnish in future a brief explanation of each case, to be abstracted from the reports of their police officers, distinguishing whether the sacrifice took place by anoomarana or sahamarana, &c. This omission will be brought to his notice, and he will be required to be more attentive in future to the above instructions. On receipt of the Resolutions of Government on the suttee report for 1821, the court lost no time in circulating instructions, dated the 13th of September last, to the several magistrates, requiring them to furnish the information alluded to in the 13th paragraph of the Resolutions above acknowledged. It would appear from the statement submitted by the magistrate of Burdwan, that among the cases in which he ascertained the circumstances of the deceased husbands, there were only three or four instances of their having left any considerable property, and that the greater proportion were in a state of poverty.

Hooghly:	
In 1821 - -	95
– 1822 - -	79
Decrease -	16

The number of female sacrifices has been less in the district of Hooghly during this than in any of the five preceding years, but it still continues to be very considerable. With the exception of three cases, all the women were burnt with the corpses of their husbands, nor is there reason in those three instances to apprehend that there existed any illegality or disqualifying circumstance. The court conclude that the sacrifices in these cases took place immediately on the widows receiving intelligence of the death of their husbands. The explanations in all the other instances are very satisfactory. Twenty-five of the husbands are represented as having died in opulent circumstances, thirteen in middling, and forty-one in poor circumstances, and the females who sacrificed themselves appear to have been generally in the decline of life. The court have nothing further to remark on the subject of the suttees, which occurred in this district during the past year.

Jessore:	
In 1821 - -	31
– 1822 - -	21
Decrease -	10

There occurred twenty-one cases of suttee during the past year in this district. Two of them, namely, the cases of Sunkurree and Degumburree, appear to have been illegal, the age of the former having been fourteen and of the latter fifteen years, whereas the sacrifice is not allowable where the widow is less than sixteen years of age. The police officers appear to have been present at the sacrifice, but not to have interfered to prevent it. The magistrate was called upon to explain the reason of this omission, and the explanation will be found in the detailed Report under the head of "Remarks." In the generality of instances the age of the victims appears to have been very advanced. The circumstances of the husbands, excepting in two cases, appear to have been good.

Jungle Mehals:	
In 1821 - -	39
– 1822 - -	24
Decrease -	15

Of the twenty-four women who sacrificed themselves during the past year in this district, there would appear to have been only five under the age of fifty years, and the ages of the remainder were generally far advanced beyond that period. The magistrate has failed to comply with the instructions contained in the court's circular order, dated the 24th of May last, which required a statement of various particulars therein alluded to. The omission will be pointed out to the magistrate, and he will be desired to be more careful in future to attend to the instructions above quoted. The rank in life of the husband does not appear to have been considerable, except in one instance.

Midnapore:

Presidency of BENGAL.

Midnapore:
In 1821 - - 6
– 1822 - - 16
Increase - 10

The number of suttees in this district has materially increased during the past year; the magistrate has omitted to furnish the information, as to the circumstances in life of the deceased husbands, as required by the court's circular order, dated the 13th September last. His attention will be called to that order, and he will be desired to pay more strict attention to it in future. The widows who devoted themselves to the flames appear generally to have attained a very advanced age.

Nuddeah:
In 1821 - - 59
– 1822 - - 50
Decrease - 9

The court conclude, that the police officers were present at all the fifty sacrifices which are stated to have occurred in this district, but the fact should have been distinctly stated, as required by the circular order, under date the 24th of May last: the magistrate will be informed accordingly. There does not seem to have existed any legal disability in any of the instances reported, and the court have nothing further to remark on this statement.

Suburbs of Calcutta:
In 1821 - - 39
– 1822 - - 43
Increase - 4

The same observation is applicable to this as to the statement for the foregoing district.

24 Pergunnahs, including Bagundee:
In 1821 - - 33
– 1822 - - 27
Decrease - 6

The only circumstance worthy of note in these statements, is the fact of the two widows of Kishenpershaud Bannerjea having burnt themselves with their husband's corpse. The explanations are satisfactory in all respects, except, perhaps, in not being sufficiently full in mentioning the circumstances of the deceased husband during his life-time. The circumstance will be noticed to the magistrate and the joint magistrate of Baungundee, who has not furnished any explanation in either of the cases which occurred within his jurisdiction, and he will, at the same time, be apprised that the court expect more attention to their orders on this head in future.

Cuttack, including Joint Magistrates of Balasore and Khoordah:
In 1821 - - 28
– 1822 - - 28
–

The court conclude that the police officers were present at all the sacrifices, except in the three instances in which they are expressly declared to have been absent; but they would deem it more satisfactory to have the fact explicitly stated, in each instance, in future. It may also be concluded, from the reverse not having been distinctly stated, that the widow burnt in each case along with the corpse of her husband, and not on a separate pile, but this fact also should be distinctly mentioned, and the number of children left by the widow, and their respective ages. Besides the profession of the deceased husband, the court also desire to receive information as to his circumstances when in life, as far as they can be conveniently ascertained. These remarks will be communicated to the magistrate of Cuttack, and he will be desired to forward copies of them to the joint magistrates within his jurisdiction, to whom they are equally applicable, especially to the joint magistrate of Khoordah, who has not made a single remark on any of the cases reported by him.

DIVISION OF DACCA:

Backergunge:
In 1821 - - 3
– 1822 - - 18
Increase - 15

The number of female sacrifices appears to have materially increased during the past year, amounting to eighteen, whereas there were only three in each of the three preceding years. It is probable that the excessive mortality, occasioned by the effects of the late inundation, may have had some concern in producing this result. Only five of the deceased husbands appear to have been in respectable circumstances, all the rest died indigent. There seems nothing particularly worthy of notice in this report, except the case of Mussumut Puddah, who left a daughter aged only two years. The court trust that the prescribed engagement may have been entered into by some friend or relation of the deceased for the maintenance of the infant, but as the fact has not been mentioned, the omission will be pointed out to the magistrate.

Presidency of BENGAL.

Chittagong, including the Joint Magistrate of Noakolly:
In 1821 - - 4
– 1822 - - 4
–

Only one woman devoted herself as a suttee, in the district of Chittagong, during the past year, and that case does not require any remark. Three female sacrifices occurred within the jurisdiction of the joint magistrate of Noakolly, in one of which the wife of a jogee buried herself along with the corpse of her deceased husband.

City of Dacca:
In 1821 - - 26
– 1822 - - 9
Decrease - 17

The number of suttees during the past year, in this jurisdiction, is considerably less than in either of the two preceding years. No circumstance appears particularly worthy of notice. The husbands in general were of a respectable condition in life. From the reply subsequently received to the observation made by this court on reviewing the last reports, it would appear that the sacrifice of Mussumut Rama, to which the observation alluded, was conducted according to the prescribed legal forms.

Dacca Jelalpore:
In 1821 - - 7
– 1822 - - 7
–

Mymunsing:
In 1821 - none.
– 1822 - none.

Sylhet:
In 1821 - - 1
– 1822 - - 1
–

It will be observed, that the reports from these three districts exhibit the same results as in the preceding year; and, with regard to the two latter districts, are equally satisfactory. No further observation appears to be necessary.

Tipperah:
In 1821 - - 11
– 1822 - - 6
Decrease - 5

The court regret to observe, that the magistrate of Tipperah has paid no attention to their circular orders, under date the 24th May last and the 13th September last, the former requiring mention to be made whether the deceased left any and what family, whether the sacrifice was performed according to the rite of anoomarana or sahamarana, whether the police officers were present, and generally any other circumstances deserving of notice; and the latter requiring that the professions and circumstances in life of the deceased husband should be set forth. The omissions will be brought to the notice of the magistrate, and it will, at the same time, be intimated to him that similar neglect in future will subject him to severe censure; the omission is the less excusable on this occasion, it having been particularly noticed on the occasion of his last report.

MOORSHEDABAD DIVISION:

Zillah Beerbhoom:
In 1821 - - 3
– 1822 - - 3
–

The court have nothing to observe with respect to the three suttees reported to have occurred in this district. The magistrate, however, will be informed that the court expect in future some account of the circumstances of the deceased husband, as far as they can conveniently be collected, independently of the mention of his profession.

Zillah Bhaugulpore, including the Joint Magistrate of Moongheer:
In 1821 - - –
– 1822 - - 1
Increase - 1

Only one female sacrifice is reported to have occurred during the past year in this district; the magistrate was present, and has furnished a very circumstantial detail of the transaction. The sacrifice in question affords, perhaps, the most striking instance on record of this species of infatuation, and sufficiently exhibits the force of the superstitious motives which actuate the devoted females on these occasions.

Presidency of
BENGAL.

Zillah Dinagepore, including the Joint Magistracy of Malda:
In 1821 - - - –
– 1822 - - 3
Increase - 3

There is nothing of a peculiar nature, attending the three sacrifices reported to have occurred in these jurisdictions, which requires notice.

City Moorshedabad:
In 1821 - - - –
– 1822 - - 5
Increase - 5

Three of these cases do not require any observation. In one of the two remaining cases the widow left an infant child, and the parties did not delay the ceremony until the arrival of the police officers; in the other case, also, the sacrifice was completed before the arrival of the police, but the widow was under no legal disability. In consequence of these occurrences, the magistrate put the following question: Whether the nizamut adawlut consider persons engaged in preparing a pile for a suttee, and assisting generally at such a ceremony, when no previous intention of the woman to burn with the body of her husband has been communicated to the magistrate or police, and where the provisions under which a woman is permitted to burn according to the bewastahs of the pundits have not been complied with, are liable, under the Regulations, to punishment?

In reply, the magistrate was informed that there is no existing rule or order which makes previous notice of a suttee to the police necessary, or which makes the withholding it punishable by fine or other penalty; that the relations or assisting persons are of course liable to punishment in cases where the provisions under which a woman is permitted to burn, according to the bewastahs of the pundits, have not been complied with; but that the proper line of conduct to be selected must depend on the discretion of the magistrate, guided by the particular circumstances attending each case; that the cases in which, under the rules and orders now in force, the ceremony of suttee is declared contrary to the Shasters and to usage, and in which, accordingly, the officers of police are directed to interfere for its prevention, after having proceeded to the spot on obtaining intelligence of the sacrifice, and after having ascertained the circumstances and explained the illegality, are detailed in the proceedings of the nizamut adawlut, copies of which were circulated with the court's letter under date the 21st of May 1819 (to which the magistrate was referred); and, finally, the opinion of the court was communicated to him, that illegal practices of this nature are more likely to be checked by the active vigilance and timely interposition of the police, than by the application of any penalties subsequent to their occurrence.

Zillah Purneah:
In 1821 - - - –
– 1822 - - - –
Zillah Rajeshahye:
In 1821 - - –
– 1822 - - –

The court have much satisfaction in observing, that the districts of Purneah and Rajeshahye are reported to continue free from female sacrifices.

Zillah Rungpore, including the Joint Magistracy:
In 1821 - - 8
– 1822 - - 10
Increase - 2

The magistrate of Rungpore does not appear to have paid any attention to the court's circular instructions, dated the 12th May and the 13th of September last. He will be instructed to insert in future the particulars therein required, and warned against a repetition of the omission. In the case of Kundenee, who is stated to have been only thirteen years old, the court observe that the sacrifice was entirely illegal; it is not stated whether the police officers were present during the ceremony. The fact of the illegality will be pointed out to the magistrate, and he will be desired to explain how the sacrifice was permitted. The report of the joint magistrate leaves the court at a loss to understand whether any female sacrifices occurred or not within the limits of his jurisdiction; the statement is blank, but from the remark that no measure had been taken to prevent legal suttees, the court conclude that some were permitted to occur on the ground of there existing no legal disability. The joint magistrate will be desired to be more explicit in future, and to furnish a detailed statement of each individual sacrifice by suttee that may occur within his jurisdiction.

Presidency of
BENGAL.

DIVISION OF PATNA:

Behar:	
In 1821 - -	2
- 1822 - -	4
Increase -	2

The explanations afforded by the magistrate of Behar are full and satisfactory, and leave the court no occasion for comment. There is no reason to suppose that there existed legal disability in any of the four sacrifices.

City of Patna:	
In 1821 - -	5
- 1822 - -	1
Decrease -	4

The same observation as the foregoing is applicable to the single instance of female sacrifice reported to have occurred during the past year, within the limits of the jurisdiction of the city magistrate.

Ramghur, including the Joint Magistrate of Chotta Nagpore:	
In 1821 - -	7
- 1822 - -	16
Increase -	9

From the report of suttees in this district, it would appear that all the deceased husbands were in good circumstances. One widow was burnt at the age of fourteen, but the circumstance appears to have been noticed by the magistrate, the father of the widow having been committed for trial, and subsequently acquitted. The court observe, that in three instances engagements were taken for the maintenance of children whose age exceeded three years; and they remark, for the information and guidance of the magistrate, that although, in such cases, it is certainly desirable that engagements should be entered into for the support of the children, yet that such engagements are not legally indispensable, so as to justify authoritative interference in the event of their not being executed.

Sarun:	
In 1821 - -	15
- 1822 - -	12
Decrease -	3

The second and third instances of female sacrifice reported to have occurred in this district during the past year, appear rather to have been of the nature of common suicides than legal suttees.

In the latter instance an extraordinary case of suicide is incidentally mentioned. The sister of the deceased was burnt with him, instead of his wife. The father was committed to take his trial for the wilful murder of his own daughter, by having prepared and set fire to the pile which she ascended. The case having been referred for the ultimate decision of this court, the prisoner was sentenced to seven years imprisonment. The sacrifice on the part of the daughter seemed to have been voluntary, and there was nothing in the case to bring it within the predicament of murder.

Shahabad:	
In 1821 - -	39
- 1822 - -	36
Decrease -	3

The court lament to observe the continued prevalence of self-immolation in this district. The practice appears to have taken deep root, and the inhabitants seem to have evinced a fixed determination to exclude the interference of the police on all occasions. In some of the cases where the sacrifices are represented not to have taken place according to strict form, the accounts given by the villagers are so highly improbable as to justify an apprehension that some practices more objectionable than the mere want of forms may have been resorted to. As it always has, and still continues to be the opinion of the court, that on these occasions penal measures should be applied only on actual proof of delinquency, the court can only rely on the increased vigilance and activity of the police for a gradual correction of the evil. It appears that in ten out of the eleven cases of intended suttee at which the police officers were present, only one was actually consummated, (and that one even subject to legal prevention); the widows in the other ten instances having either been dissuaded or prevented by the police,—a fact which sufficiently proves the efficacy of official interference in many cases. The husbands of the suttees appear to have been generally in the lower conditions of life, one only being represented as possessing considerable property. For further particulars connected with this report, the court beg that a reference may be made to the letter of the magistrate to the Patna court of circuit, under date the 6th of January last, a copy of which is appended to the list of suttees. That letter enters much into detail, and fully evinces the interest felt by the magistrate on this subject, and the attention he has bestowed upon it.

Tirhoot:
In 1821 - - 1
– 1822 - - 1
–

The court are happy to observe, that the immolation of a widow continues to be a singular occurrence in this district. The case reported does not require any observation.

WESTERN PROVINCES.

DIVISION OF BAREILLY.

Agra:
In 1821 - - 1
– 1822 - - –
Decrease - 1

Allyghur:
In 1821 - - 1
– 1822 - - –
Decrease - 1

Meeruth, including Boolundsuhur:
In 1821 - none.
– 1822 - none.

Mooradabad:
In 1821 - - 1
– 1822 - - 1

Furruckabad:
In 1821 - - 1
– 1822 - - 2
Increase - 1

Etawah:
In 1821 - - 4
– 1822 - - 2
Decrease - 2

Seharunpore:
In 1821 - - 2
– 1822 - - 2

The aggregate number of widows who sacrificed themselves during the past year, in all the districts of this division, amounts to sixteen only. In the districts of Agra, Allyghur and Meeruth, including the joint magistracy of Boolundsuhur, not one is reported to have occurred. In the district of Mooradabad only one; and in the districts of Furruckabad, Etawah and Suharunpore, only two in each, which do not appear to have been attended by any disqualifying circumstance, or to call for any particular observation.

Bareilly, including the Joint Magistracy of Shahjehanpore:
In 1821 - - –
– 1822 - - 5
Increase - 5

The reference alluded to in the first of the cases reported to have occurred in this jurisdiction did not appear to the nizamut adawlut to have been necessary; and it was considered sufficient to call the attention of the magistrate to the rules already promulgated for determining the legality, or otherwise, of female sacrifices, without furnishing additional instructions on an individual case, in the investigation of which much must of necessity be left to the discretion of the magistrate.

Cawnpore:
In 1821 - - 5
– 1822 - - 4
Decrease - 1

The four cases of suttee reported from this district do not appear to call for any comment. No legal objection seems to have existed in any of the instances. In two of the cases the husbands appear to have been in good circumstances and in the other two in middling circumstances.

Presidency of BENGAL.

DIVISION OF BENARES:

Allahabad, including the Joint Magistracy of Futtehpoor:
In 1821 - - 4
– 1822 - - 2
Decrease - 2

No instance of suttee is reported to have occurred within the immediate jurisdiction of the magistrate of Allahabad; and the court have much satisfaction in observing, that three intended victims were saved by the intervention of the police.

In the jurisdiction of the joint magistrate, two female sacrifices took place. The explanation of the joint magistrate in the second case (that of Mussumut Jykee) is not quite intelligible. The cutwal is stated to have been dismissed from his office, "under the stigma of not having reported the suttee to the magistrate;" and yet, in the same explanation, it is stated that he immediately sent his naib to give personal information to the magistrate, whilst he himself repaired to the spot. It appears, however, that the intention of the sacrifice was communicated to him on the 6th, and that he did not make his report until the 7th, to which remissness his dismission was probably owing.

Bundlecund, Southern Division:
In 1821 - - 5
– 1822 - - –
Decrease - 5

Bundlecund, Northern Division:
In 1821 - - 3
– 1822 - - 1
Decrease - 2

In the southern division of Bundlecund no suttee is reported to have occurred during the past year, and one only in the northern division, which took place under the ordinary circumstances, and requires no remark. The woman was far advanced in age. Her husband was in middling circumstances; and the remonstrances of the assistant, who was on the spot, were unavailing.

City of Benares:
In 1821 - - 12
1822 - - 11
Decrease - 1

Nothing remarkable appears to have occurred in any of the eleven sacrifices which took place within this jurisdiction during the past year. The police officers were present at all but one, in which case, however, it was ascertained that no legal impediment existed. In four cases where legal disqualification did exist, the intended sacrifices were not consummated, owing to the interposition of the police authorities.

Ghazeepore:
In 1821 - - 35
– 1822 - - 47
Increase - 12

The court are concerned to observe, that these lamentable occurrences appear to be on the increase in the district of Ghazeepore. Here, as in the case of Shahabad, the inhabitants seem to evince a determination to withhold from the police the power of interference. The police obtained timely information in ten only out of the forty-seven cases; in sixteen instances the sacrifice took place by the rite of anoomarana, that is, at periods of time (some of them very considerable) after the death of the husbands. The police were present in only two cases of anoomarana, and the explanations referring to them (cases of Mussumut Rookmun, N° 23, and that of Mussumut Runjee, N° 40, of the Statement) are by no means satisfactory. It is not stated that the women proceeded to immolate themselves immediately on receiving intelligence of the decease of their husbands,—a circumstance which was, however, indispensable to the legality of the ceremony. In three instances of anoomarana it appeared certain that the police would have been authorized to interfere had they received timely information. In one instance the unfortunate victim was deranged, and in the two others the parties were of the Brahminical order. The case of Hoolasee (N° 42) appears to have been rather a common suicide, occasioned by grief, than a sacrifice of suttee. As to the ten other sacrifices at which the police officers were not present, the court conclude that there existed no means of ascertaining all the particulars connected with the transactions with sufficient precision, so as to justify the belief that all the requisite conditions enjoined by law were observed; one widow is reported to have burnt herself notwithstanding her being in a state of pregnancy, and in the presence both of the darogah and jemadar of the thannah. The penalties by fine, to which these officers were subjected, appear to the court to have been wholly inappropriate. If they exerted themselves to the utmost to prevent the completion of the sacrifice, the punishment was unjust; and if they failed in this important part of their duty, it was wholly inadequate, and their conduct should have been visited by nothing short of dismission from office. Unexplained as the circumstance is, the police officers of this district would appear to have grossly failed in the execution of their duty in another instance. In the case of Khirea, N° 38 of the Statement, it is mentioned that "the police at first persuaded her to withdraw from the pile; after their departure she burned:" whereas, in the directions circulated to the police officers on this subject, it is expressly ordered, that "in the case of the woman being of full age, and no other impediment existing, *they will nevertheless remain on the spot*, and not allow the most minute particular to escape their observation." The magistrate will be desired to furnish such explanation as he may deem sufficient as to this, and to the point above noticed. There is one deplorable peculiarity in this statement, which is, that the greater part of the victims were in the prime of life, and many left infant children, for whose maintenance, however, due provision has invariably been secured. The magistrate appears to have paid no attention to the instructions of the court, dated the 13th September last, requiring a specification of the profession and circumstances in life of the deceased husband. The omission will be pointed out to him, and he will be desired to be careful to supply the required information on all future occasions. The magistrate reports that the endeavours of the police at prevention were effectual on two occasions. In one of the cases it will, however, be observed, that the death of the intended victim is stated to have occurred suddenly, half an hour after the police had prevented her from accomplishing her purpose. This fact cannot but excite some suspicion as to the mode by which her dissolution was effected. On the subject of the reference to the nizamut adawlut, alluded to by the magistrate in the case of Mussumut Sheokoora, requesting instructions as to his guidance in the case of persons assisting at an illegal suttee, without giving previous information to the police, the court observe, that he was directed to act according to the dictates of his own discretion in each individual case, subject to the rules and orders already promulgated.

Goruckpore:	
In 1821 - -	44
— 1822 - -	28
Decrease -	16

The magistrate of this district has paid no attention to the orders of the court, bearing date the 24th of May and the 13th of September last, which require a statement of the particulars connected with each sacrifice, and mention to be made of the profession and circumstances in life of the deceased husband. The court will intimate to him their expectation that they may not again have occasion to notice such censurable neglect. Remarks are subjoined to four cases only. In one of those cases the shocking spectacle is exhibited of an infant, whose mother committed herself to the flames, which was thereby left unprovided for, and perished from absolute starvation; one person concerned in the immolation of the parent was committed to the court of circuit, but died before trial. The other three cases in which disqualifying circumstances were apparent are under investigation. In two of them the widows had not obtained the prescribed age; and in the third, the sacrifice by anoomarana was performed, the woman being of the Brahminical order.

Juanpore:	
In 1821 - -	2
— 1822 - -	4
Increase -	2

The second case of sacrifice reported, that of Mussumut Oodasie, bears the appearance of irregularity. It is not stated that the woman was absent from her husband at the period of his decease, or that she was then prevented by any insurmountable obstacle from becoming a suttee; but the police were not present at the ceremony. The other three cases do not require any order. The magistrate will be desired in future to explain more fully the professions and circumstances in life of the deceased husbands.

Mirzapore:	
In 1821 - -	9
— 1822 - -	8
Decrease -	1

In the instance of Mussumut Sookhnee (N° 4 of the Statement for this district,) the court conclude that the widow had at first attended to the dissuasions of the police officers, and had satisfied them of her having retracted her intention, they would otherwise not have been justified in leaving the spot. In the instance of Mussumut Rookunin, N° 8. an illegal suttee is reported, the deceased being of the Brahminical tribe, and having undergone

Presidency of
BENGAL.

gone cremation at a period of five years from the date of her husband's death. The sacrifice could not, perhaps, have been prevented, owing to the want of timely information; but as the magistrate has not noticed the illegality above alluded to, his attention will be attracted to it. An instance of the same nature was pointed out to the magistrate by the court's orders on the statement of the suttees for the year 1821. The court are not aware that the statement for this district requires any further observation.

Resolved, That a copy of these Remarks and Orders, together with the detailed and abstract Statements prepared in this office, be transmitted to the Chief Secretary to Government, for the purpose of being laid before the honourable the Governor-General in council.

Resolved further, That extracts from the Remarks and Orders be at the same time forwarded to the several courts of circuit and commissioner of Cuttack, for the information and guidance of the magistrates subject to their authority.

(A true extract.)
(signed) *W. H. Macnaghten,* Register.

(True Copies.)
Judicial Department,
3d December 1824.
(signed) *W. B. Bayley,*
Chief Secretary to Government.

ENCLOSURE (N° 3) in Letter from the Governor-General in Council to the Court of Directors, dated the 3d December 1824.

To W. B. Bayley, esq. Chief Secretary to Government.

Nizamut Adawlut;
present,
W. Leycester, esq. chief judge;
C. Smith, esq.
J. T. Shakespeare, esq.
W. Dorin, esq.
W. B. Martin, esq.
} puisne judges.

Sir,

I AM desired by the court of nizamut adawlut to request that you will submit, for the consideration of the honourable the Governor-General in Council, the accompanying copy of a letter from the Benares court of circuit, dated the 9th instant, and of its enclosure, from the magistrate of Ghazeepore, suggesting a plan for the prevention of the practice of suttee.

2d. I am at the same time directed to state, that the court have no observations, in addition to what have been already advanced by them, to offer on the present occasion.

I am, &c. &c.

Fort William,
the 25th July 1823.
(signed) *W. H. Macnaghten,*
Register.

To W. H. Macnaghten, esq. Register to the Nizamut Adawlut, Fort William.

Court of Circuit.

Sir,

WE have the honour to forward a copy of a letter from the magistrate of Ghazeepore, under date the 8th instant, for the consideration and orders of the nizamut adawlut.

We have, &c.

Benares,
9th July 1823.
(signed) *W. A. Brooke,* 1st Judge.
R. H. Rattray, 3d Judge.
W. Gorton, 4th Judge.
W. Cracroft, offg Judge.

To W. A. Brooke, W. J. Sands, R. H. Rattray, W. Gorton, W. Cracroft, officiating, esqrs. Judges of the Provincial Court of Circuit for the Division of Benares.

Gentlemen,

I WISH to obtain the sanction of the superior authorities to a plan for checking the practice of suttee.

2. It appears to me, upon the whole, desirable to attempt to carry this object, in the first instance, in particular districts, and not simultaneously throughout the country. The best district to begin with would appear to be one where the practice is neither very frequent nor very rare, such as this zillah.

3. Another reason for commencing here is, that there are precedents for an interference, somewhat similar to the cases of Koorhs, Dhurna and Rajekoomars killing their female children, prohibited by Regulation XXI. 1995. I never heard that any of these rules occasioned the slightest dissatisfaction; and if (as is reported, I know not on what grounds,) the latter practice has not entirely ceased, a great step has surely been gained in making it illegal.

4. I do not think any new rules or regulations upon the subject are requisite. Under the Mahomedan law, I conceive any person aiding and abetting another in committing suicide would be punishable: all I wish for is permission to carry into execution laws which have been hitherto dormant.

5. Should I be permitted to make the experiment, I would propose to begin by endeavouring to induce the principal people in the district to unite among themselves to abandon and discourage the practice. Should they consent to this, as I believe they would, little further difficulty would, I hope, be experienced. Should I be mistaken, and meet with decided opposition, I doubt whether it would be expedient to proceed further at present: from what I have heard, however, I am inclined to think the people would be very well pleased to have so good a reason as an order of government would afford, for entirely giving up the performance of the rite.

6. If the practice was prohibited, and any cases notwithstanding occurred, I should not be inclined to treat them very rigorously. It would be desirable to conduct the business in a spirit of perfect good will and good humour towards the people.

7. I request the favour of your forwarding a copy of this letter to the nizamut adawlut.

Zillah Ghazeepore, the 8th of July 1823. } I have, &c.
(signed) *W. L. Melville*, magistrate.

A true copy,
(signed) *R. H. Rattray*, 3d judge.

True copies,
(signed) *W. H. Macnaghten*, Register.

Judicial Department, the 3d December 1824. } True copies,
W. Bayley, Chief Secretary to Government.

ENCLOSURE (Nº 4) in Letter from the Governor-General in Council to the Court of Directors, dated the 3d December 1824.

To W. B. Bayley, esq. Chief Secretary to Government.

Sir,

I am directed by the court of nizamut adawlut to transmit to you, for the purpose of being laid before the right honourable the Governor-General in Council, the accompanying detailed and abstract Statements, prepared in this office from the Reports of the several Magistrates, (in the Western and Lower Provinces) of suttees, which took place in their respective jurisdictions during the past year; and, a copy of the remarks and orders of the Court thereon.

Nizamut Adawlut; present,
J. H. Harington, esq. officiating chief judge;
Courtney Smith, esq. }
J. T. Shakespeare, esq. } puisne judges;
W. B. Martin, esq. }
John Ahmuty, esq. officiating judge.

2. I am further directed to submit for the information of Government, copy of a Minute, recorded by the officiating chief judge (without its accompaniments, which are copies of papers already before the Governor-General in Council,) suggesting the expediency "of giving immediate effect to such part of the rules approved by Government on the 9th of September 1817, as relate to the conveyance of timely information of an intended suttee to the local police officers," together with copies of Minutes written in consequence by the other judges of the court.

3. From these Minutes it will be seen by his Lordship in Council, that the majority of the court do not concur in the expediency of the measures suggested by the officiating chief judge, and that they are of opinion it would be preferable to enact a Regulation for the future prohibition of suttees throughout the country.

Fort William, 23d of July 1824. } I am, &c. &c.
(signed) *J. F. M. Reid*,
Officiating Register.

DETAILED STATEMENT of Suttees, or Hindoo Widows, who were burnt or buried alive with their deceased Husbands, in the several Zillahs and Cities, during the year 1823;—compiled from the Reports of the Magistrates.

DIVISION OF CALCUTTA.

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BURDWAN: - - 45.	1.	Mussᵗ Bissassuree Debbea	28	Bramin	Jugmohun, chutterjee	13 Jan. 1823	Ambooa	Service; left property to the amount of 503 rupees and 8 annas.
	2.	Dº Woolesmuny	65	Mudduck	Koobea, mudduck	22 – –	Poobthul	Husbandry; left property to the amount of 25 rupees.
	3.	Dº Hurosoondree	70	Bramin	Chundee Churn, turkehooramunnee.	1 Mar. –	Cutwa	Landholder; left a talook and bermoter land.
	4.	Dº Champee	70	Sooree	Santeram, deassee	9 – –	Balkishen	Spirit vendor; left 300 rupees in cash.
	5.	Dº Unnoopoorna	70	Podar	Hurekishen, podar	20 – –	Poobthul	Shroff; left no property.
	6.	Dº Derpoo Moe	30	Aghree	Manick, chowdree	3 April –	Muntissur	Husbandry; left property to the amount of 3 or 4,000 rupees.
	7.	Dº Poornabutty Debbea,	40	Bramin	Sheebsunkur, banoorjea	7 – –	Cutwa	Husbandry; left some bermoter land.
	8.	Dº Merno Mae	30	Buneea	Ramjeewun, dutt	19 – –	Dº	Trade; left no property.
	9.	Dº Gunga Thakaraen,	25	Bramin	Ramjee, chuckerbutty	18 – –	Ambooa	Religious mendicant; left some bermoter land.
	10.	Dº - - Dº	60	Dº	Radhanath, bedealunkur	30 – –	Dº	Priest; left some household property.
	11.	Dº Uholleea	70	Hazzam	Durpnarrain, hazzam	1 May –	Dº	Barber; left property to the value of 83 rupees and 8 annas.
	12.	Dº Rassoo	70	Gowala	Purshad, gope	17 – –	Balkishen	Husbandry; left property to the amount of 60 rupees.
	13.	Dº Mundooree	65	Tellee	Juggernath, dey	3 June –	Raena	Trade; left property to the amount of 500 rupees.
	14.	Dº Bhowanee	60	Chundall	Sham, chung	12 – –	Ambooa	Husbandry; left property to the value of 52 rupees.
	15.	Dº Radhamunnee	55	Kybert	Nethae, kyburt	18 July –	Muntissur	Fisherman; left no property.
	16.	Dº Uppoorbmunnee	65	Aghree	Gyaram, rae	31 – –	Mungulkota	Husbandry; left no property.
	17.	Dº Ram Munnee	60	Bramin	Doorgapurshad, banoorjea.	10 Aug. –	Cutwa	Service; left property to the amount of 3,780 rupees.
	18.	Dº Kunnuck	80	Chundall	Dattaram, kotal	22 Sept. –	Saleemabad	Labourer; left no property.
	19.	Dº Rooknee Dasee	25	Kaeth	Kosseenath, kur	3 Oct. –	Dº	Service; left property to the value of 342 rupees.
	20.	Dº Shamasoon Huree,	25	Bramin	Joysunkur, bhuttacharjea.	10 – –	Poobthul	No profession; left property to the value of 125 rupees.
	21.	Dº Radha Munnee	48	Dº	Sheebchund, seeromunnee.	13 – –	Ambooa	No profession; left 70 begahs of bermoter land, and other property to the amount of 200 rupees.
	22.	Dº Subung Munnee,	22	Aghree	Ram Chund, chowdree	17 – –	Muntissur	No profession; left no property.
	23.	Dº Bhyrobee	50	Beenna	Gour Das, bunnick	22 – –	Poobthul	No profession; left property to the amount of 1,757 rupees.
	24.	Dº Dyamoe	60	Kyeth	Kishenkunth, paul	26 – –	Ambooa	No profession; left 12 begahs of lakheraj lands.
	25.	Dº Labeetra	55	Bramin	Saul Couree, bhuttacharjea.	29 – –	Indos	Husbandry; left bermoter land and other property to the amount of 500 rupees.
	26.	Dº Digamburee	40	Dº	Kossenath, mokerjea	31 – –	Ambooa	No profession; left 15 begahs of bermoter land.
	27.	Dº Chumpa	42	Kaeth	Sheeb Narrain, sen	31 – –	Town	Service; left landed property to the amount of 200 rupees.
	28.	Dº Sremuttee	60	Tantie	Radha Kunth, tantie	3 Nov. –	Aasgaen	Broker; left property to the amount of 10,000 rupees.
	29.	Dº Chaundmunee	50	Bramin	Lokenath, saundaub	8 – –	Poobthul	No profession; left 10 begahs of bermoter land.

DIVISION OF CALCUTTA—*continued.*

il- hs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BURDWAN - - 45—continued.	30.	Musst Wooma Mae - 25	Bramin -	Ramsoonder, mokerjea	12 Nov. 1823	Ambooa -	No profession; left no property, except some silver ornaments to the amount of 4 rupees.
	31.	D° Tilloo - - - - 60	Gowala -	Gyaram, ghose - -	15 – –	D° - -	No profession; left no property.
	32.	D° Thakoraee Dosee, 50	Bramin -	Ramloochun, mozoomdar.	21 – –	D° - -	No profession; left 10 begahs of lakheraj land.
	33.	D° Digamburee - - 43	D° - -	Sreeram, mokerjea -	5 Dec. –	D° - -	No profession; left 5 begahs of bermoter land.
	34.	D° Anund Moe - - 40	Kaeth -	Manick, ghose - -	11 – –	Poobthul -	No profession; left property to the amount of 100 rupees.
	35.	D° Dhormunnee - - 35	Chassah -	Narrain, mundul - -	12 – –	Aasgaon -	Trade; left property to the amount of 50 rupees.
	36.	D° Dya Mye - - - 60	Bramin -	Manickram, banoorjea	12 – –	Indos - -	Cultivator; left property to the amount of 200 rupees.
	37.	D° Anund Mae - - 44 and	D° - -	Rammohun, mokerjea	18 – –	Ambooa -	No profession; left 22 begahs of lackeraj land.
	38.	D° Goopee Mae - - 48					
	39.	D° Hurroh - - - 60	Koith - -	Ramnarrain, bose - -	19 – –	D° - -	No profession; left no property.
	40.	D° Luckhee - - - 30	D° - -	Gungadhor, dutt - -	19 – –	Poobthul -	No profession; left no property.
	41.	D° Doorga Munnee - 35	Sutgope -	Bhuggerut, mundul -	20 – –	Gungooree	No profession; and left no property.
	42.	D° Seedhiassuree Debbea, 60	Bramin -	Ramluchun, banoorjea	21 – –	Cutwa -	No profession; left ornaments to the amount of 40 rupees.
	43.	D° Unnoopoorna Debbea, 50					
	44.	D° Kunchunnee - - 80	Baugdee -	Koobeer, matteea -	29 – –	Indos - -	Labourer; left no property.
	45.	D° Belassee - - - 60	Mailo - -	Mohun, mallo - - -	31 – –	Poobthul -	Fisherman; left property to the amount of 50 rupees.
							P. S.—All these sacrifices took place by sahamaran.
HOOGHLY - - 81.	1.	Musst Sartee - - 50	Barroy -	Dattaram, seller of betel; of middling circumstances.	3 Jan. 1823	Byedbutty	Sahamaran. In the presence of police darogah and others.
	2.	D° Annudma - - 18	Bramin -	Radanaut, banerjee, officiating priest; opulent circumstances.	3 – –	Rajbulhaut	D°. In presence of police mohurrer.
	3.	D° Rookenee Debbea, 50	D° - -	Ramkissen, banerjea; no employ; opulent circumstances.	12 – –	Bansburria	D° - - - leaving one daughter, and one son 25 years of age; in the presence of police burkundoss.
	4.	D° Khelona - - - 52	Tehlee -	Khallee Churn, tehlee, seller of cloth; middling circumstances.	12 – –	Dewangunge	D° - - - leaving one son of the age of 24 years; in presence of police burkundoss.
	5.	D° Birjessurree - - 60	Bramin -	Rajchunder, mookerjea, officiating priest; middling circumstances.	15 – –	D° - -	D° - - - leaving 3 sons above 30 years of age; in presence of the police mohurrer and burkundoss.
	6.	D° Koocheelee - - 60	Bustomee	Bipperdoss, bustomee, beggar; poor circumstances.	18 – –	Ghattaul -	D° - - - leaving one daughter aged 15 years; in presence of police burkundoss.
	7.	D° Roopa Dossee - 60	Sutgope -	Ramdoolal, pall, labourer; in poor circumstances.	21 – –	Byedbutty	D° - - - leaving 2 sons and 1 daughter above 28 years of age; in presence of police mohurrer and burkundoss.
	8.	D° Koocheela Debbea, 60	Bramin -	Baggutram, chowdree, officiating priest; opulent circumstances.	28 – –	D° - -	D° - - - leaving 3 sons and 2 daughters above 25 years of age; in presence of police mohurrer and burkundoss.
	9.	D° Ullokah - - - 50	Sutgope -	Saum, sircar, husbandman; middling circumstances.	29 – –	Bewangunge	D° - - - leaving 2 sons, one aged 25, another 30 years of age; in presence of police burkundoss.
	10.	D° Parjaut - - - 50	Kybert -	Juggernauth, manna; - d° - d°.	1 Feb. –	Rajapoor -	D° - - - leaving 2 sons and 4 daughters above 15 years of age; in presence of police burkundoss.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY: - - - 81—*continued.*	11.	Musst Soossee Mookee, 60	Bramin -	Chundechurn, mokerjee, family priest; of middling circumstances.	3 Feb. 1823	Rajapoor -	Sahamaran, leaving 1 daughter, aged 25 years; in the presence of police burkundoss.
	12.	D° Ramnaee Dossee - 70	Gowalla -	Juhmohun, ghose, husbandman; opulent circumstances.	6 – –	Bansberria	D° - - - leaving 6 sons, above 35 years of age; in the police burkundoss's presence.
	13.	D° Rammunnee - - 22	Bramin -	Bykunt, bonerja, d° - - d°	10 – –	Dhuniakally	D° - - - in the presence of police burkundoss.
	14.	D° Komla - - - - 70	D° - -	Ramneedy, bhutthachargee.	11 – –	Byedbutty	D° - - - Mussumut Komla leaving 1 son aged 54 years, and Mussumut Nundooranee leaving 2 sons and 3 daughters, all above 48 years of age; in the presence of the police mohurrer and burkundoss.
	15.	Nundooranee - - - 75	D° - -				
	16.	D° Junnoo - - - - 45	D° - -	Ramchand, atcharje, family priest; poor circumstances.	18 – –	Rajapore -	D° - - - leaving 2 sons, the youngest 7, and the other 16 years of age; and 1 daughter, aged 12 years; in presence of the police burkundoss.
	17.	Sukkee - - - - - 50	Sutgope -	Sumboo Soor, daroga, service of government; opulent circumstances.	21 – –	Hooghly -	D° - - - leaving 3 sons, above 18 years of age; in presence of police burkundoss.
	18.	D° Bishen Preeah - - 50	Baydy -	Bolloram, bhooea, labourer; poor circumstances.	28 – –	Chondercona.	D° - - - leaving 1 daughte aged 20 years; in the presence of the police burkundoss.
	19.	D° Teetoo - - - - 70	Sutgope -	Sukkor, roy, husbandman; middling circumstances.	8 Mar. –	Jehanabad	D° - - - leaving 4 sons an three daughters above 24 year of age. This suttee took plac without the knowledge of the po lice officers, for which the rela tionswere called and reprimande by the magistrate.
	20.	D° Parbuttee - - - 26	Kait - -	Neelmunnee, sircar, service; opulent circumstances.	16 – –	Byedbutty	D° - - - leaving no children in the presence of the police bur kundoss.
	21.	D° Golukmunnee Dossee, 60	Gowalee -	Greedhur, gope, husbandman; poor circumstances.	21 – –	Jehanabad	D° - - - leaving 3 sons abov 30 years of age; in the presenc of the police burkundoss.
	22.	D° Ummeka - - - 70	Kammar -	Keenoo, lohar, blacksmith; d°.	22 – –	Ghauttaul	D° - - - leaving 4 sons an 3 daughters, the youngest so aged 30 years, and others abov 35 years; the daughters ages no mentioned; in the presence police burkundoss.
	23.	D° Soonderee - - - 35	Kybert -	Kishen, baug; labourer; poor circumstances.	22 – –	Rajbulhaut	D° - - - leaving 2 daughter one 2½ years, and other 18 year the former child left in charge suttee's brother, Rossinaut De under engagement.
	24.	D° Chunderram Debbea, 56	Bramin -	Gobindram, banerjee; service; middling circumstances.	27 – –	Bansberria	D° - - - leaving 3 sons an 4 daughters, all above 16 yea of age; in presence of a poli burkundoss.
	25.	D° Cheroo - - - - 50	Koloo -	Tetoo, keloo; oilman; middling circumstances.	3 April –	Hooghly -	D° - - - leaving 2 sons, o 25, and the other 32 years of ag in presence of a police burku doss.
	26.	D° Kishenmunnee - - 50	Kait - -	Juggernaut, mitter, service; d°.	10 – –	Bansberria	D° - - - leaving 1 son a 1 daughter, the one aged 25, a the other 30 years; in presen of a police burkundoss.

DIVISION OF CALCUTTA—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
27.	Muss^t Koontee	50	Kybert	Ramkunt, adduck; husbandman; poor circumstances.	10 April 1823	Chondercona	Sahamarana, leaving 6 sons and 1 daughter, youngest son is 12 years of age, and others above 18 years; the daughter's age is 15 years: in the presence of a police burkundoss.
28.	D° Koussulla	70	Tehlee	Bhaugbut, parbutty; tradesman; opulent circumstances.	3 May	Byedbutty	D° - - - leaving 1 son and 2 daughters, all above 28 years of age; in presence of the police mohurrer and burkundoss.
29.	D° Koranee Dossee	60	Kait	Bowanee Chun, sircar; service; opulent circumstances.	3	Jehanabad	Unoomurun; leaving 2 sons and 1 daughter, the latter 8 years of age, and the sons, one 25, and the other 35 years. The husband having died at Dacca, his widow embraced a piece of his wearing apparel two days after: in the presence of a police burkundoss.
30.	D° Mudussurree	60	Bramin	Lukkeenarain, roy; husbandman; opulent circumstances.	23	Rajbulhaut	Sahamarana; leaving 3 sons and 1 daughter aged above 21 years; in the presence of the police darogha and burkundoss.
31.	D° Bhugbuttee	50	Kammar	Ramchunder, kammar; blacksmith; midling circumstances.	31	Hooghly	D° - - - leaving 3 sons, the youngest is 20 years of age, and 2 above 25 years; in the presence of a police burkundoss.
32.	D° Shummasoondery	60	Bramin	Pertaubnarain, chatterjee; service; opulent circumstances.	1 June	Dhumeekally	D° - - - leaving 3 sons and 1 daughter, all aged above 21 years; in the presence of a police burkundoss.
33.	D° Purresh	19	Gowalla	Cheeroo, ghose; labourer; poor circumstances.	7	Jehanabad	D° - - - leaving no children; in the presence of the police darogha and mohurrer.
34.	D° Rammunnee	75	Bagdy	Dammoe, sauttray, d°	8	Bansberrie	D° - - - leaving 3 sons and 1 daughter aged above 27 years; in the presence of a police jemmadar.
35.	D° Shumasoondry	22	Bramin	Jebun, bhuttacharjee	23	Benepore	D° - - - leaving 1 son of the age of 1 year and 6 months. The child taken in charge by the husband's brother under the required engagement.
36.	D° Suddissuree	65	D°	Rampersaud, chuckerbutty, family priest; poor circumstances.	25	Hurpaul	D° - - - leaving no children; in the presence of a police burkundoss.
37.	D° Purbutty	75	D°	Ramsoonder, holdar; service; opulent circumstances.	29	Byedbutty	D° - - - leaving 3 sons and 1 daughter, all aged above 35 years; in the presence of the police mohurrer and burkundoss.
38.	D° Burmo Mohi	50	D°	Ramchern, atchargee; teacher; d°.	30	D°	D° - - - leaving no children; in the presence of d°.
39.	D° Doorgah	82	Kybut	Gyaram, kulleeah; cultivator; middling circumstances.	12 July	Rajbulhaut	D° - - - leaving one son and 7 daughters, all above the age of 23 years; in the presence of a police burkundoss.
40.	D° Gooroo Dossee	47	Tehlee	Ramchunder, deh; merchant; opulent circumstances.	16	Byelbutty	D° - - - leaving 5 sons and 1 daughter, the youngest son aged 18 years, and daughter 14 years of age, and the others above 20 years; in the presence of a police mohurrir.
41.	D° Addur Munnee	60	Kait	Ram Ram, hej; service; poor circumstances.	19	Dewangunge	D° - - - leaving 1 son, and 1 daughter 18 years of age; the son 25 years of age: in the presence of a police jemmadar.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY - - - 81—*continued.*	42.	Muss^{t} Nenabutty Dossee - - -	44	Goraeh -	Lallageram, dutt; merchant and landholder; opulent circumstances.	21 July 1823	Byedbutty	Sahamarana, leaving 2 daughters, one 25, the other 30 years of age; in the presence of a police burkundoss.
	43.	D° Tirpooreah - -	70	Bagdy -	Bannessur, bagdy; labourer; poor circumstances.	22 - -	Hooghly -	D° - - - leaving 5 sons, all above 20 years of age; in presence of a police burkundoss.
	44.	D° Phool Munnee, 1 of 2 widows -	55	Sutgope -	Radakishen, roy; husbandman; opulent circumstances.	23 - -	Jehanabad	D° - - - leaving no children; in the presence of d°.
	45.	D° Soobuddea - - -	75	Bramin -	Ramkullut; family priest; poor circumstances.	24 - -	Chundercona	D° - - - leaving 1 son and 3 daughters, all above 41 years of age; in the presence of d°.
	46.	D° Anund Moi Debbea,	42	D° - -	Ramdhun, chuckerbutty; service; opulent circumstances.	29 - -	Byedbutty	D° - - - leaving no children; in the presence of a d°.
	47.	D° Kurroonamoi - -	55	D° - -	Juddoomund Biddanluny; kar, battacharjee; offering and family priest; opulent circumstances.	29 - -	Bansberria	D° - - - leaving 1 son and 1 daughter; son is 36 and daughter is 40 years of age: in the presence of a police burkundoss.
	48.	D° Bugbutty Debbea -	32	D° - -	Dabeepersaud, bhuttacharjee husbandman; poor.	31 - -	Benepore	D° - - - leaving 2 sons and 1 daughter; the youngest son is 4 and the other 16, and the daughter is 13 years of age: in the presence of the police mohurrir and burkundoss.
	49.	D° Chaund Munnee -	52	Kammar -	Kunoye, kammar; silversmith; d°.	2 Aug. -	Chundercona	D° - - - leaving no children in the presence of a police burkundoss.
	50.	D° Birjessurree - -	65	Sutgope -	Durpnarain, sutgope; cultivator; d°.	7 - -	Bansberria	D° - - - leaving 1 son of the age of 25 years; in the presence of the police darogah.
	51.	D° Chand Munnee -	50	Kait - -	Bacharam, dutt; d°	8 - -	Rajbulhaut	D° - - - leaving no children in the presence of the police mohurrir and burkundoss.
	52.	D° Phool Munnee -	70	Sutgope -	Jooget, biswar; service; d°.	10 - -	Chundercona	D° - - - leaving no children in presence of a police burkundoss.
	53.	D° Rai Munnee - -	50	Jelleea -	Keenoo, poortee; seller of fish; d°.	30 - -	Bagnan -	D° - - - leaving 1 son aged 1 years, and 1 daughter 20 years o age; in the presence of the police jemmadar and burkundoss.
	54.	D° Bishen Preeah - -	70	Kait - -	Ramnaut, dutt; service; opulent.	15 Sept. -	Hooghly -	D° - - - leaving 1 son an 2 daughters, the youngest daughter is 18, and the other 20 years of age; the son is 28 years: i the presence of the polic mohurrer and burkundoss.
	55.	D° Rammunee Thakram - - - -	45	Branin -	Gokulchurder, thakoor; family priest; middling circumstances.	19 - -	Dhunea Kally	D° - - - leaving 4 sons an 2 daughters; the youngest daughter is 7, and the other 27 years of age; and 1 son is 10, and th others above 14 years of age: i the presence of a police burkundoss.
	56.	D° Thakoor Munnee -	50	Kimmar -	Shaum, kammar; goldsmith; d°.	28 - -	Chundercona	D° - - - leaving 2 sons an 3 daughters; the youngest daughter is 14, and others above 1 years of age; in the presence a d°.
	57.	D° Khemma Thakranee,	80	Bramin -	Ram Bhudder, bhuttacharjee; family priest; opulent.	4 Oct. -	Dhunea Kally	D° - - - leaving 4 sons an 3 daughters, all above 19 years of age; in the presence of a d°.
	58.	D° Nemoo Dossee - -	70	Kait - -	Ramsoonder, bose; service; poor.	7 - -	Dewangunge	D° - - - leaving 1 daught of the age of 28 years; in th presence of a d°.

Division of Calcutta—*continued.*

l- ıs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY: - - 81—*continued.*	59.	Musst Davea Dossee - 24	Byde -	Parbutty Churn, roy; service; opulent.	18 Oct. 1823	Benepore	Sahamarana, leaving no children; present the mohurer of police. Suttee being unclean on the day of her husband's death, the ceremony was postponed two days.
	60.	D° Alluk Munnee - 39	Sutgope -	Doolal, pall; cultivator; poor circumstances.	22 - -	Ghattal -	D° - - - - leaving no children; in presence of a police burkundoss.
	61.	D° Soorjee Munnee - 40	Dhoobee -	Bydennaut, dhoobee; cultivator; poor circumstances.	27 - -	Bansberria	D° - - - - leaving 1 son and 1 daughter; the son is 15, and daughter is 22 years of age: in presence of a police burkundoss.
	62.	D° Kurroona Moi - 75	Bramin -	Kishen, bhuttacharjee; family priest; middling.	29 - -	Rajbulhaut	D° - - - - leaving 3 sons and 3 daughters, all aged above 20 years; in the presence of a d°.
	63.	D° Bhyrobee - - - 40	D° - -	Roomla Kant, chatterjee; family priest; poor.	7 Nov. -	Byedbutty	D° - - - - N° 63. leaving 1 son, aged 17 years. N° 64. leaving 2 sons and 1 daughter: the youngest son is 6, and the other 19 years, and the daughter 16 years of age. N° 65. leaving 2 daughters; the younger is 6, and the other 10 years of age. N° 66. no children. In the presence of the nazir of the court, 4 burkundosses, and other police officers.
	64.	D° Bharuttee - - - 40					
	65.	D° Dossee - - - - 36					
	66.	D° Shree Motee - - 40 *N. B.*—Four out of 21 widows.					
	67.	D° Birjessurree Debbea, 60	D° - -	Romlochun, mokerjee; service; poor.	8 - -	Dewangunge.	D° - - - - leaving 1 son of the age of 30 years; in the presence of the police mohurer and burkundoss.
	68.	D° Gourie - - - 30	Taintee -	Gobind, dutt; shopkeeper; middling.	13 - -	Chondercona.	D° - - - - leaving 2 sons and 1 daughter; the youngest son is 1 year, and the other is 13; and the daughter is 10 years of age: in presence of a police mohurer. The child has been taken by Lochun, dutt, under the required engagement.
	69.	D° Chendermunnee - 20	Kait - -	Bydenaut, mustofee; landholder; opulent.	13 - -	Benepore	D° - - - - leaving 1 son of the age of 1 year and 6 months; in presence of a police mohurer. The child has been taken by Radannauth, under usual engagement.
	70.	D° Beemelee - - - 50	D° - -	Noyan, mitter; husbandman; poor.	17 - -	Dewangunge.	D° - - - - leaving no children; in the presence of a police burkundoss.
	71.	D° Doorga Munnee Dossee - - - - 28	Byde - -	Seebchunder, roy, physician; poor circumstances.	20 - -	Benepore -	D° - - - - leaving 1 daughter of the age of 2 years; in the presence of the police mohurer and burkundoss. The child was taken in charge by Depchunder, roy, under the required engagement.
	72.	D° Rada Munnee - 32	Sonnar -	Bagbutchender, photedar; weaver; poor.	24 - -	Chondercona.	D° - - - - leaving 2 sons, and 1 daughter aged 7 years; and younger son is 12 years, and the other 18 years of age; in the presence of a police mohurer.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
HOOGHLY: - - - 81—*continued.*	73.	Muss^{t} Jessda Debbea - 65	Bramin -	Ramkinker, muckerjea; service; poor.	27 Nov. 1823	Byedbutty	Sahamarana, leaving 3 sons, al above 28 years of age; in presence of a police burkundoss.
	74.	D° Keeroonda Dossee, 50	Gundoo Bennia.	Ramchender, shopkeeper; opulent.	28 – –	Omptah -	D° - - - - leaving 4 sons an 3 daughters; the youngest daughter is 9, the second 13, and th eldest is 19 years of age; th youngest son is 12, the other above 17 years of age: in th presence of a police burkundoss.
	75.	D° Biddabuttee - - 70	Bagdee -	Baulukram Sirdar, paik; poor.	29 – –	Dewangunge.	D° - - - - leaving 2 sons an 4 daughters, all above 20 year of age; in the presence of police jemmadar.
	76.	D° Bhyrobee - - - 40	Bramin -	Ramchender, banarjee; family priest; poor.	30 – –	Benepore	D° - - - - leaving 1 son o the age of 22 years; in the presence of a police darogah.
	77.	D° Dossee - - - - 50	Kait - -	Kishenpersaud, dutt; shopkeeper; poor.	10 Dec. –	D° - -	D° - - - - leaving 1 daughter of the age of 24 years; in presence of the police mohurer an burkundoss.
	78.	D° Rada Munnee - 40	Bramin -	Joynaram, mokerjee; family priest; poor.	14 – –	Rajapore -	D° - - - - leaving 3 sons an 3 daughters; the youngest daughter is 5, and the others above 2 years of age; the youngest so is 9, the second is 12, and th eldest is 24 years; in the presence of a police burkundoss.
	79.	D° Kunnuch Munnee, 50	Kait - -	Sewakram, ghose; service; poor.	22 – –	Hurpaul -	D° - - - - leaving no children in the presence of the polic mohurer.
	80.	D° Kishen Preeah - 60	Bramin -	Tellukram Dott, dookander; poor circumstances.	22 – –	D° - -	D° - - - - leaving no children in the presence of a police jemmadar.
	81.	D° Sunkerree - - - 90	Kybret -	Gunnessaim, doss, labourer; d°.	29 – –	Ooloobberrea	D° - - - - leaving no children in the presence of the police jemmadar and burkundoss.

COMPARATIVE ABSTRACT OF EACH YEAR.

Zillah Hooghly - - - -	1815:	1816:	1817:	1818:	1819:	1820:	1821:	1822:	1823:
Total Number of Suttees - -	72	51	112	141	115	93	95	79	81

Note:—On the 9th November Jannokee, the widow of Laul Chand, sain, in the police jurisdiction of thannah Baunberria, aged 60 years, came to the river for the purpose of burning with her deceased husband, at the time Mr. Godinh of Bandel, the writer in the judge and magistrate's office, happened to be there; and understanding from the bystande that a suttee was to take place, went and talked with the widow, where, after some consideration and persuasion, th widow declined to burn, and returned home that night, in the presence of a police burkundoss and phaneedar, a a number of spectators, and did not burn.

Division of Calcutta—*continued.*

N°	Names of SUTTEES.	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Musst Unnoopurnah Dassee - - -	50	Koit - -	Khoybulram, sircar -	25 Mar. 1823	Sulkea -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in middling circumstances of life, and by profession a "putwarree." The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah mohurer and burkundoss. The widow had 2 sons and 3 daughters, aged, viz. 9, 19, 22, 24 and 30 years.
2.	D° Cunchunny Dibbea,	30	Brahmin -	Gunger Gobind, mokerjee.	1 April –	Nayabad -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in good circumstances of life, and by profession a mohurer. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the mohurer of the thannah. She had 3 sons and a daughter, aged, viz. 1, 8, 10 and 14 years. Raujkissore, bannerjea, relative of her deceased husband, engaged to provide suitable maintenance for them.
3.	D° Junmebbee - -	55	D° - -	Monohur, chuckerbutty	2 – –	D° - -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in good circumstances of life, and by profession a performer to the ceremonial rites of his cast. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah jummadar. The widow had 2 sons and 3 daughters, aged, viz. 16, 25, 28, 32 and 35 years.
4.	D° Kuddumboo -	50	Kindoo, blacksmith.	Needheram, kamar -	8 – –	Singah -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an illiterate man, and in poor circumstances of life, and by profession a blacksmith. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah burkundoss. She had no children.
5.	D° Surrosuttee Dossee - -	- 32	Kait - -	Berjoram, doss - -	22 – –	Noyabad -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, and in middling circumstances of life, and by profession a medical man. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. She had a son aged 10 years.
6.	D° Jubboonah Dossea,	40	D° - -	Coleychurn, mundy -	25 – –	D° - -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an illiterate man, in poor circumstances, and by profession a bhandawree. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. The widow had 4 sons and a daughter, aged, viz. 10, 13, 17, 19 and 22 years.
7.	D° Tawrawmoney Dossea - -	25	Bhyde -	Randawmohun, shein	28 – –	D° - -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an educated person, and in poor circumstances, and by profession a mendicant. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. She had no children.
8.	D° Soorrassurry Dossea,	75	D° - -	Ramsurrain, muzsoodee	17 May –	Mahomud	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in good circumstances of life, and by profession a "cannoongoo" of Chuckla Bhoosnah. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. She had two sons, aged, viz. 30 and 40 years.

Division of Calcutta—*continued.*

Zillahs.	No	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JESSORE: - - 14—*continued.*	9.	Muss^t^ Chitterah Dossea, 50	Koit - -	Bhydenauth, bose -	26 July 1823	Singah -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in good circumstances of life, and by profession a landholder. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah jemmadar. The widow had a daughter, aged 15 years.
	10.	D° Susseemakee Debbea - - - 35	Brahmin -	Raujchunder, mokerjee	21 Sept. –	Noyabad -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in middling circumstances of life, and by profession a landholder. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. The widow had a son aged 18, and a daughter of 12 years old.
	11.	D° Tullow Dusseah - 35	Kait - -	Ramhurry, debb - -	21 – –	D° - -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was an illiterate man, in poor circumstances, and by profession a bhundawree. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah jemmadar. The widow had a daughter, aged 12 years.
	12.	D° Russomonee Dossea - - - - - 25	D° - -	Ramkomar, doss - -	30 – –	D° - -	From the report of the darogah, it appears that the husband of the widow died at Sautgurreah, on the 23d Sept. 1823, which information she received on the 30th Sept. 1823; burnt anoomarana (or cremation at a time subsequent to the burning of her husband's corpse) on the same day, in the presence of the said darogah, according to the Shaster. The widow had no children. The deceased, Ramkomar, doss, her husband, was an illiterate man, in poor circumstances of life, and by profession a bhandarree.
	13.	D° Chirterrah Money Dibbeah - - - - 65	Brahmin -	Ramlochan, chuckerbutty.	29 – –	Tallaw -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in good circumstances of life, and by profession a landholder. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the thannah mohurer. She had a son, aged 26 years.
	14.	D° Chunder Money Dussea - - - - 40	Koite - -	Ramsoonder, doss -	26 Nov. –	Lowhau -	It appears from the report of the darogah, that nothing was urged, in conformity with the Shaster, against the performance of the ceremony. The husband of the widow was a well educated person, in good circumstances of life, and by profession a landholder. The widow permitted herself to be sacrificed, together with the corpse of her husband, in the presence of the said darogah. She had 2 daughters and a son, aged, viz. 2, 5, and 9 years. Ramkomar, doss, and other relatives of her deceased husband, engaged to provide suitable maintenance for them.
JUNGLE MEHALS: - - 27.	1.	Muss^t^ Chundermonee - 62	Rajpoot -	Raja Kanyenaraine, rajpoot.	5 Jan. 1823	Thannah Chatna.	Brother of the zemindar of Chatna.
	2.	D° Surbun - - - 35	Nye - -	Puncha, nye - - -	5 – –	Zemindary Thannah Baugmoondee.	Barber, poor.
	3.	D° Gudhee Babee - 42	Rajpoot -	Sheebnath Sing, rajpoot	18 Feb. –	Zemindary Thannah Pachete.	Cousin of rajah Gorvornarain, late zemindar of Pachete.
	4.	D° Oopamah - - 70	Soondee -	Ghasee Mundul, soondee.	20 – –	Thannah Chatna.	Publican.

DIVISION OF CALCUTTA—*continued.*

JUNGLE MEHALS: - - 27—*continued.*

N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
5.	Muss^t Kanchonee - -	35	Rajpoot -	Ummer Sing, rajpoot	17 Jan. 1823	Zemindary Thannah Pachete.	Cultivator; moderate circumstances.
6.	D° Pearree - - -	50	Moyrah -	Rughon, moyrah - -	17 Bhadoon 1230.	Zemindary Thannah Pautcoom.	Shopkeeper; poor.
7.	D° Beenoor - - -	80	Koormee -	Nautho, koormee -	10 Maug 1230	Zemindary Thannah.	Cultivator; poor.
8.	D° Bhoysbuttee - -	70	Bramin -	Damoodur Bannerjea, bramin.	Midnapore, 8 Mar. 1823	Zemindary Pergunnah Soopore.	Laukrajdar; moderate circumstances.
9.	D° Narrainee - -	35	D° - -	Mohunchund Thakoor, bramin.	30 – –	Thannah Ondah.	- - - - Ditto.
10.	D° Meecho - - -	50	Greehee boistum.	Bachoo Odhukarry, ghreehee boistum.	11 – –	Zemindary Thannah Pautcoom.	Cultivator; poor.
11.	D° Audurmonee - -	40	Brahmin -	Khatoo Chuckerbuttee, bramin.	17 April –	Zemindary Thannah Pachete.	Cultivator; moderate circumstances.
12.	D° Ruttunmonee -	55	Sutgope -	Bindabun Baruck, sutgope.	4 May –	Thannah Ondah.	Cultivator; poor.
13.	D° Premm - - -	70	Bramin -	Goonaram Tewary, bramin.	8 Jait 1230	Zemindary Thannah Pachete.	Cultivator; poor.
14.	D° Pearree - - -	50	Rajpoot -	Nemye Sing, rajpoot	24 June 1823	Thannah Seeslah.	Ghautwal; moderate circumstances.
15.	D° Ullimgah - - -	55	Tamolee -	Sartuck, tamolee - -	21 July –	Thannah Soonamokhee.	Shopkeeper; poor.
16.	D° Ruttunmonee -	70	Photedah	Surroop, photedah -	21 Soon 1230	Zemindary Thannah Maunbhoom.	Shopkeeper; moderate circumstances.
17.	D° Roopmonee - -	70	Augooree	Cheenybaus, augooree	9 Ausin –	Thannah Sainpaharee	Cultivator; poor.
18.	D° Radhamonee - -	37	Nye - -	Mohom, nye - - -	10 – –	Thannah Ryepore.	Barber; poor.
19.	D° Roopmonee - -	70	Bramin -	Mothooranauth, bramin	26 – –	Thannah Sainpaharee	Cultivator; moderate circumstances.
20.	D° Rye Monee - -	50	Bramin -	Nobeenchund Gosem, bramin.	2 Kattick –	Thannah Kotulpoor.	Lakraujdaur; moderate circumstances.
21.	D° Sutchmun Koowaree - - -	70	Rajpoot -	Peetamber Deo, rajpoot.	2 Oct. 1823	Zemindary Thannah Pantcoom.	- - - - Ditto.
22.	D° Kanchonee - -	40	D° - -	Khosail Sing, rajpoot	8 – –	Zemindary Thannah Jholdah.	Servant; moderate circumstances.
23.	D° Gungah - - -	22	Bramin -	Bermanund Gosye, bramin.	2 Nov. –	Thannah Seetlah.	Lakraujdar - - d°.
24.	D° Luba Monee - -	60	Gowallah -	Memboodh, gowallah	12 – –	Zemindary Thannah Pachete.	Profession not ascertained; moderate circumstances.
25.	D° Deegumburree -	30	Bramin -	Bindrabun Chatterjea, bramin.	23 Nov. –	Thannah Okerah.	Lakraujdar, profession not ascertained; moderate circumstances.
26.	D° Kunmuck - -	60	Koit - -	Rassoo Biswas, koit -	13 Dec. –	Thannah Burrah.	Servant; - - d°.
27.	D° Bhyrobee - -	20	Bramin -	Ramlochun Bannerjea, bramin.	7 Poos 1230	Thannah Sainpaharee	Cultivator; - - d°.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES.	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
MIDNAPORE: - - - 15.	1.	Musst Gour Money	45	Bramunee	Kissen Bhut, brahmin, poheetee.	14 Jan. 1823	Thannah Gur Betah.	Burnt with her husband's pile, left a daughter aged 17 years. The police burkundaz was present; and had good estate.
	2.	D° Oomah Daiby	40	D°	Nidyram Mojoondar, brahmin, talookdar.	30 – –	Midnapore	D° - - - left a daughter aged 7 years. The jemadar of thannah was present; having good landed property.
	3.	D° Dyah Moye	60	D°	Ramsoonder Bidda Bhoosun, brahmin, mohurrir.	8 Feb. –	D°	D° - - - left a son aged 25 years. The burkundaz and jemmadar were present; having good property and 7 beeghas of land.
	4.	D° Herrah Periah	80	D°	Bydenath Chuckerbutty, brahmin, cultivator.	24 – –	Puttaspore	D° - - - left 3 sons, aged respectively 40, 35 and 30 years. The jemadar of police was present; having no property.
	5.	D° Kowlah	50	Sutgope	Doorgaram Sing, sutgope, cultivator.	3 May –	Thannah Kassigunge.	Burnt with her husband's pile, left a son aged 30 years. The burkundaz was present; having property to the amount of 10 rupees.
	6.	D° Chandmoney	20	D°	Allaram Koliah, sutgope, d°.	25 – –	Sersah	D° - - - having no children. The mohurrir of police was present; and had property to the amount of 50 rupees.
	7.	D° Sitah	50	Kyburth	Moteram Berah, byburth, d°.	1 June –	Kuncheenagore.	D° - - - left 2 sons, aged 20 and 23 years. The burkundaz of thannah was present; had estate to the amount of 50 rupees.
	8.	D° Sunkerah Butty	20	Goldsmith	Gunnoo Kowlah, goldsmith.	11 July –	Thannah Rymoobhandar.	Burnt with her husband's pile, having no children. The mohurrir and jemadar were present; having no estate.
	9.	D° Neeby	50	Kyburth	Bhim Sawnuth, kyburth, cultivator.	30 – –	Thannah Pertabpore.	Burnt with her husband's pile, left a son aged 20 years. The jemadar was present; having no estate.
	10.	D° Jankee	46	Kyeth	Chyton Sein, kyeth, mohurrir.	5 Aug. –	Kassigunge	D° - - - left a son, aged 25 years. The burning occurred without the notice of the darogah.
	11.	D° Rajesserry	20	Bramunee	Gungagobind Bhut, brahmin, prooheetee.	2 Sept. –	Subbung	D° - - - left a daughter with her step-mother, aged 4 years. The police burkundaz was present; and having an estate to the amount of 50 rupees.
	12.	D° Tarrah Monny	70	D°	Gobind Chunder Bhooya, brahmin, lakherazdar.	24 – –	Dynmarree	D° - - - left a son, aged 50 years; no notice was given to the police darogah on account of the inundation.
	13.	D° Sreemutty	19	Kyeth	Surroop Bose, kyeth, servant.	1 Oct. –	Midnapore	D° - - - having no children; a notice was not given to police, on account of storm and bad weather.
	14.	D° Sreemutty	40	Tateen	Gooroopersaud Lucken, tatee, weaver.	13 – –	Gur Bitah	D° - - - left a son, aged 16 years. The police burkundaz was present; and had no estate.
	15.	D° Jooe Monny	60	Goalin	NeemyeGhose, goalah, milkman.	21 Nov. –	Sirsah	D° - - - left 3 sons, aged 40, 32 and 30 years. The police burkundaz was present; had no estate.
NUDDEAH:—59.	1.	Musst RamNonee Daseea Beythbureeah, thannah Warrah, zillah Nuddeah.	60	Napithnee	Babooram Nye, by profession a barber and cultivator of soil, possessed moveable property to the value of 60 or 70 rupees.	8 Jan. 1823	Thannah Kurrah, jemadar.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.

Division of Calcutta—*continued.*

Nº	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
2.	Mussᵗ Gour Monee Daseea - 21 Bynchurarah, phandee Nuddeah, zillah Nuddeah.	Kaistnee -	Ishwur Biswas, kaist, a domestic servant by profession; possessed moveable property to the value of 100 rupees.	11 Jan. 1823	Nuddeah Phandee, phandeedar.	This woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of the child. This was a case of sahamarana, or burning together with the husband's corpse.
3.	Dº Kairteea Unnee Debia - - 50 Palithparah, thana Hunoocolly, zillah Nuddeah.	Brahmunee	Kalee Shunker Gangolee, a brahmin; a domestic servant by profession; possessed 60 begahs of lakheraj orchard land.	13 - -	Santipore, darogah.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
4.	Dº Khemah Dajseea, 80 Luckhitullah, thana Santipore, zillah Nuddeah.	Buneeanee	Kishenchunder, bunneeah, followed no profession, owing to his advanced age, (being 100 years.) The aged couple were supported by their son, a burkendaz in the police office at Calcutta.	29 - -	Santipore, darogah.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
5.	Dº RadhamoneeDajseea - - 40 Oolah, thana Hunscolly, zillah Nuddeah.	Kyburtnee	Sumbhoo Das, kyburt; profession, cultivator of the soil; possessed no property.	3 Feb. -	- Dº -	The wife of Sumbhoo Das was barren. This was a case of sahamarana, or burning together with the husband's corpse.
6.	Dº RamMoneeDebia, 70 Buldeeya Ghatta, thana Hurscolly, zillah Nuddeah.	Brahmunee	Susteechurn Mookerjeea, a brahmin; profession, service; possessed 70 begahs of lakheraj land, besides other property.	22 - -	Sooksaugur, jemadar.	This woman had no children under 3 years of age. This was a case of sahamaran, or burning together with the husband's corpse.
7.	Dº Deegumburee Debia - - 25 Maleebureeya, thana Dowlutgunge, zillah Dº.	- Dº -	Hulodhur Banoorjeea, a brahmin; a petty merchant by profession; possessed money and goods to the amount of 200 rupees.	26 - -	Sooksaugur, darogah.	- - - - Ditto.
8.	Dº Kunuck Dasseeah, 40 Aynsee Malee, thannah Ranaghaut, zillah Dº.	Cummarnee	Goburdhun, by profession a blacksmith; possessed no property.	2 Mar. -	- Dº -	This was a case of anoomarana, viz. cremation at a time subsequent to the burning of the husband's corpse. Goburdhun died in Calcutta on the 23d of February 1823; his wife, on receiving information of his demise on the 2d of March following, took a pillow and a string of beads, belonging to her deceased husband, and threw herself on the funeral pile, prepared (at her own desire) at the ghaut of Sooksaugur. This woman had no children under 3 years of age.
9.	Dº Dhukhina Debia, 25 Nakool, thana Bagdah, zillah Dº.	Brahmunee	Bishanauth Banoorjeea, brahmin; profession, a merchant; possessed 60 beegahs of lackheraj land, besides other property.	6 - -	Bagdah, darogah.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
10.	Dº Bhanbuthee Dasseeah - - 80 Dultpore, thana Hanscolly, zillah Nuddeah.	Kaistnee	Shaumsoondur Ghose, a kaist; profession, service; possessed no property of any value.	18 - -	Sooksaugur, darogah.	- - - - Ditto.
11.	Dº Kumlah Debiah - 31 Morsoorah, phandee of Nuddeah, zillah Nuddeah.	Brahmunee	Gungadhur, a brahmin; profession, service; possessed no property of any value.	16 Apr. -	Santipore, darogah.	- - - - Ditto.
12.	Dº Parbuthee Debia - 60 Kishenagur, thana Cutwally, zillah Dº.	- Dº -	Sreehuree Gungolee, brahmin; profession, service; possessed land and other property, valued 500 rupees.	24 - -	Nuddeah Phandee, phandeedar.	- - - - Ditto.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
NUDDEAH: - - 59—*continued.*	13.	Musst Unnoopoornah Dasseea - Goleparah, thana Sooksaugur, zillah Nuddeah.	60	Kaistnee -	Sahfulram Mitr, a kaist; profession, service; possessed 6 beegahs of lackheraj land, and a jumma, from which he realized about 30 rupees annually.	28 Apr. 1823	Sooksaugur, darogah.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	14.	D° Shama Soondeeree Debia - Belgham, thana Bobthul, zillah Burdwaun.	60	Brahmunee	Ram Koomar Ghuttuck, a brahmin; profession, ghulkalee; possessed no property.	1 May -	Nuddeah Phandee, phandeedar.	- - - - Ditto.
	15.	D° Taramunee Debia, Simlah, thana Kaguspookooreeya, zillah Nuddeah.	20	D° - -	Radhamohun Chuckerbuttee, a brahmin; profession, service; possessed 10 cottahs of lackheraj land, and a few articles of household property.	13 - -	Kaguzpooreeah, mohurer.	This woman had a child under 3 years of age; previous, however, to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of the child. This was a case of sahamarana, or burning together with the husband's corpse.
	16.	D° Chunder Monee -	80	D° - -	Oomacaunth Bhutacharje, a brahmin; profession, a pundit; possessed 130 beegahs of lackheraj land, and a small talook of 3 rupees 4 annas, sudder jumma.	19 - -	Sooksaugur, mohurer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	17.	D° Bhugwuthee Debia - - - - Dhurmapoor, thana Goburdargah, zillah D°.	40	D° - -	RammohunChaterjeea, a brahmin, followed no profession; possessed 40 beegahs of lackheraj land.	8 June -	Goberdunga darogah.	- - - - Ditto.
	18.	D° Monee Debia - Chunderpoor, thana Kaguspookooreeya, zillah D°.	32	D° - -	Suroop Chunder Misr, a kunnauj bramin; profession, merchandize; possessed immense wealth.	8 - -	D° - -	- - - - Ditto.
	19.	D° Kerpa Mohee Dasseea - - Kishenagur, thana Cutwally, zillah D°.	40	Kaistnee -	Rampershaud Biswas, a kaist, followed no profession; possessed land and other property to the value of 4 or 500 rupees.	16 - -	Nuddea Phandee, phandeedar.	- - - - Ditto.
	20.	D° Kishenpreeah Dasseea - - Mutteearee, thana Dowlutgunge, zillah D°.	65	D° - -	Kalee Shunker Biswas, a kaist, a merchant by profession; possessed 25 beegahs of land, and merchandize to the value of 3,000 rupees.	21 July -	Sooksaugur, darogah.	- - - - Ditto.
	21.	D° Birmoo Dasseea - Malepotha, thana Santipore, zillah D°.	20	Koomarnee	Gobind Chunder Pall, a Koomar; profession, maker of pots and earthenware; possessed no property.	1 Aug. -	Santipore, jummadar.	This woman had a child under 3 years of age; previous, however, to the suttee, a near relative entered into the prescribed engagements, on stamp paper, to take care of the child. Case of sahamarana (as above).
	22.	D° Hurr Monee Dasseea - - - Rareeparah, thana Hunrah, zillah D°.	50	Naptinee	Kunaie Puramanick, a napith; by profession, a barber; possessed no property.	4 - -	Hunrah, mohurer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	23.	D° Hurr Sounduree Debia - - - Byncheearah, phandee Nuddeah, zillah D°.	40	Brahmunee	Kishenchunder Buttucharjee, a brahmin; a preacher by profession; possessed lackheraj lands to the value of 500 rupees.	26 - -	Nuddea Phandee, phandeedar.	- - - - Ditto.

Division of Calcutta—*continued.*

s.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
NUDDEAH: - - 59—*continued.*	24.	Musst Dhukinah Debinah - - 40 Ghoornee, thana Cutwally, zillah Nuddeah.	Brahmunee	Rughoenauth Sundyal, a brahmin; by profession a ghuttuck, or settler of marriages; possessed no property.	27 Aug. 1823	Santipore, darogah.	This woman had a child under 3 years of age; previous, however, to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of the child. Case of sahamarana.
	25.	D° Gopeenee Dasseeah - - - 55 Thana Hunscolly, zillah D°.	Kaistnee -	Gopeenath Mitr, a kaist; profession, service; possessed no property.	30 – –	Sooksaugur, mohurer.	- - - - Ditto.
	26.	D° Andonee Debia - 45 and	Brahmunee	Ramchund Banoorjea, a brahmin; profession, service; possessed 25 beegahs of lakheraj land, and a jumma of 115 rupees.	1 Sept. –	D° - d°	Neither of these two women had any children under 3 years of age. This was a case of sahamarana, or burning together with their husband's corpse.
	27.	D° Ram Ranee D° - 50 Ghogeah, thana Sooksaugur, zillah D°.					
	28.	D° Ruttan Munee Debiah - - 30 Simlah, thana Runaghaut, zillah D°.	D° - -	Mudhoosooddhun Banoorjeea; profession, merchandize; possessed 37 beegahs of lackheraj land, and tejarut to the amount of 2,500 rupees.	7 – –	D° - d°	This woman had a child under 3 years of age; previous, however, to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of the child. This was a case of sahamarana, or burning together with the husband's corpse.
	29.	D° Beeloas Dasseeah 30 Dhurmodha Bukeergatchee, thana Hunrah, zillah D°.	Kaistnee -	Seebchunder Sircar, a kaist; profession, service; possessed property to the value of 40 rupees.	11 – –	Hunrah, mohurer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	30.	D° Bana Soonduree Debia - - - 20 Bukeergatchee, phandee Nuddeah, zillah D°.	Brahmunee	Govind Chunder Mookerjee, a brahmin; profession, service; possessed lands, &c. to the value of 1,000 rupees.	14 – –	Nuddeah Phandee, phandeedar.	- - - - Ditto.
	31.	D° Bhuguwuttee Dasseeah - 60 Pauthkhola, thana Ranaghaut, zillah D°.	Kaistnee -	Ramkishen Ghose, a kaist; profession, service; possessed 25 beegahs of land, and a jumma of 60 rupees.	15 – –	Sooksaugur, darogah.	- - - - Ditto.
	32.	D° Koopee Dasseeah, 40 Doolubgatchee, thana Hunrah, zillah D°.	D° - -	Sireeneeram, a kaist; profession, kistkaree; possessed no property.	18 – –	Hunrah, mohurer.	- - - - Ditto.
	33.	D° Bhugwuthee Debia, 40 Moispoor, thana Dowlutgunge, zillah D°.	Brahmunee	Huranund Roy, a brahmin; followed no profession; possessed 200 beegahs of lackheraj land, &c.	4 Oct. –	Dowlutgunge, mohurer.	- - - - Ditto.
	34.	D° Tirpoorah Debia 22 Muleepotha, thana Santipore, zillah D°.	D° - -	Jugomohun Mookerjeea, a brahmin; profession, merchandize; possessed lackheraj lands, &c. to the value of 5,000 rupees.	16 – –	Santipore, darogah.	- - - - Ditto.
	35.	D° Ranee Dasseeah - 80 Govindpoor, thana Hunscolly, zillah D°.	Malonee -	Ramhurry, a malo, a fisherman; profession, fisherman; possessed lackheraj lands, &c. to the value of 5,000 rupees.	16 – –	Sooksaugur, darogah.	- - - - Ditto.

DIVISION OF CALCUTTA—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
NUDDEAH: - - 59—*continued.*	36.	Musst Ras Munee Debia - - 30 Shaunpoor, thana Meherpore, zillah Nuddeah.	Brahmunee	Ramdhun Banoorjeea, a brahmin; a preacher by profession; possessed lands, &c. to the value of 141 rupees.	18 Oct. 1823	Meherpore, mohurer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	37.	D° Sukhee Debia - 50 Bahadurpoor, thana Cutwally, zillah D°.	D° - -	Fullick Chunder Morteer, a brahmin; profession, service; possessed a small quantity of lackheraj land.	20 – –	Nuddeah Phandee, phandeedar.	- - - Ditto.
	38. 39.	D° Kishenpreah Debia, 45 and D° Shunkuree Debia, 50 Deghan, thana Nyurdeep, zillah D°.	D° - -	Sheeonauth Chaterjeea, a brahmin; profession, merchandize; possessed 68 beegahs of lackheraj lands, besides other property.	20 – –	Ughurdeep, darogah.	Neither of these two women had any children under 3 years of age. This was a case of sahamarana, or both of the women having burnt themselves with the husband's corpse.
	40.	D° Suckhu Sooduree Debia - 40 Ainomallee, thana Ranaghaut, zillah D°.	D° - -	Casheenauth Mookerjeea, a brahmin; profession, merchandize; possessed 182 beegahs of lackheraj land and 800 rupees in cash.	28 – –	Sooksaugur, mohurer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	41.	D° Raj Ishwaree Debia, 80 Kutch Koolee, thana Hunrah, zillah D°.	D° - -	Rughonauth Bhutacharjee, a brahmin; profession, service; possessed 8 beegahs of lackheraj land besides other property.	8 Nov. –	Hunrah, mohurer.	- - - Ditto.
	42.	D° Kaosoobeea Dasseea - - - 60 Lokenautpore, thana Dowlutgunge, zillah D°.	Chuthreen	Hurreh Kishen, chuthree; profession, service; possessed 163 beegahs of land, and drove a small trade.	10 – –	Sooksaugur, mohurer.	- - - Ditto.
	43.	D° Dassee Duseeah - 60 Audooleeah, thana Sooksaugur, zillah D°.	Kaistnee -	Gungaram Sircar, a kaist; profession, service; possessed no property.	16 – –	Sooksaugur, darogah.	- - - Ditto.
	44.	D° Purisuthee Debia, 50 Mumgonene, thana Hunscolly, zillah D°.	Brahmunee	Kumlah Caunth Mookerjea, a brahmin; followed no profession; possessed 500 rupees in cash and 50 beegahs of lackheraj land.	19 – –	Santipore, darogah.	- - - Ditto.
	45.	D° Ruthun Munee Debia - - 50 Beernaghur, thana Hunscolly, zillah D°.	D° - -	SumboochunderChowdree, a brahmin; followed no profession; possessed 50 beegahs of lackheraj land and 700 rupees in cash.	20 – –	D° - -	- - - Ditto.
	46.	D° Sheeboo Sooduree Dassia - 30 Barooeeparah, thana Sooksaugur, zillah D°.	Teylin -	Prankishen, teylee; followed no profession; possessed 2,000 rupees in cash.	28 – –	Sooksaugur, jumadar.	- - - Ditto.
	47.	D° Tarawuthee Debia, 60 Burghgatchee, thana Hunrah, zillah D°.	Brahmunee	Radhakishen Mookerjeeah, a brahmin; possessed 100 beegahs of lakheraj land and 500 rupees in cash.	3 Dec. –	Hunrah, mohurer.	- - - Ditto.
	48.	D° Bhugwuth - - 60 Koolgatchee, thana Hunrah, zillah D°.	Kaistnee -	Tottaram Dut, a kaist; profession, merchandize; possessed 2 beegahs of lakheraj land and 40 rupees in cash.	4 – –	Nuddeah Phandee, phandeedar.	- - - Ditto.

DIVISION OF CALCUTTA—*continued.*

il- hs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
NUDDEAH: • • 59—*continued.*	49.	Musst Koosooleah Dasseeah - 44 Bulrampore, thana Ranaghaut, zillah Nuddeah.	Kaistnee -	Hurchundur Mitr, a kaist; profession, service; possessed 31 beegahs of lakheraj land and a jumma.	10 Dec. 1823	Sooksaugur, moherer.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	50.	D° Noyanee Dasseeah, 70 Saukhda, thana Goburdungah, zillah D°.	Teylin -	Ramjye Koond, a teylee; profession, dookundarree; possessed property to the value of 40 rupees and a jumma of 5 rupees.	14 – –	Goburdanga, moherer.	- - - Ditto.
	51.	D° Doorga Dasseeah, 80 Muttrapoor, thana Santipore, zillah D°.	Naptin -	Ramhurry, a napith; profession, a barber; possessed property to the value of 12 rupees.	18 – –	Santipore, darogah.	- - - Ditto.
	52.	D° Poornamanee Dasseeah - 32 Byncheeara, P. Nuddeah, zillah D°.	Kaistnee -	Kaleechurn Biswas, a kaist; profession, service; possessed property to the value of 50 rupees.	18 – –	Nuddeah Phandee, phandeedar.	This woman had a child under 3 years of age; previous, however, to the suttee, a near relation entered into the prescribed engagements, on stampt paper, to take care of the child. This was a case of sahamarana, or burning together with the husband's corpse.
	53.	D° Suruswuthee Debia, 60 Simla, thana Santipore, zillah D°.	Brahminee	Chundeechurn Banoorjeea, a brahmin; followed no profession; possessed 200 beegahs of lakheraj land and about 7 or 800 rupees in cash.	18 – –	Santipore, darogah.	This woman had no children under 3 years of age. This was a case of sahamarana, or burning together with the husband's corpse.
	54.	D° Janookee Debia - 36 Chunderpoor, thana Goburdungah, zillah D°.	D° - -	Munick Chunder Bhutacharjee, a brahmin; by profession a paojaree; possessed 30 beegahs of lakheraj lands, besides household property.	18 – –	Goburdanga, moherer.	- - - Ditto.
	55.	D° Dassee Dasseea - 45 Tolubohee, thana Dowlutgunge, zillah D°.	Teylin -	Sumboo Koond, a teylee; profession, dokanduree; possessed property, valued 4 rupees 12 annas.	21 – –	Dowlutgunge, jumadar.	- - - Ditto.
	56.	D° Radhamonee Debia, 40 Nuz Santipore, thana Santipore, zillah D°.	Brahminee	Doorguchurn Bhuttacharje, a brahmin; followed no profession; possessed 40 beegahs of lakheraj lands, besides other property to the value of 25 rupees.	25 – –	Santipore, darogah.	- - - Ditto.
	57.	D° Ban Iswuree Debia, 60 Kuttul Koolah, thana Sooksauger, zillah D°.	D° - -	Gorachand Banoorjeea, a brahmin; profession, merchandize; possessed 200 beegahs of lakheraj land.	25 – –	Sooksauger, moherer.	- - - Ditto.
	58.	D° Kheymah Debia - 40 Sumuntha, thana Sooksauger, zillah D°.	D° - -	Thakoor Doss Banoorjeah, a brahmin; profession, merchandize; possessed 250 beegahs of lakheraj land, and was engaged in mercantile concerns with a capital of 5,000 rupees.	30 – –	Sooksauger, moherer.	- - - Ditto.
	59.	D° Ram Munee Dasseea - 60 Dhukunpara, thana Cutwally, zillah D°.	Baroain -	Bisnath Dass, a barsoee; profession, dokandaree; possessed 2 huts, valued 10 rupees.	31 – –	Nuddeah Phandee, phandeedar.	- - - Ditto.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SUBURBS OF CALCUTTA: - - - 46.	1.	Muss^{t} Saumah Soondry, 35	Koit - -	Radhakaunt, mitter -	1 Jan. 1823	Tauzeeraut	Leaving 4 daughters and 2 sons, all above 7 years of age. Radhakaunt, mitter, had held landed property, which produced him 200 rupees per month, and was by profession a servant, on 40 rupees per month.
	2.	D° Tarramonee - - 76	Brahmin -	Ramsoonder, roy - -	17 – –	D° - -	Leaving 2 sons and 2 daughters, all above 24 years of age. Ramsoonder, roy, had held landed property, and was by profession a trader, which yielded him 100 rupees per month.
	3.	D° Joyah - - - - 80	Coyberth	Goberdhun, doss - -	20 – –	D° - -	Leaving 2 sons and 1 daughter, all above 42 years of age. Goberdhun, doss, was by profession a shopkeeper and labourer, which produced him 20 rupees per month.
	4.	D° Sunkerry - - - 55	Koit - -	Bhoyrob, chunder -	28 – –	Chitpore -	Leaving 5 sons and 4 daughters, all above 17 years of age. Bhoyrob, chunder ghose, was by profession a servant, on 30 rupees per month.
	5.	D° Dassee - - - 19	Pode - -	Ramjeeburn, mistry -	31 – –	Tauzeeraut	Leaving no children. Ramjeeburn, mistry, was by profession a carpenter, which produced him 10 rupees per month.
	6.	D° Upoornah - - 40	Joogy -	Tillock Chunder, joogy	10 Feb. –	D° - -	Leaving one son, 22 years of age. Tillock Chunder, joogy, was by profession a weaver, which produced him 20 rupees per month.
	7.	D° Sabeetrea - - 50	D° - -	Ramchunder, purumunick.	10 – –	D° - -	Leaving 1 son and 2 daughters, all above 22 years of age. Ramchunder, purumunick, was by profession a weaver; his monthly earnings were 15 rupees.
	8.	D° Sunkerry - - - 50	Brahmin -	Tillock Chunder, chatterjeea.	14 – –	D° - -	Leaving 3 sons and 2 daughters, all above 18 years of age. Tillock Chunder, chatterjeea, had held bermotter land, which produced him 10 rupees per month, and was by profession a servant, on 15 rupees per month.
	9.	D° Kistnomony Dassee, 28	Sud Gope	Groonarain, paul - -	17 – –	Chitpore -	Leaving no children. Groonarain, paul, was by profession a servant or mookteear, on 6 rupees per month.
	10.	D° Poornamah Dassee, 36	Byettee -	Cosseenauth, byetty -	23 – –	D° - -	Leaving 2 sons and 1 daughter, all above 5 years of age. Cosseenauth, byetty, was by profession a drummer or bajawallah, which produced him 4 or 5 rupees per month.
	11.	D° Kistnomoney - 30	Koit - -	Ram Chund, ghose -	26 – –	Tauzeeraut	Leaving 1 son 3 years of age. An engagement was executed by Moothoormohun, ghose, her husband's brother, for the care of the child. Ram Chund, ghose, had held kherajee and lakheraj lands, which produced him 50 rupees per month; was by profession a servant.
	12.	D° Kistnomoney - 70	Brahmin -	Ram Gopaul, bhutacharjee.	6 Mar. –	Chitpore -	Leaving 1 son aged 40 years. Ram Gopaul, buttacharjee, had held bermotter land, which produced him 100 rupees per month.

DIVISION OF CALCUTTA—*continued.*

il- hs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SUBURBS OF CALCUTTA: - - 46—*continued.*	13.	Musst Nagaree - - 70	Soonree -	Ballackram, shau -	13 Mar. 1823	Tauzeraut	Leaving 5 sons and 2 daughters, all above 22 years of age. Balluckram, shau, was by profession a trader, which produced him 100 rupees per month.
	14.	D° Soonder Mallah - 63	Kait - -	Calla Chund, naug -	22 – –	D° - -	Leaving no children. Calla Chund, naug, was by profession a servant, on 30 rupees per month.
	15.	D° Sree Mottee - 40	Brahmin -	Radhanauth, chatterjea.	1 Apr. –	D° - -	Leaving 1 daughter and 1 son, their ages are 12 and 1½. An engagement was executed by Sumboo Chunder, mokerjea, her husband's relation, for the care of the child aged 1 year and 6 months. Radhanauth, chatterjea, had held bermotter land, which produced him 20 rupees per month.
	16.	D° Ruttun Money - 50	Culloo -	Neeloo, culloo - -	10 – –	Chitpore -	Leaving 1 son, 22 years of age. Neeloo, culloo, was by profession an oil seller, which produced him 29 rupees per month.
	17.	D° Kisheree - - 60	Sud Gope	Gourchurn, ghose -	15 – –	Nohazaree	Leaving 3 sons and 1 daughter, all above 30 years of age. Gourchurn, ghose, was by profession a labourer, which produced him 5 or 6 rupees per month.
	18.	D° Ubhoyah Dabbeah, 42	Brahmin -	Ramhurry, chuckerbutty.	9 May –	Chitpore -	Leaving no children. Ramhurry, chuckerbutty, had held bermotter land, which produced him 20 rupees per month.
	19.	D° Gourmoney Dossee, 50	Kait - -	Collipershaud, chowdry	17 – –	D° - -	Leaving 3 sons, all above 14 years of age. Collipershaud, chowdry, had held zemindarry, which produced him 1,000 rupees annually.
	20.	D° Rammony - - 35	Byeddy -	Chundermoney, doss -	22 June –	Tauzeraut	Leaving 1 son and 1 daughter, all above 14 years of age. Chundermoney, doss, had held zemindarry, which produced him 100 rupees per month; and was by profession a servant, on 50 rupees per month.
	21.	D° Godpey Dabbeeah, 26	Brahmin -	Berjololl, gosain - -	15 July –	Chitpore -	Leaving no children. Berjololl, gosain, had held bermotter land, and was by profession a jujemaney, or director of the funeral and other ceremonies, which altogether produced him 57 rupees per month.
	22.	D° Luckey - - - 70	Chassah Kyberth.	Gourchurn, day - -	26 – –	Sulkeah -	Leaving 1 son and 2 daughters, all above 28 years of age. Gourchurn, day, was by profession a cultivator, which produced him 8 rupees per month.
	23.	D° Chettreeah - - 60	Pode - -	Bancharam, mondle -	27 – –	Tauzeraut	Leaving 1 son, 32 years of age. Bancharam, mondle, had held landed property, which produced him 35 rupees per month, and was by profession a servant, on 15 rupees per month.
	24.	D° Kuroonah - - 51	Brahmin -	Ramtunoo, mokerjeea	27 Aug. –	Sulkeah -	Leaving 2 sons and 4 daughters, all above 18 years of age. Ramtunoo, mokerjeea, was by profession a servant, on 12 rupees per month.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES.	and Age.	CAST.	Names and Cast of their Husbands.	Date of Durning.	In what Police Jurisdiction.	REMARKS.
SUBURBS OF CALCUTTA: - - 46—*continued.*	25.	D° Heeramoney -	60	Brahmin -	Ramtunoo, chatterjeea	16 Sept. 1823	Tauzeraut	Leaving 2 daughters, all above 25 years of age. Ramtunoo, chatterjeea, was by profession a trader and servant, which produced him 50 rupees per month.
	26.	D° Doorgamoney Dosseea - -	45	Byeddy -	Durpnarain, roy - -	17 – –	Chitpore -	Leaving no children. Durpnarain, roy, was by profession a doctor, which produced him 100 or 150 rupees per month.
	27.	D° Kistmoney - -	60	Chundall -	Nundram, lusker - -	20 – –	Tauzeraut	Leaving 2 sons, all above 35 years of age. Nundram, lusker, was by profession a trader, which produced him 50 rupees per month.
	28.	D° Soorjeemoncy -	36	Brahmin -	Ram Gopaul, chuckerbutty.	20 – –	Sulkeah -	Leaving 2 sons and 2 daughters, of several ages, viz. 14, 9, 3 and 2 years. Engagements were executed by Gour Mohun, chatterjeea, Ramdhun, chuckerbutty, and Juggernauth, chuckerbutty, her relations, for the care of the 2 children aged 3 and 2 years. Ram Gopaul, chuckerbutty, was by profession a jujemany, or director of the funeral and other ceremonies, which produced him 7 or 8 rupees per month.
	29.	D° Kuroonah Mohery Debbeah -	60	D° - -	Bancharam, mokerjeea	26 – –	Chitpore -	Leaving 5 sons and 1 daughter, all above 18 years of age. Bancharam, mokerjeea, had held zemindarry, which produced him 1,200 rupees annually.
	30.	D° Ubhoyah - -	70	Soonree -	Dhununjoy, saudokhan	11 Oct. –	Tauzeraut	Leaving 4 sons, all above 30 years of age. Dhununjoy, saudokhan, was by profession a trader, which produced him 20 rupees per month.
	31.	D° Woomah Dabbeah,	45	Brahmin -	Radhanaut, banerjeeah	17 – –	Chitpore -	Leaving 2 daughters, all above 20 years of age. Radhanaut, banerjeeah, was by profession a trader, which produced him 300 rupees per month.
	32.	D° Drapuddy - -	55	D° - -	Ramtunoo, chatterjeea	22 – –	Tauzeraut	Leaving 3 sons and 3 daughters, all above 12 years of age. Ramtunoo, chatterjeea, had held zemindarry, which produced him 100 rupees per month.
	33.	D° Berjessurry Dossea,	70	Gowallah -	Rampershaud, ghose -	26 – –	Chitpore -	Leaving 1 son, 30 years of age. Rampershaud, ghose, was by profession a milk seller, which produced him 12 rupees per month.
	34.	D° Jussodah - -	45	Nye - -	Rampershaud, nye -	27 – –	Tauzeraut	Leaving no children. Rampershaud, nye, was by profession a shaving barber, which produced him 7 rupees per month.
	35.	D° Jugodunbah -	50	Kyberth -	Gourhurry, sircar - -	29 – –	D° - -	Leaving 2 sons, all above 30 years of age. Gourhurry, sircar, was by profession a servant, and also a trader, which produced him 100 rupees per month.
	36.	D° Jaunkey - - -	80	Brahmin -	Bulram, banerjeea -	30 – –	D° - -	Leaving 2 sons, all above 50 years of age. Bulram, banerjeea, had held lackheraj land, and was by profession a jujemany, or director of the ceremonies, which produced him 20 rupees per month.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES.	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SUBURBS OF CALCUTTA . . . 46—*continued.*	37.	Muss^{t} Jussodah - -	70	Washerman	Doolal Dhobey - -	1 Nov. 1823	Tauzeraut	Leaving 2 daughters, all above 25 years of age. Doolal Dhobey was by profession a washerman, which produced him 10 rupees per month.
	38.	D° Tarramoney Dabbeah - - - -	60	Brahmin -	Luckeynarain, mokerjeea.	11 - -	Chitpore -	Leaving no children. Luckeynarain, mokerjeea, was by profession a trader, which produced him 18 rupees per month.
	39.	D° Hurruney - - -	70	Nye - -	Ramjeebun, nye -	14 - -	Sulkeah -	Leaving 3 sons, all above 25 years of age. Ramjeebun, nye, was by profession a shaving barber, which produced him 3 rupees per month.
	40.	D° Kuroonah Mohee,	75	Brahmin -	Rugoonath, chuckerbutty.	16 - -	Tauzeraut	Leaving no children. Rugoonath, chuckerbutty, and held revenue land, which produced him 20 rupees per month.
	41.	D° Cheemotty - -	25	Pode - -	Beeroo, pode - - -	19 - -	D° - -	Leaving 1 daughter and 1 son, of several ages, viz. 4 and 2. An engagement was executed by Huldhur Bachaur, her husband's brother, for the care of these two children. Beeroo, pode, was by profession a cultivator, which produced him 10 rupees per month.
	42.	D° Birmomohee - -	25	Koit - -	Suroop Chund, day -	22 - -	Tauzeeraut	Leaving no children. Suroop Chund, day, had held zemindarree, and was by profession a servant, which altogether produced him 30 rupees per month.
	43.	D° Parbutty Dossee,	60	D° - -	Doorgapershad, mitter	12 Dec. -	D° - -	Leaving 3 sons and 1 daughter, all above 18 years of age. Doorgapershad, mitter, was by profession a servant, on 20 rupees per month.
	44.	D° Rookooney - -	60	Brahmin -	Ramlochun, turlolunkur.	12 - -	D° - -	Leaving 1 son, 20 years of age. Ramlochun, turkolunkur, had held bermotter land, and was by profession a servant, which altogether produced him 20 rupees per month.
	45.	D° Teetoo - - -	70	D° - -	Collipershad, bhuttacharjee.	19 - -	Sulkeah -	Leaving 2 sons and 3 daughters, all above 29 years of age. Collipershad, bhuttacharjee, had held revenue land, which produced him 10 rupees per month.
	46.	D° Goindaw - - -	70	Joogy -	Sohestaram, joogy -	20 - -	Tauzeraut	Leaving 2 sons, all above 30 years of age. Sohestaram, joogy, was by profession a weaver, which produced him 10 rupees per month.
24 PERGUNNAHS: . . . 21.	1.	Muss^{t} Duroputte -	50	Kyest -	Kalleepershad, bose; servant.	14 Feb. 1823	Andreeadah	Voluntarily sacrificed herself by the ceremony of sahamarana, leaving a daughter of 32 years, in presence of the police darogah.
	2.	D° Kumuck Dossa -	29	D° - -	Hurrynaram, majoomdar; servant.	21 - -	Nyehautty	In the mode prescribed by the Hindoo Shaster voluntarily sacrificed herself by the ceremony of sahamarana, leaving a son of 5 years; and the police officers were in attendance on the spot.
	3.	D° Bhugwutty - -	54	Brahmin -	Nubkishen, buttacharjee, pundit and jujmany.	25 Mar. -	Baugeepore	This woman, leaving 2 sons, all above 20 years, sacrificed herself with her own free will, by the ceremony of sahamarana, in presence of the police officers of the thannah.

Division of Calcutta—*continued.*

Zillahs.	Nº	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 PERGUNNAHS: - - 21—*continued.*	4.	Musst Ruttun Money 80	Tolly - -	Neelakunt, dey, shopkeeper.	19 April 1823	Andreeadah	Leaving 2 sons and a daughter, all above 25 years; voluntarily sacrificed herself by the ceremony of sahamarana; the police darogah was on the spot.
	5.	Dº Jussodah - - - 85	Kyburth -	Suhuseram, munnah; fishmonger.	20 - -	Bkpore -	Voluntarily sacrificed herself, agreeably to the mode of the Hindoo Shaster, leaving 2 sons and a daughter, all above 30 years, by the ceremony of sahamarana, in presence of police officers of the thannah.
	6.	Dº Kurnamohu - - 65	Brahmin -	Ramhurry, mokerja; servant.	19 May -	Andreeadah	Voluntarily sacrificed herself by the ceremony of sahamarana, leaving 2 sons and 3 daughters, all above 27 years. The police darogah was present at the time and spot.
	7.	Dº Burmonwhee - - 28	Kyest -	Gopee Mohun, kur; servant.	13 June -	Dº - -	Voluntarily sacrificed herself by the ceremony of sahamarana, leaving a daughter, 10 years of age; and the police darogah was in attendance at the ceremony.
	8.	Dº Tukoooran Money, 45	Brahmin -	Sheebchurn, banerja, gooroo and jujmany.	10 - -	Dº - -	This woman, leaving 4 sons and 2 daughters, all above 16 years, voluntarily sacrificed herself by the ceremony of sahamarana, in presence of the local police officers of the thannah.
	9. 10.	Dº Gungamony - - 68 Dº Unnoo Poornah - 55	Dº - -	Ram Lochun, banerjah; servant.	1 July -	Dº - -	Both these women voluntarily sacrificed by the ceremony of sahamarana, on the funeral pile of their husbands, in presence of the police officers of the division, Gungamony leaving 3 sons, and Unnoo Poornah 2 daughters, all above 18 years.
	11.	Dº Rummoney - - 40	Tolly - -	Saufulram, nundee -	13 - -	Dº - -	Leaving a son of 16 years; voluntarily sacrificed herself by the ceremony of sahamarana, when the police darogah was in attendance.
	12.	Dº Chittrah - - - 52	Brahmin -	Lokenauth, mullick; servant.	31 - -	Nyehautty	This woman, leaving 3 sons and 2 daughters, all above 14 years, sacrificed herself in presence of the police officers of the thannah, in pursuance of the mode of sahamarana.
	13.	Dº Sunkery - - - 50	Dº - -	Sreenauth, banerja; beggary.	26 Aug. -	Dº - -	Leaving no issue; sacrificed herself voluntarily, by the ceremony of sahamarana, in presence of the local police officers of the thannah.
	14.	Dº Bhagowbutty - 60	Kyest -	Ramlochun, dutt; merchant.	26 - -	Andreeadah	This woman, leaving 4 sons and 2 daughters, all above 20 years, sacrificed herself voluntarily by the ceremony of sahamarana, in presence of the police officers of the thannah.
	15.	Dº Bhugowutty - - 60	Bramin -	Nund Kishore, banerja; maintained on the produce of the lakhirje.	24 - -	Dº - -	Leaving a son and a daughter, all above 18 years; sacrificed herself voluntarily, by the ceremony of sahamarana, in the presence of the police officers of the thannah.

DIVISION OF CALCUTTA—*continued.*

il- hs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 PERGUNNAHS: • • 21—*continued.*	16.	Musst Judissury - - 54	D° - -	Sittaram Nyabagees, pundit, and maintained by the produce of the laukerauj land.	22 Oct. 1823	Nyehautty	Leaving 2 sons and 3 daughters, all above 14 years. Sacrificed herself agreeably to the mode of the Hindoo Shaster, by the ceremony of sahamarana, before the police darogah of the thannah.
	17.	D° Takoorun Dossee, 50	D° - -	Neemye Churn, mokerja, servant.	22 Nov. –	D° - -	Voluntarily sacrificed herself by the ceremony of sahamarana, leaving 1 son and 2 daughters, all above 17 years, in presence of the police officers of the place.
	18.	D° Chitter Money - 40	Kyest -	Paurbutty Churn, ghose, servant.	22 – –	D° - -	Voluntarily burnt herself on the funeral pile of the husband, by the ceremony of sahamarana, leaving one son and a daughter, both above 15 years. The police darogah made the prescribed inquiry on his being present on the spot.
	19.	D° Kirpamohee - - 30	Brahmin -	Sreenath, mokerja, servant.	12 Dec. –	D° - -	No offspring. Sacrificed herself voluntarily, by the ceremony of sahamarana, after the prescribed inquiry of the police darogah.
	20.	D° Kunuck Money - 45	Kyest -	Gunganaram, sain, servant.	25 – –	Andreeadah	This woman left 2 sons and 4 daughters, all above 8 years of age. Burnt herself on the funeral pile of her husband, voluntarily, when the police darogahs were on the spot.
	21.	D° Rausmoney Dossee, 55	D° - -	Nurhurry, dutt, servant.	27 – –	Bagupore	Leaving a son and three daughters, all above 12 years of age. Sacrificed herself voluntarily, by the ceremony of sahamarana, in presence of the police darogah of the spot.
BARASUT: • • 1.	1.	Musst Soorjmony - 22	Brahmin -	Muddun Mohun, bhuttacharjee, pundit, brahmin, maintained by his father; no ostensible profession.	8th July 1823	Busheerhât	Leaving a daughter, aged about 6 months, in the care of her father-in-law.

ABSTRACT STATEMENT, exhibiting the Age of the Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the several Districts within this Division, during the Year 1823.

DISTRICTS.	Average Age of the Women who have sacrificed themselves.						TOTAL.
	Above 50.	50.	40, and upwards.	30, and upwards.	20, and upwards.	Under 20.	
Burdwan - - -	22	4	8	5	6	–	45
Jungle Mehals - -	14	4	3	4	2	–	27
Midnapore - -	4	3	5	–	3	–	15
Jessore - - -	3	3	2	4	2	–	14
Nuddeah - - -	22	8	15	7	7	–	59
Hooghly - - -	38	18	11	6	6	2	81
24 Pergunnahs - -	11	3	4	1	2	–	21
Barasut - - -	–	–	–	–	1	–	1
Suburbs of Calcutta -	25	5	6	5	4	1	46
Total - - -	139	48	54	32	33	3	309

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUITTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CUTTACK COMMISSIONER: - - 19.	1.	Mussᵗ Adhur Daie -	52	Mainta -	Bimbadhur Dass, maintee.	3 Feb. 1823	Pahrajepoor	Requires no particular remarks. The husband was a petty mahajun, and had a small portion of lakeraj land.
	2.	D° Hoochlee - -	35	Gola - -	Ruggoo Beworts - -	15 – –	Muttoe -	The husband was a servant of the Rajah of Al, and the case requires no particular remark.
	3.	D° Aillak - - -	60	Maintee -	Soodursun Pulnack, maintee.	23 – –	Hurryhurpore	The husband was a cultivator; no remarks required.
	4.	D° Nultee - - -	18	Kundra -	Uynee Mullik, kundra	1 Mar. –	Asserrassur	The husband was a common labourer.
	5.	D° Pudma - - -	17	Brahmin -	Neelkunt Teharee, brahmin.	25 – –	Hurryhurpore	The husband supported himself by begging.
	6.	D° Jusswuntee - -	49	Kothree -	Suntoo Raee, kelkree	24 April –	Asserassur	The husband lived by service.
	7.	D° Pudma - - -	40	Rajpoot -	Mahdul Rae, rajpoot -	13 May –	Muttoe -	The husband lived by service and cultivation.
	8.	D° Doorpottee - -	60	Chassa -	Ruggoo Manjee, chassa	16 – –	Peeply -	The husband was a labourer and cultivator.
	9.	D° Mankee - - -	20	Brahmin -	Gungadhur Panee, brahmin.	17 – –	Teeram -	The husband lived by begging.
	10.	D° Loorunjee - -	50	Khundyta	Mahdee Rawut, khundyte.	18 – –	Hurryhurpore	The husband lived by cultivation.
	11.	D° Joomona - -	56	Brahmin -	Byragie Punda, brahmin	14 July –	Jahajepore	The husband lived by begging.
	12.	D° Seriswuttee - -	75	D° - -	Sudaee Das, brahmin	14 Aug. –	Peeply -	The husband was a poor man. The ceremony was performed without any intimation being given to the police. The son of the deceased, and the serburakar and choeckeea of the village, having been called upon to answer for this neglect, alleged their ignorance of the regulation, (distance from the thannah, 7 coss), &c. and were discharged with a reprimand.
	13.	D° Joma - - - -	14	Khundyte	Soojun Munnee Bullear Sing, khundyte.	3 – –	Teerun -	In this case the sacrifice was illegal, on account of the age of the widow. The police darogah and the relations were summoned to account for their conduct in permitting it, and the following remarks will explain my reasons for not deeming them liable to any punishment on the occasion:—The act appears to have been perfectly voluntary on the part of the girl, and even in opposition to the wishes and advice of her relations. After performing the previous ceremonies, she walked in the usual manner, unaided by any one, three times round the pit in which the body of her husband was burning, and then threw herself amidst the flames into the pit. The relations declared that they were totally ignorant of the sacrifice being in such cases prohibited either by their own Shasters, or by our Regulations; and from the extreme ignorance and rudeness of the inhabitants of that portion of the district (the Raj of Coojung), I am fully disposed to believe them. The darogah's excuse is, that he was totally ignorant of the illegality of the act; and that further, there was no copy of the nizamut orders of 29 April 1813, at the thannah, which unfortunately happens to be the case. On inquiry, it appeared that copies of these, with the other orders respecting suttees, had been duly issued to the different thannahs at the time of their receipt, but from some cause or other no Persian copy of the orders of 29 April 1813 was retained in the magistrate's office, and the thannah of Teerun, in which this case occurred, having with all the records been burnt down by the Coojung rebels in 1817. No copy of the orders of 29 April were sent to the thannah when Mr. Impey, after the destruction of the thannah and records, sent out copies of the other orders regarding suttees, &c. The present darogah was appointed long after the burning of the thannah, and having never before held a similar office, could scarcely have been aware of the existence of such orders, and is therefore in my opinion blameless. I need scarcely add, that the defect has now been supplied, and that all the thannahs now possess copies of the different orders.
	14.	D° Sobha - - -	60	Brahmin -	Gopal Misr, brahmin	29 – –	Afressur -	The husband was a poor man and the case attended with no circumstance deserving remark.

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CUTTACK COMMISSIONER: - - 19—*continued.*	15.	Muss^t Ruhasie - -	45	Maintee -	Soodershun Das, maintee.	10 Sep. 1823	Teerun -	The husband was a joint proprietor of a *mouza.* Information was sent to the thannah of the woman's intention to be a suttee, but the ceremony was over before the police officers reached the spot. The sacrifice appeared to be perfectly voluntary and regular.
	16.	D° Doorgah - -	20	Khundyte	Pudum Churn Rah, khundyte.	11 Oct. -	Hurryhurpore	In this case information was sent to the thannah of the widow's intention to become a suttee, but from the distance a considerable delay occurred in the arrival of the police officers, and the widow remarked that the corpse of her husband must become putrid before their arrival, and she accordingly requested that the relations would in the mean time burn her husband's corpse, that she herself would wait; this was done on the arrival of the police officers. The widow still preserving her resolution to sacrifice herself, she was burnt on a pile with the mala or beads of her deceased husband, she not being of the brahmin cast. The sacrifice was I conceive perfectly legal; the husband was khundyte, and zemindar of a small *gurh.*
	17.	D° Jouhuree - -	35	Brahmin -	Nubeen Maintee, brahmin.	20 Oct. -	Bhudruck	In this case the ceremony was performed without information being given to the police officers. The widow appears to have sacrificed herself in opposition to the remonstrances of her friends, she left a child 4 years old, which the relations bound themselves to support.
	18.	D° Dalmee - - -	50	D° - -	Soodur Sunkur, brahmin.	30 Oct. -	Pahrajepore	The husband was a poorohib.
	19.	D° Mookhta - -	60	Maintee -	Dusruth Maintee, maintee.	22 Dec. -	Peeply -	The husband was a petty zumeendar.
JOINT MAGISTRATE OF KHOORDAH: - 11.	1.	Muss^t Urvocha Deye -	75	Khundyte	Ghunesham Mahapatur, khundyte; surburakar or revenue officer of mouza Neechlapara.	20 Jan. 1823	Thannah Khoordah.	None of these cases were attended with any circumstances requiring remark; but it may be proper to mention the following case in which the sacrifice was not completed, the widow having quitted the fire and made her escape. The husband was pateedas, a brahmin, resident of Sreerameheenderpoor, Saisum Purgunnah. Rahang, in the thannah of Pooree, died on 25th August 1823, and his widow Mussumut Munee, aged 50, declared her intention of becoming a suttee, and repeated her declaration in presence of the police officers. In pursuance of this intention she, on the 26th, went through the usual ceremonies, and threw herself into the burning pit where the body of her husband was consuming, but almost immediately leapt out and made her escape. She was severely but not dangerously burnt, and an engagement was taken from the managers of the village binding themselves that she should be taken care of and proper remedies applied. Whether she has been received by her family has not been ascertained.
	2.	D° Lubee Deyee -	55	D° - -	Dusruthee Bhunj, khundyte and cultivator.	29 - -	D° - d°	
	3.	D° Jumna - - -	50	Brahmin -	Esur Mahapatur, brahmin; punda of the temple of Bhobnesur.	5 April -	D° - d°	
	4.	D° Lukkhee - - -	22	Muhtee -	Bulbhundder, muhtee; byelkurn and surburakar of gurh Purnchul.	8 May -	D° - d°	
	5.	D° Puddoa - - -	40	D° - -	Culpturoo Uleeboodhee, muhtee; a servant of Raja Ramchunder Deo.	24 - -	D° - d°	
	6.	D° Bresakha - -	31	D° - -	Nuhrain Muhtee, muhtee and labourer.	22 Oct. -	D° - d°	
	7.	D° Chundurma - -	65	D° - -	Huree, muhtee, ooria writer.	30 Jan. -	D° Pooree	
	8.	D° Chadow - - -	45	Brahmin -	Jumesur Bur Punda, brahmin; surburakursasum, kur Kishenpoor.	19 Mar. -	D° - d°	
	9.	D° Moochee - -	60	D° - -	Bishonath Mahapatur, brahmin; priest, and holder of some rent-free land.	19 July -	D° - d°	
	10.	D° Choono - - -	67	Oor - -	Gowrang Dos Oor, dulace of a gurh, Khoohree.	14 - -	D° Banpoor	
	11.	D° Mookta - - -	45	Brahmin -	Balunku Misur, brahmin, and holder of some rent-free lands.	15 - -	D° - d°	

Division of Calcutta—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BALASORE: - - 1.	1.	Musst Indrahnee -	- 27	Brahmin -	Degamber Missur, brahmin, aged 32 years.	26 Apr. 1823	Thannah Sorae, choorahmun.	This suttee was neither preg nant, or in a state of defilement and had neither been intoxicated or instigated by others; she had a son whom she intrusted to the charge of Man Govind, the elder brother c her husband. Her husband, Degamber Missur, possessed a sufficien competency, and obtained his livelihood by employing himself as poorohut and a cultivator. The said suttee burnt herself with th body of her husband of her own free will and consent. The words i which she replied to the darogah, who attempted to dissuade her from her purpose, marked her unalterable resolution : " I burn, with the hop " of obtaining pardon of my sins, along with the body of my husban " who to my fancy is still alive, as by the death of my husband I conside " myself as dead, and consequently I feel no regret in committin " myself to the flames ; after due observance of the rules prescribed b " the Shasters, I shall obtain forgiveness for suicide, and free my " of any like attached thereto."

DIVISION OF DACCA.

BACKERGUNGE: - - 11.	1.	Musst Tareenee -	- 45	Byde -	Kishen Mungul, mujmooddar, byde.	8 Jan. 1823	Kutwalee Parah.	It appears from the darogah report, that the deceased ha left 5 children, viz. 2 sons and 3 daughters, the youngest is a daughte about 7 years old, and that she was not with child; the husband wa by profession a doctor; he possessed no landed property, and was i indigent circumstances. The deceased burnt herself on the funeral pi of her husband, of her own free accord, on the date specified in th preceding column.
	2.	D° Dyah Mohee	- 55	Soodder -	Roopchunder Duss, sooder.	13 Feb. –	Tugraugh	It appears from the darogah report, that the deceased h left no children, and that she was not with child; the husband was b profession a farmer; he possessed no landed property, and was in ver indigent circumstances. The deceased burnt herself on the funeral pi of her husband, of her own free accord, on the date specified in th preceding column.
	3.	D° Poospmala -	- 60	Kyte - -	Neilkunt Doss, kyte -	29 – –	Angareeah	It appears from the darogah report, that the deceased ha left 3 sons and 2 daughters, the youngest is a daughter about 20 yea old, and that she was not with child; the husband was by professio a farmer, he possessed no landed property, and was in indigent ci cumstances. The deceased burnt herself on the funeral pile of h husband, of her own free accord, on the above date.
	4.	D° Teerpoorah -	- 40	Brahmin -	Casseenauth Bauroores, brahmin.	21 Mar. –	Kutwalee Parah.	It appears from the darogah report, that the deceased h left 5 sons and 2 daughters; the youngest daughter, who is abo 2 years old, has been made over to the charge of Bishen Ram Bauroore her uncle, who has entered into the necessary engagements to bring h up, and that the deceased was not with child; the husband possess no landed property, and was in indigent circumstances. The deceas burnt herself on the funeral pile of her husband, of her own free will, the date specified in the preceding column.
	5.	D° Poorneema -	- 30	Kyte - -	Ramkunth Ghose, kyte.	25 – –	D° - -	It appears from the darogah report, that the deceased h left no children, and that she was not with child. The husband was farmer, he possessed no landed property, and was in indigent circun stances. The deceased burnt herself on the funeral pile of her husban of her own free accord, on the date specified above.
	6.	D° PaurbutteeDebear,	35	Brahmin -	Ramgunga, chuckerbutty, brahmin.	2 Apr. –	- D° -	It appears from the daroga report, that the deceased h left a son aged about 16 years, and that she was not with child; t deceased possessed no landed property, and was in indigent circu stances. The deceased burnt herself on the funeral pile of her hu band of her own free accord, on the above date.

DIVISION OF DACCA—*continued.*

Zillahs.	No	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BACKERGUNGE: - - - 11—*continued.*	7.	Musst Jussodah - -	50	Kyte - -	Ramhurry Mujmooadur, kyte.	7 Apr. 1823	Angareeah	It appears from the darogah's report, that the deceased has left 2 sons, the eldest is about 25, and the other 20 years old; and that she was not with child. The deceased was by profession a farmer, he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date above specified.
	8.	D° Beemoolah - -	59	D° - -	Ramguttee Dutt, kyte	2 Sept. –	Tugrauh -	It appears from the darogah's report, that the deceased has left no minor children, and that she was not with child. The husband was by profession a farmer, he possessed no landed property, and was in very indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date above specified.
	9.	D° Bindrah - - -	60	Chundaut	Sucheeram Hauldaul, chundaul.	3 Oct. –	Killa Colly	It appears from the darogah's report, that the deceased has left no minor children, and that she was not with child. The husband was by profession a farmer, he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the above date.
	10.	D° Raujessore - -	35	Kyte - -	Gopeenauth Ghose, kyte.	5 – –	Cutchooah	It appears from the darogah's report, that the deceased has left no children, and that she was not with child. The husband was a farmer, he possessed no landed property, and was in indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date above specified.
	11.	D° Roopmala - -	30	Byde - -	Ram Ruttun Sein, byde.	13 Dec. –	Kutwalee Parah.	It appears from the darogah's report, that the deceased has left no minor children, and that she was not with child. The husband was by profession a doctor, he possessed no landed property, and was in very indigent circumstances. The deceased burnt herself on the funeral pile of her husband, of her own free accord, on the date specified in the preceding column.
CHITTAGONG - - -		-		-	- — None. —			
NOACOLLY: - - - 3.	1.	Unknown - - -		Shoodro -	Chutternarain, shoodro	12 Jan. 1823	Luckipoor	This woman was burnt on the funeral pile of her husband, without the knowledge of the police darogah. Purtabnarain, brother of the deceased husband, and others, who were present at the suttee, have been summoned, for the purpose of inquiring into the reason of their allowing the woman to be burnt without the sanction of the police. From the report received from the darogah, it appears they have absconded.
	2.	Musst Pattoonee - -	40	Joogey -	Kirbynarain, joogey -	4 Mar. –	Begungunge	This woman was buried with the remains of her husband, in compliance to her own wishes. The deceased had sufficient property to support herself decently; she had no issue.
	3.	D° Canchunee - -	26	D° - -	Tupisseram - -	7 May –	- D° -	- - - - D°.
CITY DACCA:—14.	1.	Musst Sonna, alias Doorga - -	75	Byde - -	Bydenauth, sein -	4 Feb. 1823	Rajabary -	This sacrifice took place according to the ceremony of sahamarana. Mussumut Sonna Malla, alias Doorga, had no infant children. The police officers were present at the time. Her husband's profession was that of a Bengalee mohurer. He had a petty talook of his own.

Division of Dacca—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY DACCA: - - - 14—*continued.*	2.	Musst Obhyea - - 66	Soodur -	Ramsunker, bose - -	25 Feb. 1823	Sotaghur -	This sacrifice took place according to the ceremony of sahamarana. Mussumut Obhyea had no infant children. Her husband's profession was that of a Bengal sircar, and he held a petty talook of his own. The police officers were not present at the time.
	3.	D° Parbutty - - - 65	Brahmin -	Rammersing - - -	8 Mar. –	Mulfutgunge	This sacrifice took place according to the ceremony of sahamarana. Mussumut Parbutty had no infant children. The police officers were present at the time; and her husband was a pundit Brahmin, and held a petty talook of his own.
	4.	D° Cally Debbea - - 25	D° - -	Purmamund, bhuttacharge.	20 – –	D° - -	This sacrifice took place by the ceremony of sahamarana. Mussumut Cally Debbea had no children. The police officers were present at the time. Her husband was a pundit Brahmin, held a petty talook of his own, but did not follow any profession.
	5.	D° Obhyea - - - 50	Soodur -	Dhumunjoy, kurmkar	6 April –	D° - -	This sacrifice took place according to the ceremony of sahamarana. The police officers were present at the time. Her husband was a blacksmith.
	6.	D° Surbomungolah - 45	Brahmin -	Rubulochun, banoorjea	31 May –	Rajabury	This sacrifice took place according to the ceremony of sahamarana. The police officers were present at the time. The husband of Mussumut Surbomungolah had been in the service of a zemindar as a Bengal mohurer.
	7.	D° Bhyrubbee - - 35	Byde - -	Ramsoonder, sein - -	1 June –	Mulfutgunge	This sacrifice took place according to the ceremony of sahamarana. Mussumut Bhyrubbee had 2 sons and 3 daughters; the youngest of them was about 23 days old. The prescribed engagement was entered into by Ramjewun, sein, the brother of her husband, who accordingly took charge of the child. The police officers were present at the time. Her husband had no property of his own.
	8.	D° Luckheepreeah - 50	D° - -	Hurry Narain, sein -	12 – –	Rajabury	This sacrifice took place with the ceremony of sahamarana. The husband of the widow was a well educated man. His profession was a native doctor, or kuberauj. The police officers were present at the time.
	9.	D° Tarramony - - 32	Brahmin -	Bydeenauth, chuckerbutty.	22 – –	D° - -	This sacrifice took place with the ceremony of sahamarana. Mussumut Tarramoney had 3 sons and 2 daughters; the youngest of them was about 2 years old. The prescribed engagement was entered into by Ramsoondur, chuckerbutty, the uncle of the widow, who accordingly took charge of the child. The police officers were present at the time. Her husband was a zeezmany Brahmin, and did not follow any profession.
	10.	D° Nubodoorja - - 60	D° - -	Ramkant, chuckerbutty	27 – –	Jemalpoor	This sacrifice took place by the ceremony of sahamarana. Mussumut Nubodoorja had no infant child. The police officers were in attendance at the time. Her husband was a zeezmany Brahmin, and held a petty talook of his own.

Division of Dacca—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY DACCA: - - 14—*continued.*	11.	Muss^t Dydmye - -	18	Byde - -	Ramdyal, sein - - -	8 July 1823	Rajabary	This sacrifice took place agreeably to the ceremony of sahamarana. Mussumut Dydmye had no children. The police were present at the time; and her husband's profession was a Bengal mohurer.
	12.	D° Surressutty - -	25	D° - -	Ramkishen, sein - -	21 – –	D° - -	This sacrifice took place according to the ceremony of sahamarana. Mussumut Surressutty had no children. The police officers were present at the time; and her husband has been in the service of a zemindar as a Bengal mohurer.
	13.	D° Luleeta - - -	18	Sahoo -	Luckheecaunt, sahoo	11 Sept. –	Mulfutgunge	This sacrifice took place according to the ceremony of sahamarana. Mussumut Luleeta had no children. The police officers were present at the time; and her husband's profession was a shopkeeper.
	14.	D° Surbomungla -	18	Byde - -	Ruttunmoney, gopt -	10 Nov. –	Rajabary	This sacrifice took place according to the ceremony of sahamarana. Mussumut Surbomungla had no children. The police officers were in attendance at the time. Her husband had been in the service of a zemindar as an attorney.
DACCA JELALPORE: - - 2.	1.	Muss^t Rutton, Maullah of Mouza Bulhomaree - - -	45	Brahmin -	Shibchund, bhuttacharje; 65 years of age.	23 Feb. 1823	Mursoodpore	The darogah's report states that the woman had 5 sons and 3 daughters; the sons from 1 year of age to 22 years, the daughters from 5 to 18. The infant son was placed under the care and charge of the wife of the eldest son of the woman; and for its suitable maintenance an engagement was entered into by her and her husband, who possesses a talook and other property sufficient for the purpose. The widow burnt with the body of her husband the day subsequent to his decease. The ceremony was voluntary, and performed, in all respects, in conformity to the religion of the parties.
	2.	D° Byrubby - - -	45	Kahest -	Rampersaud, buxshee	14 Mar. 1823	Boosna -	This woman left no children. She burnt on the funeral pile of her husband 2 days subsequent to his demise, and with his body. Every precaution was taken that the ceremony was performed according to the Hindoo law, and the instructions of government.
MYMUNSING - - - - -				- -	- —None.—			
SYLHET: - - 1.	1.	Muss^t Mohamyah - -	about 30	Brahmin -	Kishnanund Sirmah, brahmin.	12 Jan. 1823	Thanah Lushkerpore.	The police officers were in attendance during the ceremony. Profession, "jajnee." Pays annual revenue to government, 13 rupees.

DIVISION OF DACCA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
TIPPERAH: - - 9.	1.	Musst Aumundie - -	40	Joogy -	Ajoodharam, joogy, aged 50 years.	2 Jan. 1823	Thurlah -	Sahamarana, without being in any way inebriated, and in conformity with the Shaster; buried alive at the same time with her deceased husband, in the presence of the darogah and Teeta Ghazee, burkundaze; died, leaving issue, 1 son and 2 daughters; 1 daughter aged 20 years, and the other aged 8 years; the son aged 12 years. Profession, garisty; reported to have been in low circumstances.
	2.	D° Surrurukkia - -	25	Kahest -	Soodharam Ghosse, kahest, aged 50 years.	2 – –	Cusbah -	Sahamarana, without being in any way inebriated, and in conformity with the Shaster; burned at the same time with her deceased husband, in the presence of Hurry Kishen, mohurrer of the thannah; died, leaving issue, 3 daughters, the eldest aged 9 years, the second 6 years, the third 3 years. Profession, garisty; reported to have been in respectable circumstances.
	3.	D° Biddee - - -	21	Sahoo –	Rutton, sahoo, aged 45 years.	11 – –	Cutwally -	D° - d° - d° burned at the same time with her deceased husband, in the presence of Ramchundar, acting jemadar, and Chund Sing, burkundaze of the Cutwally; died without issue. Profession, shopkeeper; reported to have been in respectable circumstances.
	4.	D° Arrahunnee - -	18	Sooder -	Ramdhun, sooder, aged 25 years.	21 Feb. –	Cusbah -	D° - d° - d° burned at the same time with her deceased husband, in the presence of Chaund Gaza, burkundaze. The superior police officers of the thannah happened to be absent on duty at the time that the above ceremony took place. Profession, carpenter; reported to have been in low circumstances.
	5.	D° Soressoty - - -	60	Joogy -	Bhajyenath, joogy, aged 80 years.	10 April –	Thurlah -	D° - d° - d° buried alive at the same time with her deceased husband, in the presence of Gooroo Doss Sein, mohurer, and Narain Sing, burkundaze of the thannah; died, leaving issue, 3 sons; first, aged 40 years; second, aged 30; the third, aged 15 years. Profession, garisty; reported to have been in low circumstances.
	6.	D° Shoobhuddiah -	20	Sooder -	Nilmoney Keer, sooder, aged 35 years.	29 May –	Daudcondy	D° - d° - d° burned at the same time with her deceased husband, in the presence of Govind Sing, burkundaze of the thannah; died without issue. Profession, tradesman; reported to have been in respectable and rather affluent circumstance.
	7.	D° Surrurukkia - -	44	D° - -	Aukootram, sooder -	1 June –	Thurlah -	D° - d° - d° burned at the same time with her deceased husband, in the presence of Tillah Ghazee, acting burkundaze of the thannah; died without issue. Profession, garisty; reported to have been in good circumstances.
	8.	D° Doolabah - - -	27	D° - -	Ramsum, sooder, aged 32 years.	9 – –	D° - -	- - - Ditto.
	9.	D° Rookoonah - -	60	D° - -	Moolookchaund, sooder, aged 98 years.	15 Sept. –	Cusbah -	D° - d° - d° burned at the same time with her deceased husband, in the presence of Hurry Kishen, mohurer of the thannah; died, leaving issue, 2 sons; one aged 17 years, the other 7 years. Profession, d°; and reported to have been in good circumstances.

DIVISION OF MOORSHEDABAD.

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BEERBHOOM: - 6.	1.	Musst Olas Munnee Debeea - - -	80	Brahmin -	Lokenut, chaterjeea, writer and labourer.	12 Jan. 1823	Kusbah -	From the darogah's report, it appears that the aforesaid Olas Munnee Debeea, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	2.	Dº Gunga Munnee -	22	Koithen -	Kenaram Doss, koit, writer and farmer.	14 - -	Afzulpoor	From the darogah's report, it appears that the aforesaid Gunga Munnee, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	3.	Dº Ray Buttee - -	45	Ugorin -	Kushenat Roy, ugoree, cultivator.	17 Feb. -	Kusbah -	From the darogah's report, it appears that the aforesaid Ray Buttee, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	4.	Dº Choora Munnee -	29	Buneeane	Sheeboo Hujia, buneea, or shopkeeper and cultivator.	12 April -	Shakooleepoor.	From the darogah's report, it appears that the aforesaid Choora Munnee, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	5.	Dº Jugguteesuree Thakooranee -	70	Brahmunee	Rampersaud, mokerjeea, service.	7 Nov. -	Reogong -	From the darogah's report, it appears that the aforesaid Jugguteesuree. Thakooranee, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
	6.	Dº Purmesuree - -	80	Kolonee -	Lochun, koloo, cultivator.	11 Dec. -	Kishennuggin.	From the darogah's report, it appears that the aforesaid Purmesuree, kolonee, of her own free will, burnt herself along with her husband's corpse, and that there existed no prohibitory reasons for her becoming a suttee.
BHAUGULPORE: - 1.	1.	Musst Toofa - - -	14	Brahmin -	Ramlol Shokue, cast brahmin; doctor; a man of property in Moorshedabad, where he died after a long illness.	30 Nov. 1823	Lokmanpore.	This woman's husband died at Moorshedabad, and she burnt herself on the evening of the day on which she received the intelligence of his death. As she was under the age prescribed by the orders of government of 4th Oct. 1814, and moreover of a cast, the widows of which are prohibited by the Shasters from burning on any pile other than of their husbands, the magistrate thought it his duty to commit for trial the principal persons who assisted at the ceremony. The case was tried at the last sessions of the court of circuit; and in consequence of a difference of opinion between the judge and his law officers respecting the sentence, has been referred to the nizamut adawlut. The sacrifice was perfectly voluntary, no unfair means having been used to induce the widow to burn herself.

N. B.—Besides the above, on the 14th June 1823, Mussumut Ulunga, the widow of Joogosur Sahoo, who died within the thannah jurisdiction of Mulkutee, determined to burn herself, and ascended the funeral pile along with her husband's corpse; but after being somewhat singed in different parts of her body, she fearfully desisted; and though, in consequence, she lost her cast, she was supported by her relatives. It appears, however, that two days after she died a natural death, probably from the burns she had received, and that she left 2 young children, one aged 3 years and the other six months, both of whom were taken charge of by the father-in-law of the deceased (Runtry Saw) who has executed the necessary engagement upon stampt paper.

DIVISION OF MOORSHEDABAD—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
MONGHYR: - - 1.	1.	Musst Radho Davie - 36	Brahmin -	Joymunguc, brahmin	12 Apr. 1823	Gagaee -	The husband of Mussumut Radho Davie is said to have been a resident of Napaul, and to have been in respectable circumstances, gaining a livelihood by performing the ceremonies of his religion. At the time of his death he was on a pilgrimage to Juggernaut.
DINGEPORE - - - - - - -				- — None. —			
MALDA: - - - 1.	1.	Musst Kylossee Debea, 40	Brahmin -	Chundey Churn Chatterjea, brahmin.	30 Oct. 1823	Thannah Cutlea Chuck.	It appeared from the report of the darogah, and the inquiry of the late joint magistrate, that the suttee took place in conformity to the Hindoo law. The woman was burnt with the corpse of her husband; she had not any children, and had property sufficient to support her during her life.
CITY OF MOORSHEDABAD:—2.	1.	Musst Goluck Munee - 52	Brahmin -	Kalee Shunker Roy, brahmin.	11 Apr. 1823	Mauncolah Bazar.	Kalee Shunker Roy appears, from the darogah's report, to have been a zumindar of 6½ annas shares of Pergunnah Casheepore, from the revenue of which he defrayed the expenses of his establishment. Mussumut Goluck Munee burned with the corpse of her husband, in the presence of police officers, by the ceremony of sahamarana. No legal obstacle to her becoming a suttee existed.
	2.	D° Ruttun Munnee - 55	D° - -	Rauj Kishore Chuckercontee, brahmin.	16 Dec. 1823	Mauncolah Bazar.	It appears from the darogah s report, that the deceased held a situation as gomashtah to zumindar in the Mofussil, by which means he procured a subsistence. Mussumut Ruttun Munee burned with the corpse of her husband, in the presence of police officers, by the ceremony of sahamarana. No legal obstacle to her becoming a suttee existed.
PURNEAH - - - - - - -				- — None. — -	- -	- -	No suttees have taken place during the year.
RAJSHAHYE - - - - - - - -				- — None. —			
RUNGPORE: - 1.	1.	Musst Needya - - 30	Napit - -	Kassee Doss, napit; barber, poor.	16 Mar. 1823	Fooreembaree.	This woman burnt, of her own accord, on the funeral pile, and with the body of her husband, leaving a married daughter, age unknown. It does not appear that any thing was administered to cause intoxication or insensibility. The darogah was in attendance.
COMMISSIONER OF RUNGPORE: } 1.	1.	Musst Bhobeeha Dyebah - - } 40	Brahmin -	Bhut Serma - - -	3 Aug. 1823, or 20 Srabun 1830	Thannah Gowalparee Assucknuggur.	It appears from the report, that the widow in this case leapt into the burning pile when on fire, and was consumed. Notice of this suttee was not given to the darogah, and the parties being emigrants from Assam, fled to that country on being called to account for the omission.

DIVISION OF PATNA.

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BEHAR: - - 4.	1.	Musst Kisnah Bye	- 45	Brahmin marhastin.	Digummur Bhutt, brahmin marhurst.	14 May 1823	Thannah Gya.	The magistrate was present at the cremation; and with reference to the Hindoo code, it was in every respect a legal sacrifice; added to which, every persuasion was employed to make the woman refrain, and precautions taken that no undue influence or advantage were practised, but all was in vain, as the woman met her fate with cheerfulness. The parties being pilgrims, resident of the Upper Provinces, their circumstances in life could not be exactly ascertained, but they might be placed among the middle class. The widow burnt herself with her husband's body. Reported herself to have no children.
	2.	D° Maktasy - - -	30	Babny -	Bhyroe Sing, babhin	10 July –	Thannah Dawoodnuggin.	No previous notice was given to the police before the cremation. Afterwards the thannahdar was informed by a burkendauze, that the woman had burnt herself with her husband of her good will. The parties belong to the better sort of cultivators of the soil. The woman burnt herself along with her husband's body. Left 1 son, between 15 and 16 years of age.
	3.	D° Toomah - - -	30	Tehlin -	Kussoonh Tehley - -	18 Aug. –	Thannah Gya.	This cremation took place in the Mofussil; the police officers were present. The widow burnt herself along with her husband's body, and there was no impediment to her so doing according to the Hindoo code. They kept a shop. Left 1 married daughter.
	4.	D° Lonah - - - -	60	Halowoyin	Rugoobur Hulooye -	2 Oct. –	D° - -	The police officers were present at the cremation, and the woman burnt herself with her deceased husband's body of her free will. The parties were residents of the town of Gya. They earned a livelihood by selling sweetmeats. Left a son, 35 years of age.
JOINT MAGISTRATE MOONGHYR - -					- — None. —			Mussumut Dhunnee, kulwarin, aged 25 years, was prevented burning herself on the funeral pile of her husband, on the 1st September 1823, by the interposition of the magistrates authority, in consequence of the proposed sacrifice being in opposition to the provisions of the Hindoo law, the widow being of a tribe who have the privilege of entering into a second marriage, ("sugaree.") Mussumut Dhunnee has, since the demise of her husband, been residing with his brother's family in this city.
CITY PATNA - - - - - - -					- — None. —			
RAMGHUR: - - 5.	1.	Musst Sodos - - -	22	Kaeth - -	Beeharee Loll, kaeth	2 Apr. 1823	Nalburagger.	This sacrifice took place by the ceremony of sahamarana. It appears from the darogah's report, that the woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The mohurer of the thannah was present at the time of the performance of the ceremony.
	2.	D° Teeka Coomur	- 45	D° - -	Bahadoor Sing, kaeth	4 Sept. –	Echak -	This sacrifice took place by the ceremony of sahamarana. It appears from the darogah's report, that the woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown, but it appears from the report that he was in good circumstances. The police darogah did not receive information in time; was unable to arrive at the spot at the time of the performance of the ceremony.

Division of Patna—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
RAMGHUR: - - 5—*continued.*	3.	Muss^t Jusoda	25	Brahmin	Bykont Bhat, brahmin	4 Nov. 1823	Bishnnghur	The sacrifice took place by the ceremony of sahamarana. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of the husband was beggar, and was not in good circumstances. The police darogah was present at the time of the performance of the ceremony.
	4.	D° Coonur	60	D°	Dhuneram, brahmin	8 – –	Moshewan	This sacrifice took place by the ceremony of anoomarana. It appears from the darogah's report, that the husband died on his way from his house to Ackhoodie; on the wife being informed of the circumstance, she burnt herself together with her husband's turban two days after, notwithstanding the remonstrances of her neighbours, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown; but it appears from the report that he was in good circumstances. The thannah being about 4 coss distant from the place where the suttee occurred, and the darogah did not receive information in time, was unable to arrive at the spot at the time of the performance of the ceremony, therefore the interference of the police was not exerted for the purpose of preventing the suttee, which took place.
	5.	D° Endur	40	Cheroo	Jeetum, chero	26 – –	Lesbegunge	This sacrifice took place by the ceremony of sahamarana. It appears from the darogah's report, that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time of the sacrifice. The profession of her husband is unknown; but it appears from the report that he was in good circumstances. The police darogah did not receive information in time; was unable to arrive at the spot at the time of the performance of the ceremony.
SARUN: - - 7.	1.	Unknown	65	Raujepotin	Ulchumbit Rae, rajepoot; cultivator.	7 Jan. 1823	Moonsee	Voluntarily burnt herself on the funeral pile of her deceased husband; she left no children, nor was she pregnant. Before the police officers could reach the place she was consumed. From the bawastah given by the pundit of this court, the suttee appears to have been lawful. Ulchumbit Rae was of a poor class, could neither read nor write.
	2.	Muss^t Chomee	21	Brahminee	Gopeenaut Myser, brahmin.	15 May –	Tajepoor	Mussumut Chomee voluntarily burnt herself with the funeral pile of her deceased husband; she left no children, nor was she pregnant. From the burwastha given by the pundit of the court, the suttee appears to have been lawful. Before the police officers could reach the place she was consumed. Gossenaut Myser could read and write Hindoo, but was of a poor class.
	3.	D° Gungeen	50	D°	Sadee Shab, burnawar, bunneah.	16 – –	Butturda	Mussumut Gungeen, 14 days after the demise of her husband, voluntarily went to the spot where the deceased husband had been burnt, and sacrificed herself; her relations endeavoured their utmost to prevail on her to refrain, but without effect. Before the police officers could arrive she was consumed. She left no children, nor was she pregnant. From the bawastha given by the pundit of this court, the suttee appears to have been lawful. Sadee Shab could read and write Hindoo, and was a man of property.
	4.	D° Sujjeah	24	Mutlauhir	Purreah Mullaw; boatman.	8 June –	Bhogher	Mussumut Sujjeah, one day after the demise of her husband, voluntarily burnt herself with the turban of her deceased husband; the thannah jumador endeavoured to prevail with her from being a sutttee, but without effect. She left 2 daughters, 1 aged 4 years, and the other 2 years; Mussumut Mumkoore, mother of Purreah Mullaw, in consequence of infirmity, and having no means of supporting the children, made them over to Mahebut Sing, mookhateer of the kekadar of the village, who has taken charge of the children, and given the usual moochulka to maintain them. She was not pregnant. By the bawashta given by the pundit of this court, the suttee appears to have been lawful. Purreah was of a poor class, and could neither read nor write.

DIVISION OF PATNA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SARUN: - - 7—*continued.*	5.	Musst Toorautee - -	20	Bhooharin	Toofanee Raie, bhoohear; cultivator.	29 Aug. 1823	Tajeepore	Mussumut Toorautee voluntarily burnt herself on the funeral pile of her deceased husband; she left 1 son, aged 3 years; she was not pregnant. Before the police officers could reach the place she was consumed. From the bawastha given by the pundit of this court, the suttee appears to have been lawful. The usual moochulka has been taken from Jyeram, uncle of Toofanee Raie, for the support of the child. Toofanee was of a poor class; could neither read nor write.
	6.	Unknown - - - -	60	Brahmunee	Ramkespore, mussu; fakeer, or beggar.	7 Sept. –	D° - -	She voluntarily burnt herself on the funeral pile of her deceased husband; she had no children, nor was she pregnant. From the bawastha given by the pundit of this court, the suttee appears to have been lawful. Before the police officers could reach the place she was consumed. Ramkespore was of a poor class, and could neither read nor write.
	7.	Musst Munghee - -	18	Kaitin -	Goroolpersaud, kait; cultivator.	12 Nov. –	D° - -	Mussumut Munghee voluntarily burnt herself on the funeral pile of her deceased husband; she left no children, nor was she pregnant. From the bawashta given by the pundit of the court, the suttee appears to be lawful. Before the police officers could reach the place she was consumed. Goroolpersaud was of a poor class, but could read and write Hindoo.
SHAHABAD: - - 30.	1.	Musst Jyachee - - -	60	Zurgurin -	Omrow, zurgur - -	24 Jan. 1823	Thannah Billauntee, Bendoulna, 3 coss from the thannah.	The widow in this case burnt herself on the funeral pile of her husband according to the Shaster, leaving no children under 3 years of age; information was given at the thannah of her intention, but the sacrifice had been completed before the arrival of the police officers.
	2.	Mungree - - - -	60	Kandorn -	Rummun, kandoo, petty shopkeeper.	28 – –	Thannah Burraon, Butherea, 6 coss from the thannah.	The widow is stated to have burnt herself on the funeral pile of her husband, according to the Shaster, leaving no young children. No information was given to the police officers till after the sacrifice.
	3.	D° Jummoona - -	40	Gwallin -	Teikoo, gwalla; herdsman.	11 Feb. –	Thannah Kurrunjee, Umurtha, 8 coss from the thannah.	The widow burnt herself with her husband's body, according to the Shaster, and left no children; the distance from the thannah prevented the police officers from receiving information in time to be present.
	4.	D° Muttoore - -	25	Brahminee	Pursidh Oopadheea, brahmin; cultivator.	19 – –	Thannah Doomrown, at Reeka, 4 coss from the thannah.	The widow burnt herself on the funeral pile of her husband, according to the Shaster, leaving no children. Information was not sent to the police officers till after the completion of the sacrifice.
	5.	D° Ujinasee - - -	26	Zemindar babhunee.	Soothur Racc, zemindar babhun; peada.	21 – –	Thannah Doomrown, at Sonebursee, 3 coss from the thannah.	This suttee was illegal; the widow burnt herself with her husband's sandals, six months after hearing of his death, at a distance from his home. She left a child 3 years of age, for whose support a nephew of the deceased has entered into the prescribed moochulka. No information of this suttee was given to the police till after the sacrifice.

Division of Patna—*continued.*

Zillahs.	No	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD: - - 30—*continued.*	6.	Musst Soongah - -	21	Rajpootin	Horille Rae, rajpoot; cultivator.	12 Mar. 1823	Thannah Arrah, at Pythanfore, 3 coss from the thannah.	The widow sacrificed herself with her husband's corpse, according to the Shaster, leaving no children. No information was given to the police officers till after the sacrifice had taken place.
	7.	Do Juddoobansee -	30	Brahmunee	Ramdeal, pauree; beggar.	6 April –	Thannah Arrah, at Lemra, 3 coss from the thannah.	The widow burnt herself with her husband's corpse, leaving no children. No police officer was present, information not having been received till the sacrifice had taken place.
	8.	Do Membessia - -	12	Gurrerin -	Bakhuree, gurreeree; shepherd.	22 – –	Thannah Ekwarree, at Burrass, distant 5 coss from the thannah.	This was an illegal suttee, the widow being only 12 years of age. She is said to have burnt herself with the corpse of her husband. No information was sent to the thannah, nor was it known until 4 months after the sacrifice had taken place.
	9.	Do Neoree - - -	30	Koerin -	Sheonarain, koeree; cultivator.	26 – –	Thannah Bhubbona, at Seoto, 5 coss from the thannah.	This suttee was illegal; the widow burnt herself the day after her husband's corpse had been burnt, though there appears to have been no impediment to her sacrificing herself on his funeral pile. She left two children; one 10 years old, and the other 1½ year. No police officers were present, information not having arrived in time at the thannah. The grandmother of the children has entered into the prescribed moochulka to provide for them.
	10.	Do Lutchea - - -	45	Brahmunee	Loteen Pautack, brahmin; cultivator.	1 May –	Thannah Chomsah, at Horsooree, 2½ coss distant from the thannah.	The widow burnt herself according to the Shaster, with the corpse of her husband, leaving no child under 3 years of age. No police officer was present.
	11.	Do Zeera - - - -	30	Zemindar babhunee.	Sujjeea Pandah, zemindar babhunee; cultivator.	2 – –	Thannah Belorntee Shatpore, 1 coss from the thannah.	This suttee was illegal; the widow burnt herself, with her husband's turban, 7 days after his death, though she was with him at the time of his death. She left 2 children, one 5 years old, the other a year and a half, for whose support a cousin of the deceased has entered into the prescribed moochulka. The sacrifice was completed before the police officers could arrive.
	12.	Do Rojraunee - -	17	Rajpootin	Ujjuba Rae, rajpoot; cultivator.	4 – –	Thannah Arrah, Phurrandal, 4½ coss from the thannah.	The widow burnt herself with her husband's corpse, agreeably to the Shaster, leaving no children. No police officers were present.
	13.	Do Hussea - - -	30	Goallen -	Chitbahee, goalla; ploughman.	12 – –	Thannah Doomrown, at Doolhaporree, 3 coss from the thannah.	The widow burnt herself with her husband's corpse, leaving a child 2 years of age, for whose support a nephew of the deceased has entered into the prescribed moochulka. Information was not received at the thannah till the sacrifice had been completed.
	14.	Do Lagundu - - -	30	Kelvarin -	Ransahore, kulvar -	18 – –	Thannah Doomrown, Rugoonathpore, 4 coss from the thannah.	The widow is said to have thrown herself on the funeral pile of her husband after it had been set on fire, leaving 3 children, one 4 years, one 2 years, and one 6 months old; for whose support a brother of the deceased has entered into the prescribed moochulka. Information was sent to the thannah, but the sacrifice had taken place before an officer could arrive.

Division of Patna—*continued.*

Zillahs.	No	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD: - - 30—*continued.*	15.	Musst Soodesea - -	45	Rajpootin	Rammattooraee, rajpoot; peada.	13 June 1823	Thannah Arrah, at Ramdeo-chupprah, 2½ coss from the thannah.	This was an illegal suttee; the widow burnt herself with her husband's turban, but not till 5 days after she had heard of his death. She left no young children. No police officer was present.
	16.	Dº Jundee - - - -	60	Jogin - -	Chuttur Soorain, jogee; beggar.	15 – –	Thannah Kurrunjee, at Prosar, 9 coss from the thannah.	She burnt herself with her husband's corpse, according to the Shaster, leaving no children. The distance from the thannah prevented the police officers from attending.
	17.	Dº Uchul - - - -	25	Brahminee	Gungabishun Patick, brahmin; purrohitee.	21 – –	Thannah Burrown, at Durhurra, 3 coss from the thannah.	The widow burnt herself with her husband's corpse, according to the Shaster, leaving no child. No police officer was present.
	18.	Dº Rokmun - - -	17	Rajpootin	Dhooroop Rae, rajpoot; thekadar.	24 – –	Thannah Ramghur, at Pasroee, 7 coss distant from the thannah.	This was an illegal suttee; the widow burnt herself with her husband's shoes 2 years after his death, though she heard of his death immediately after its occurrence, and was present when his corpse was burnt. She left no children. No police officer was present.
	19.	Dº Doolaroo - -	50	Zemindar babhunee.	Sunatreeraee, zemindar balhin; cultivator.	27 July –	Thannah Doomrown, at Urjoonpore, 3 coss distant from the thannah.	She burnt herself according to the Shaster, with her husband's corpse, leaving no child under 3 years of age. No police officer was present, no information having been sent till after the sacrifice.
	20.	Dº Jaboo - - - -	70	Brahmunee	Dherja Pauree, brahmin; cultivator.	20 Aug. –	Thannah Doomrown, at Birhapore, 5 coss distant from the thannah.	She burnt herself with her husband's corpse, agreeably to the Shaster, and left no child under 3 years of age. No police officer was present, from the same cause as in Nº 19.
	21.	Dº Oopmee - - -	40	Dº - -	Issurdut Doobeh, brahmin; purroohitee.	23 – –	Thannah Doomrown, at Ekonnee, 1 coss distant from the thannah.	She burnt herself with her husband's corpse, according to the Shaster, leaving no child under 3 years of age. Information of the intended sacrifice was given at the thannah, but the sacrifice was completed before the police officers could arrive.
	22.	Dº Mannee - - -	42	Kulwarin -	Bhiroogram, kulwar; cloth merchant.	5 Sept. –	Thannah Doomrown, at Surreea, 3 coss distant from the thannah.	The widow, on hearing of the death of her husband at Calcutta, burnt herself with a part of his dress, notwithstanding the remonstrances of her family. She left no children. The ceremony was completed before the arrival of the police officers.
	23.	Dº Beluseca - - -	60	Goolin -	Jugsoo, goola; cultivator	25 – –	Thannah Burrown, at Ghoosea, 3 coss distant from the thannah.	She burnt herself with the body of her husband, leaving no children under 3 years of age. No police officer was present.
	24.	Dº Phoolmaneea - -	67	Brahmunee	Soobunee Pautuck, brahmin.	25 – –	Thannah Chosursah, at Samgoona, 3 coss distant from the thannah.	The woman burnt herself according to the Shaster, with the body of her husband, and left no young children. No police officer was present.

DIVISION OF PATNA—*continued.*

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
SHAHABAD: - - 30—*continued.*	25.	Muss^t Muneea - -	- 30	Kundoo -	Bhageerut, kanoo - -	25 Oct. 1823	Thannah Belomtoe, at Beesoopore, 5 coss distant from the thannah.	This was an illegal suttee; she burnt herself with her husband's turban 2 days after his death, though she was with him at the time of his death. No police officer was present, information not having been sent to the thannah till after the completion of the ceremony.
	26.	D^o Beernee - -	- 35	Roshemgurin.	Chitterdharee, roshenguree; oilman.	2 Nov. -	Thannah Doomrown, at Soondursa, 3 coss distant from the thannah.	She burnt herself according to the Shaster, with the corpse of her husband, and left no young children. No police officer was present, information not having been taken to the thannah till after the completion of the sacrifice.
	27.	D^o Julibsa - -	- 35	Brahminee	Sheodial Pauree, brahmin; cultivator.	2 - -	Chokee Telothoo, at Bhuttoulee, 4 coss distant from the thannah.	She burnt herself with the corpse of her husband, according to the Shaster, and left no young child. No police officer was present.
	28.	D^o Sheba - - -	- 40	Kaithin -	Gopaul Sing, kaeth; mokhtar.	20 - -	Thannah Kurrenjee, Dheea Nuddee, 10 coss from the thannah.	The widow, immediately on hearing of the death of her husband at Shargotty, burnt herself, taking some powder of the sandal wood in her hand. She left no young child. No police officer was present.
	29.	D^o Ramkullee -	- 50	Rajpootin	Tilak Rae, rajpoot; sepoy.	4 Dec. -	Thannah Ramghur, at Mundeep, 2½ coss distant from the thannah.	She burnt herself with her husband's turban, immediately on hearing of his death at Goruckpoore. She left no children. No police officer was present.
	30.	D^o Mahuree - -	- 60	Brahminee	Tulloot Pathuck, brahmin; priest.	28 - -	Thannah Belountee, Duleppore, 5 coss from the thannah.	The widow burnt herself with her husband's corpse, according to the Shaster, leaving no children. The sacrifice was completed before the police officers could arrive.

IN 7 cases of intended suttee, the darogahs of Doomrown, Ekwarree, Burwan and Laserain dissuaded the widows from sacrificing themselves; and on 2 other occasions the thannadar of Bhubbura prevented the widows, in consequence of their being at the time in a state of pregnancy.

In submitting the prescribed report of suttees for the past year, I have to regret, that, though less numerous than in the preceding year, they amount to 30.

2. Of this number 7, viz. Nos. 5, 8, 9, 11, 15, 18 and 25 are illegal, from the circumstances noticed in the Statement. Nº 28. also appears strictly to be illegal, from the circumstance of the widow having burnt herself merely with a piece of sandal wood in her hand.

3. The remaining 22 cases are to be considered as authorized by the Shaster, if the account of them, as given by the villagers, is to be credited.

4. But the court will observe, that, in the whole of the above 30 cases, the inquiry was made after the sacrifice had taken place, the police officers not having had an opportunity of being present in a single instance.

5. It will probably be considered the most remarkable feature of the present report, that on 9 occasions of intended suttee, as noticed at the foot of the Statement, at which alone the police officers had an opportunity of being present, they succeeded, without difficulty or opposition, in dissuading the widows from sacrificing themselves.

6. From the inquiries that I have been able to make on the subject of suttees, during the last 2 years, I do not hesitate to offer an opinion, that in this district it would not be attended with any dissatisfaction of a dangerous nature, if the government should deem it proper, to prohibit this lamentable custom altogether; it even appears to me, that the inhabitants of the district generally are prepared to hear of such a prohibition.

DIVISION OF PATNA—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
TIRHOOT: - - 3.	1.	Muss^t^ Bholah - - -	90	Brahminee	Sahibnaith Thakoor, brahmin.	31 May 1823	Thannah, Soopoul.	It appears from the report of the darogah of Soopoul, that Sahibnaith Thakoor died on the 31st May 1823, and that in the same day Mussumut Bholah became suttee with the corpse of her husband. Upon a full examination of the circumstances, it does not appear that any thing existed contrary to the bewasta, on the circular orders of the superior court, to render the suttee unwarrantable, as the woman's age was 90 years. She has left six grown-up children. The sacrifice took place by the ceremony of sahamarana.
	2.	D° Roopah - - -	14	D° - -	Dhujjoo Sing, brahmin.	3 Sept. –	Thannah Ruyah.	Mussumut Roopah, widow of Dhujjoo Sing, of the brahmin cast, a sharer of the estate of Altree, became suttee the day of her husband's decease, the 3d September 1823. No information was conveyed to the thannah of the intention of the woman to sacrifice herself; it came to the knowledge of the police extraordinarily, seven days afterwards, and the jemadar of the chokee of Bilsund then proceeded to the spot; from the inquiries made by that officer, the widow it appears was childless, but only 14 years of age; it is also stated, that she burnt herself of her own accord. To answer for neglect of not having given the notice required by the circular orders of the nizamut adawlut, the father of Dhujjoo Sing and the pasban of the village were apprehended and sent to the magistrate; the latter was punished. The widow was represented by the father of Dhujjoo Sing to have been 18 years of age.
	3.	D° Nuggeenat - -	35	D° - -	Purreeay Terwarrie, brahmin.	16 Oct. –	Thannah Kurnoul.	On the 18th October 1823, it was reported to the thannah, that the widow of Purreeay Terwarrie, brahmin, an inhabitant of Nooyapore, had become suttee with her husband's corpse. On the 16th instant the goraite had previously communicated intelligence of her intentions, he alleges so at least, to a burkundauze, stationed at a Nakel, within the more immediate vicinity of the village than the thannah. From the subsequent investigation, made by the mohurree and jemadar, she appears to have sacrificed herself by setting fire to the house in which the corpse was lying, without conveying intimation to any of her friends, or the knowledge of any one. This account does not accord with the allegations of the goraite, and there are other doubts regarding the correctness of the inquiry. Proceedings are still being held, which, when completed, shall be submitted to the court.
JOINT MAGISTRATE OF MOONGHYR -					- — None. —			

DIVISION OF BAREILLY.

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
AGRAH - - - - - -				- -	- — None. —			
ALLIGHUR: - - 1.	1.	Muss^t^ Jyka - - - -	50	Dhobee -	Mulooka, washerman; subsist by washing clothes.	16 Jan. 1823	Thannah Secunderarow.	Mussumut Jyka burnt herself 9 months after her husband's death along with his turban. The deceased left no children. The police officer of Secunderarow was present, and though urged by him, and several respectable Hindoo zemindars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and, lighting the pile with her own hands, perished in the flames.

Division of Bareilly—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
BARIELLY: - - 1.	1.	Musst Rummey - - 20	Brahmin -	Mukunlott, brahmin; cultivator.	1 Sept. 1823	Bisulpore -	The widow burnt herself with her husband's body on the 1st September last, and the circular orders of the nizamut adawlut appears to have been complied with.
SHAHJEHANPORE: - - 1.	1.	Musst Rookmuneah - 20	Brahmin -	Hurchundee, brahmin; husbandry.	18 Apr. 1823.	Kutra -	Between 4 and 5, P. M. on the 18th April, Seeka, chokeydar, of Bouree, situated 7 coss from Kutra, reported at the thannah, that Rookmuneah intended, either on that day or on the following one, to sacrifice herself, 7 years after the death of her husband. The thannadar despatched the mohurrer and two Hindoo burkundauzes before sunset the same evening; on their arriving at Jaouri, within 1 coss of Bouree, they perceived by the crowds returning, as also by the flames that were apparent, the suttee had taken place. On inquiry, it appears the husband died 5 years before, and that the widow, notwithstanding the endeavours of her relations and friends to persuade her to the contrary, sacrificed herself on a spot where a suttee had occurred the year before. She left a son, aged above 5 years, to whom she gave what property she had; viz. 2 buffaloes, a bullock, and two ornaments.
CAWNPORE: - - 4.	1.	Musst Hunsee - - - 80	A brahmin woman.	Govind, brahmin - -	3 Jan. 1823	Bethom -	From the papers connected with the case, it appears that no illegality existed in the immolation of Mussumut Hunsee with the body of her deceased husband; the only thing that is to be objected was, that the sacrifice took place a little time before the police officers proceeded to the spot, which rendered a reference to the nizamut adawlut necessary; and, conformably to their orders of the 14th February 1823, the parties who assisted therein were discharged.
	2.	D° Surossuitee - - 75	Brahminee	Gunesh, a Marahta bramin; a pundit in the service of Nana.	21 Feb. –	Bethoor -	It appears from the report of the thannadar, that she burnt herself with the bones of her deceased husband, a custom prevalent among the Marahtas; no other objection whatever existed in the case. She left no infant children behind her.
	3.	D° Chundr Châgâ Bâe, 70	A Marahta ditto.	Gobind Rao, brahmin; singer in the service of Nana, of Jalecon.	9 Sept. –	D° - -	She is reported to have burnt herself with the body of her late husband legally, and left no other children than 3 married daughters.
	4.	D° Lutt Chama Baie, 55	A brahmin woman.	Binack, boba; suraobee gooroo, or spiritual guide of Muharaja Bajee Rao.	27 Oct. –	D° - -	The thannadar reported, that in spite of all his exertions to dissuade her from the intended victim, she terminated her resolution by burning herself with the body of her husband, without the existence of any legal obstruction.
ETAWAH: - - 1.	1.	Musst Khoossat Comwar, 55	Rajpoot goolaha.	Surdur Sing, rajpoot goolaha.	16 Jan. 1823	Etawah -	The sacrifice took place by the ceremony of sahamarana, or burning together with her husband's corpse, and no persuasion on the part of the police officers could prevent the woman from sacrificing herself. She left no children.

Division of Bareilly—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
FURRUCKABAD					— None. —			
JOINT MAGISTRATE, DEYRAHDOON					— None. —			
MORADABAD					— None. —			
MEERUT: - - 1.	1.	Muss^t^ Granoe	20	Rajpoot Hindoo.	Murdan Sing, rajpoot	3 July 1823	Khas, Meruth Cutwalee.	On the 3d July, the cutwal of Meruth sent an arzee to the magistrate, stating Mussumut Granoe's intention to burn herself in consequence of her husband's death; the pundit having given a bewustah, leaving it to her option, the magistrate gave orders accordingly.
BOOLUNDSHUHUR					— None. —			
SEHARUMPORE: - - 2.	1.	Muss^t^ Nund Roour	21	Sonar	Heerah, sonar, 23 years old.	23 May 1823	Jowallapore	The suttee took place by the ceremony of sahamarana, by her own request, in the presence of the policedar, notwithstanding his dissuading her from it; she left a child of 3 years old, and the grandfather took upon himself the maintenance of the infant. Nothing inconsistent with the Regulations or Shasters appeared throughout the ceremony. By profession the deceased was a sonar.
	2.	D° Sujno	30	Uhheer	Goolaub, uhher, 40 years old.	8 Nov.	Secunderpore.	The suttee was performed by the ceremony of anoomarana. A day after the death of her husband, she caused herself to be burnt with the bones of the deceased, ere any of the police officers could reach the place of cremation, which was 4 coss from the thannah; and on asking the brother of the deceased, who presided at the ceremony, the cause of such hurry, he pleaded the fear of being execrated by the suttee, who threatened him. No other irregularity appeared. She left two sons, one 9 years old, and the other 6 years. The brother of the deceased, by name Mohun Sing, took upon himself the maintenance of them. The profession of the deceased was a cultivator, by which means he earned his livelihood.
JOINT MAGISTRATE OF MANGALOUR: - - 1.	1.	Muss^t^ Bheyjumkoor	22	Brahminee	Moolha, brahmin	22 Sept. 1823	Jowallapore	The suttee was in conformity to rules laid down in the circular orders. I received charge, September 16, and this report is from that date to December 31, 1823.

DIVISION OF BENARES.

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
ALLAHABAD - - - -	-	-			—None.—			
BHETORA: - - - 4.	1.	Musst Punnee - -	55	Jalee - -	Myeoa, jalee - - -	31 Jan. 1823	Hussora -	She burnt voluntarily on the funeral pile of her husband.
	2.	D° Runchee - - -	45	Lodha -	Gunnessee, lodha - -	5 May –	Vishanpore	- - - Ditto.
	3.	D° Boondee - - -	50	Rajpoot -	Poorum, rajpoot - -	30 Sept. –	Futtehpore	- - - Ditto.
	4.	D° Badama - - -	30	Brahmin -	Purmkessum, brahmin	1 Oct. –	D° - -	- - - Ditto.
BUNDLECUND, Southern Division: - - - 2.	1.	Musst Hurreea - -	25	Sheepered	Amaidee, shessherd; not in good circumstances.	21 May 1823	Banda Khas	On the report of the jemadar, attached to the cuttwally, the magistrate and his assistant, together with the pundit of the court, immediately repaired to the house of the widow, and used every endeavour to prevail on her to relinquish her design, but in vain. She walked a considerable distance to the pile, which she ascended without assistance, and with astonishing resolution. Mussumut Hurreea left a married daughter, aged 7 years, who resided with her aunt.
	2.	D° Dheenea - - -	80	Durjee -	Deena, durjee; not in good circumstances.	11 Sept. 1823	D° - -	This suttee took place in the presence of the assistant to the magistrate, and the amla of the cuttwallee. The sacrifice was voluntary; and from the report of the pundit of the court was conformable to the Shaster. Mussumut Dheenea left a son, aged 28 years, who resides at Banda.
								N. B.—No suttees have been prevented by the interference of the police this year. One case occurred in June, where the courage of the suttee failed her after ascending the pile, which she jumped from without being hurt. She subsequently threw herself into a well (probably through shame), and was drowned.
BUNDLECUND, Northern Division: 2.	1.	Musst Luchmey - -	60	Carpenter	Punchurn, carpentry -	16 Oct. 1823	Calpee -	She voluntarily burnt herself with the body of her husband, at the village of Mayroul, 2 coss distance from the thannah: she paid no attention to the persuasive interference of Akburally, police burkundauze, who was stationed at that village; and she left no children of tender age.
	2.	D° Nuneah - - -	50	Kait -	Joygopaul; service; and in middling circumstances.	12 Nov. –	Sudder Hameerpore.	She voluntarily burnt herself with the body of her husband without paying the least attention to the remonstrances of Mr. R. Walker. The acting magistrate was himself present at the time of sacrifice. She left no children under age.
CITY BENARES: - 18.	1.	Musst Dhurma - - -	75	Rajpoot -	Chundoo Chan, rajpoot; service; in middling circumstances.	28 Jan. 1823	Thannah Jellix Nullah.	The suttee took place sahamarana, in presence of police officers; there being no legal impediment. Mussumut Dhurma left 2 sons, one aged 40, the other 32.
	2.	D° Beecheea - - -	22	Lohar -	Ramsuharree, lohar; iron smith; poor.	13 Feb. –	D° Lazee Mundvee.	Suttee took place sahamarana in presence of the police officers; there was no legal impediment. Mussumut Beecheea left no children.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY BENARES: - - 18—*continued.*	3.	Musst Sursuttee Baee	65	Brahmin -	Sreekishen Oopadhea, brahmin; beggar; poor.	14 Feb. 1823	Thannah Cal Bhyro.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Sursuttee Baee left an only son, aged 21.
	4.	D° Oodwuntee - -	52	D° - -	Tulleram Tewaree, d°; cultivator; poor.	17 – –	Thannah Ghee Hutta.	The suttee took place sahamarana, in the presence of police officers; there was no legal impediment. Mussumut Oodwuntee left 2 sons, one aged 26, the other 22.
	5.	D° Purwuttee - -	85	D° - -	Moorleedhur, d°; merchant; middling circumstances.	9 March –	Thannah Cal Bhyro.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Jurwuttee left 4 sons, one aged 51, who came with her to Benares, and 3 in her native country, Nepaul.
	6.	D° Jushada Baee -	53	D° - -	Bysajee, d°; cultivator; in middling circumstances.	22 April –	Thannah D°.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Jushada left no children.
	7.	D° Ooma Baee - -	50	D° - -	Ambhajee, d°; service; wealthy.	13 May –	Thannah D°.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Ooma Baee left 2 sons, one aged 40, the other 30.
	8.	D° Radhamonee - -	50	D° - -	Gourmohun, d°; service; wealthy.	21 – –	Thannah Dussusmede.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Radhamonee left a daughter of age.
	9.	D° Bhowanee Baee -	50	D° - -	Triumbuch Bhutt, d°; cultivator; in middling circumstances.	20 June –	Thannah D°.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Bhowanee left a daughter of age.
	10.	D° Nucolee - - -	48	D° - -	Muhamungul, brahmin; merchant; wealthy.	22 – –	Thannah Chouk.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Nucolee left a son, aged 17.
	11.	D° Moluckmee - -	55	D° - -	Mudsoodun, d°; jujmanee; in middling circumstances.	14 July –	Thannah Cul Bhyro.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Mohaluckmee left a son, aged 35.
	12.	D° Toolja Baee - -	80	D° - -	Neelkunt, d° - d° - d° d°.	14 – –	Thannah Chouk.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Toolja Baee left 2 sons, one aged 36, the other 27.
	13.	D° Jaukee Baee - -	55	D° - -	Ramchunder Bhutt, d° - d° - d°.	23 – –	Thannah Cul Bhyro.	The suttee took place sahamarana, in the presence of the police officers; there was no legal impediment. Mussumut Jaukee Baee left a son, aged 14.
	14.	D° Rada Baee - -	55	D° - -	Govind Bhutt, d°; service; in middling circumstances.	16 Aug. –	Thannah Dussusmede.	The suttee took place sahamarana, in presence of the police officers; there was no legal impediment. Mussumut Rada Baee left no children.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CITY BENARES: - - 18—*continued.*	15.	Musst Gunga Baee	53	Brahmin	Bheeka Butt, brahmin; service; wealthy.	4 Sept. 1823	Thannah Ramapore.	The suttee took place sahamarana, in presence of the police officers. There was no legal impediment. Mussumut Gunga Baee left a son, aged 25.
	16.	D° Luckmee Baee	62	D°	Dhoun Dhoun Bhutt, d° - d° - d°.	3 Nov. –	Thannah Dussusmede.	The suttee took place sahamarana, in presence of the police officers. There was no legal impediment. Mussumut Luckmee Baee left a son, aged 30.
	17.	D° Luckmee Baee	50	D°	Baboo Bhult, brahmin; beggar; poor.	12 – –	Thannah Dussusmede.	The suttee took place sahamarana, in presence of the police officers. There was no legal impediment. Luckmee Baee left a daughter, aged 30.
	18.	D° Lujja Baee	60	D°	Durreao Misser, brahmin; service; wealthy.	18 – –	Thannah Chouk.	The suttee took place sahamarana, in presence of the police officers. There was no legal impediment. Mussumut Lujja Baee left a son, aged 30.

N. B.—During the year 1823 one suttee has been prevented under the bewastah of the pundits, N° 6, which accompanied the circular orders of the 4th January 1815. A woman, named Mussumut Dureao Koonwur, was desirous of drowning herself in the river Ganges, with the corpse of her husband, instead of burning, which not being usual, but contrary to Hindoo law, was prohibited by the police officers; then, after a short stay at Benares, the woman returned to her native country, in the dominion of the king of Oude.

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59.	1.	Musst Hemkulia	20	Brahminee	Ramchurn Paudy, brahmin.	9 Jan. 1823	Bulleeah	The husband having died at Moorshedabad, the widow burned with her husband's turban before the police arrived. The heir of the deceased, and the persons assisting at the performance of the rite, were summoned before the court, and sentenced to 1 month's imprisonment, without labour. The husband possessed 2 beggahs, 1 bis. 13 d°, 6 rut. zemindaree; inconsiderable personal property.
	2.	D° Oochtah	25	Rajpootin	Dooman Rae, rajpoot	30 – –	Rutsar	Burned with her husband's turban before the police arrived, leaving a son 3 years old. The relations of the deceased have entered into a bond with the police to take care of the child. Husband, zemindar, possessed estates in mouzahs Simrower, Asaim and Maunchunderpore, amounting to 70 rupees, 5 annas, 6 gs. and which is now in the possession of the relations of the deceased. Expenditure, 3 annas per diem.
	3.	D° Muhurree	22	Brahminee	Koonjbeharee Sookul, brahmin.	30 – –	Bausdee	Burned with the corpse of her husband, notwithstanding the persuasion of the police to desist; left a daughter 2 years old. The relations entered into a bond, on stampt paper, with the darogah to take care of the child. The husband had two begahs of rent-free land, and some personal property of no great amount. The heir, and the persons assisting at the performance of the rite, were summoned before the court, and, after investigation, were discharged.
	4.	D° Dhurjoohee	25	Rajpootin	Komera Ral, rajpoot	3 Feb. –	Kassimabod	Burned with her husband's body, the police attending; no impediment. Left two children, 7 and 9 years of age. Husband possessed the rights of zemindaree in mouzah Nugwah. The relations of the deceased have entered into a bond to take care of the children. Produce of the above mouzah is 40 rupees, 8 ans. 6 gs. Daily expenditure, 3 annas per diem.
	5.	D° Hoolapee	60	Aherin	Joobraj, ahir	13 – –	Bharowlee	Burned with her husband's body before the police arrived; no impediment. Her two children were married, and above the prescribed age. Joobray, ahir, cultivated four beegahs of land, and possessed inconsiderable property.
	6.	D° Bhowanee	70	Kulwarum	Gunga, kulwar	7 Mar. –	Reotee	Burned with her husband's body before the police arrived; no impediment. Her two children were above the prescribed age. Gunga was a labourer, and extremely poor.

DIVISION OF BENARES—*continued.*

Zillahs.	Nº	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59—*continued.*	7.	Musst Sooguree - -	40	Kandooin -	Govind, kandoo - -	9 Mar. 1823	Bulleeah -	Burned with her husband's body before the police arrived, leaving 3 children, 1 of whom was below the prescribed age, and the prescribed engagement was entered into. The husband was a labourer, and extremely poor.
	8.	Dº Jyeranee - - -	70	Brahminee	Toolah Dobey, brahmin.	17 – –	Dº - -	Burned with the corpse of her husband before the police arrived; no child under age, or other impediment. Toolah Dobey possessed $\frac{1}{32}$ share of mouzah Bhurpoor, yearly income 69 rupees; expended 3 annas per diem.
	9.	Dº Buchtee - - -	28	Bhurjee -	Shoonath, bhur - -	27 – –	Kasimabad	Burned before the police arrived with her husband's cloth, having one son, 10 years of age. The husband was a cultivator, and very poor. The gorayte for not giving timely notice at the thannah was punished.
	10.	Dº Berjee - - - -	32	Sonarerie	Ramkishen, sonar -	4 Apr. –	Bausdee -	Burned with her husband's turban before the police arrived; no child or other impediment. Ramkishen possessed some copper ornaments, and used a seer of grain per diem.
	11.	Dº Bissoonee - -	22	Booiharin	Nehal Rae, booihar	9 – –	Zamaneah	Burned with her husband's clothes before the police arrived; no child. The fire is said to have come from her clothes, without communication; no impediment. The husband was a cultivator, and very poor.
	12.	Dº Koonjeia - - -	50	Kandooin	Manich, kandoo -	12 – –	Ghosee -	Burned with the papers of her husband before the police arrived; left four children above the prescribed age. Manich was a dealer in salt, and one of the sons (of age) deals in sugar to the extent of about 7,000 or 8,000 rupees: the monthly expense estimated at 7 rupees.
	13.	Sonuah - - - -	20	Bhuria -	Acheeah, bhur - -	27 – –	Bulleiah -	Buried with her husband's turban before the police arrived; no child. Husband was a labourer, and very poor.
	14.	Kudamee - - - -	30	Booiharia	Ujoor Rae, booihar	2 May –	Mohamadabad	Burned with her husband's turban before the police arrived; no child. Husband was a labourer and very poor.
	15.	Ejcurasuah - - -	18	Rajpootin	Soogund Ray, rajpoot	6 – –	Ghosee -	Burned with her husband's corpse before the arrival of the police; left 2 daughters above the prescribed age, and one 6 days old. The thannahdar sent in the heirs of the deceased, who pleaded ignorance, and after investigation were released. Soogund Ray cultivated 20 beegahs of land, and was proprietor of a mango baug, and had shares besides in other four. They are now in the possession of the heirs of the deceased, who entered into a bond to take care of their children. Daily expense 6 seers of grain.
	16.	Khamuan - - - -	48	Brahminee	Sewnaght Pandy, brahmin.	11 – –	Nugrah -	Burned with her husband's corpse before the police arrived; no child or impediment, and possessed no property; lived during their life-time upon alms and charity.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59—*continued.*	17.	Booswanee	35	Quoireen	Khurug, quoiree	13 May 1813	Bhurrowlee	Burned with her husband's body notwithstanding the persuasions of the police to desist; left 2 daughters, the eldest 5 years of age, the youngest being 8 months old; the relations entered into the prescribed agreement with the police to take care of the children. Khurug, quoiree, a cultivator; monthly expenses amounted to 3 rupees.
	18.	Kenooee	22	Bhurin	Thakur, bhur	13	Ruoottee	Burned with her husband's body before the arrival of the police. The darogah reports, that the fire was communicated from her clothes, which ignited itself; no child under the prescribed age, or other impediment. Thakur was a labourer, and very poor.
	19.	Raishamal	22	Brahmin	Bhowanny Bux, brahmin.	19	Mownut Bhawjun.	Burned with her husband's corpse notwithstanding the persuasions of the police; no child or other prescribed impediment; husband was poor.
	20.	Soondurbosee	18	Rajpootin	Hunsraj Sing, rajpoot	23	Bausdee	Burned with her husband's body before the police arrived; left 1 child, 9 months old. The relations of the deceased have entered into the prescribed engagement on stampt paper to take care of the child. Hunsraj was a poor cultivator; the father of the deceased is hissadar of 100 rupees, and daily expenses 4 annas. The thannadar has reported, that the goroyte and uncle of the deceased had come to pay revenue at Ghazeepore when the above circumstance happened.
	21.	Cublasseeah	50	Bhurun	Durson, bur	31	Rootee	Burned with her husband's turban before the police arrived; left 2 daughters, 25 and 30 years of age, and 1 son 5 years of age. The darogah reports, that the fire was communicated from her clothes, which inflamed itself. Husband was very poor.
	22.	Dulerah	60	D°	Soobhow, d°	14 June	D°	Burned with her husband's turban before the police arrived; left 4 sons above the prescribed age. Soobhow was a poor labourer. The darogha reports that the fire communicated from her clothes, and ignited itself.
	23.	Nowlassee	30	Bhooarine	Kunkoory, bhooar	15	Mahommedabad Lushgarbarry.	Burned with her husband's corpse previous to the arrival of the police, notwithstanding the persuasions of her friends and relations; left a daughter 1 year old. The prescribed agreement was entered into for the care of the child. Zemindar, in mouzah Ottahee, of a 6 share or 2 beegahs, and worth property amounting to 20 maunds of grain. The goraytee of the village reported the circumstance after 3 days at the thannah, for which delay he was punished. Daily expense 2 seers of grain.
	24.	Sobernee	80	Chunarin	Ordwunt, chumar	24	Bulleeah	Burned with her husband's body before the police arrived; left 1 son aged 35 years; no impediment. Husband was a poor labourer.
	25.	Clourassee	70	Rajpootin	Goonaroy, rajpoot	27	Bausdee	Burned about four months after her husband's death with a stick of his, before the police arrived; no child under the prescribed age, or other impediment, and possessed of no property. The goraytee for not giving timely notice was punished.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES, and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE. - - 59.—*continued.*	26.	Chookeeah - - - - 50	Rajpootin	Pirthee Sing, rajpoot	4 July 1823	Bausdee -	Burned with her husband's body before the arrival of the police; left 2 sons, one 28 and the other 12 years of age. Husband possessed property to the amount of 700 rupees, besides being a putteedar in the share of Goindah Sing's zemindar Lumbadar, of mouzeh Chatta, the annual produce of which amounted to 500 rupees; expenditure 1 rupee per diem.
	27.	Gungajullee - - - 25	Quoireen -	Gunga, quoiree -	5 – –	Baleeah -	Burned with her husband's corpse before the police arrived; left 2 sons, one 9 months, and the other 5 years of age. The relations of the deceased entered into a bond to take care of the children. Gunga was a poor labourer. The goraytee was summoned and punished for neglecting to give due notice to the police.
	28.	D° - - - - - - 50	Brahminee	Igouwdaw Pandy, brahmin.	28 – –	Balleeal -	Illegal. Burned 2 months after the death of her husband, with his stick and pillow, before the arrival of the police. She ascended and lighted the pile voluntarily, without the interference of any other person. No child or any other impediment, and possessed no property. Husband was a beggar, and lived during their life-time upon charity.
	29.	Kobooterree - - - 40	D° - -	Hitcha, brahmin -	1 Aug. –	Rootee -	Burned with her husband's turban six days after his death before the police arrived; left 3 children above the prescribed age, and 1 child 2 years of age. The relations of the deceased, who aided and assisted in the performance of the rite, were summoned before the court; they pleaded ignorance, and were released on entering into a bond with the police to take care of the children. Hitcha possessed $\frac{1}{4}$ share in 12 beegahs of land, and in 2 beegahs of mango baug.
	30.	Sookkeea - - - - 65	Koondoonee	Bhool, koondoo - -	2 – –	Rutsar -	Burned with her husband's corpse before the police arrived, left 2 sons, one 30 and the other 12 years of age. Bhool was a dealer in sugar, and his expenditure about a rupee per diem.
	31.	Bhucktee - - - - 80	Chumarin	Bhoje, chumar - -	5 – –	Rootee -	Burned with her husband's corpse before the arrival of the police. No child or other impediment. Bhoje was a poor labourer.
	32.	Hunseeah - - - - 80	Brahminee	Domun, oopudhee -	6 – –	D° - -	Burned with her husband's pothey (or sacred books) before the police arrived; no child. The relations of the deceased who aided and assisted in the performance o the rite, contrary to the Shaster, were summoned to appear before the court; pleaded ignorance, an were released. Domun possessed no property, and was beggar by profession.
	33.	Koalee - - - - - 28	Rowmearin	Birgah, rowmear - -	8 – –	Bausdee -	Burned with her husband's bod before the police arrived; n child; possessed a trifling property amounting to 15 rupees in grain daily expenses 3 a^{s}.

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	Cast.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59—*continued.*	34.	Ghoolaral - - - -	20	Brahminee	Goordial, pantuck -	9 Aug. 1823	Putnah -	Burned with her sindhero box and her husband's clothes, notwithstanding the persuasions of the police to desist. No child or other impediment. The thannahdar was fined 20 rupees for permitting this suttee. Had personal property to the amount of about 11,800 rupees, and had land besides.
	35.	Moonnah - - - -	25	Rajpootin	Mahable Ray, rajpoot.	12 – –	Bulleah -	Burned with her husband's body before the police arrived; left 1 son six years of age. Mahable Ray was a servant, and poor. Daily expense 1 anna.
	36.	Damounee - - - -	25	Brahminee	Jewent Pandy, brahmin	19 – –	Rooteen -	Burned with her husband's body before the police arrived; no impediment; she left a son 2 years of age; the relations of the deceased have entered into an agreement to take care of him. Jewent Pandy cultivated 3 beegahs 10 beegahs in mouzeh Rampore, and 6 beegahs in mowzeh Deeghur; total 9 beegahs 10 cot^{s}, which produced about 56 maunds of grain annually. Daily expense 1 anna. Jewent Pandy was also a petty dealer.
	37.	Shewburne - - - -	30	Rajpootin	Hurruck Ray, rajpoot.	30 – –	Rootee -	Burned five days after the husband's death with his clothes, previous to the arrival of the police, immediately on receiving intelligence; she was at her father's house. No child or other impediment, and possessed of no property. Hurruck was a poor cultivator.
	38.	Roopkeelliah - - -	20	Koithin -	Mohur Loll, kait -	7 Sept. –	D° - -	Burned with her husband's turban before the arrival of the police, immediately on receiving intelligence of his death; she was at that time at her father's house. No child or other impediment. Mohur Loll was mokuddum of mowzeh Dhanda Chuprah, annual produce of which being 375 rupees; pays rent to government 175 rupees, balance income 200 rupees; expenditure 8 annas per diem.
	39.	Burnee - - - - -	20	Brahminee	Shoaimber Opudeah, brahmin.	9 – –	Rootee -	Burned with her husband's body before the police arrived; the thannadar reports, that the fire was communicated from the clothes of itself. No child or other impediment, and possessed of no property. The occupation of the deceased was that of a servant.
	40.	Ulpah - - - - -	24	Kandoine	Busraj, kandoo - -	14 – –	Bausdee -	Burned with her husband's turban, which was brought to her by her father, before the arrival of the police. No child under the prescribed age, or other impediment. Busraj kept a small tobacco shop, by which he subsisted.
	41.	Khutranee - - - -	36	Bhoonareen	Purmaser, bhoeer -	16 – –	Bulleah -	Burned with her husband's body notwithstanding the persuasions of the thannadar and the villagers. No prescribed impediment. The relations of the deceased have entered into an agreement however with the police to take care of the surviving children, although none are under the prescribed age. Purmaser was a cultivator, possessed a few cattle and a mango orchard.

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59—*continued.*	42.	Zureeah - - - -	25	Kandanee	Roop, kandoo - - -	20 Sept. 1823	Rutsur -	Burned with her husban corpse before the arrival of t police. No child or other i pediment. Roop was a po labourer; daily expense, 1 ann
	43.	Hausoo - - - - -	50	Brahminee	Formaun Chowbeg, brahmin.	23 – –	Bulleah -	Burned with her husband cloth before the arrival of t police. No child or other in pediment. The husband died Cooch Behar. Formaun was beggar, and possessed no pr perty; daily expense, 3 pie. Tl thannadar has sent in the perso (Koorkoot Chobey,) who enco raged and assisted in the cer mony; on investigation he w released.
	44.	Sooluggun - - - -	80	D° - -	Takier Pundy, brahmin.	23 – –	Bulluah -	Burned with her husband corpse prior to the arrival of th police, notwithstanding the pe suasions of her relations to desi No child under the prescribe age. Husband possessed r property.
	45.	Herbanzee - - - -	40	Rajpootin	Utcharza Sing, rajpoot.	27 – –	Bausdee -	Burned with her husband body, notwithstanding the pe suasions of the police to desi Left 3 sons and 1 daughter, all above the prescribed age. No imped ment. Husband possessed zemindaree and putteedaree rights in mouza Bausdee, besides cattle, 2 mango orchards, 60 maunds of grain, ar other inconsiderable property.
	46.	Rawkooerry - - -	19	Soonarien	Ramzeeaun, sonar -	28 – –	Ruosurall	Burned with her husband body, notwithstanding the pe suasions of the police to desi No child or other prescribed in pediment. The husband follow his own profession as a sonar, ar possessed no property.
	47.	Bucktee - - - -	60	Aheerin -	Chittoo, ahier - - -	1 Oct. –	Nugrah -	Burned with her husband corpse, notwithstanding the pe suasions of the zemindars of t village, before the police arrive Left 2 sons above the prescrib age; no impediment. Husba was a cultivator, possessing t fling property.
	48.	Bhegraje - - - -	13	Rajpootin	Jewbodeen, rajpoot -	3 – –	Rootee -	Burned 1 month after her hu band's death with his cloth before the arrival of the police. The fire is said to have ignited spo taneously from the clothes. No child. Husband cultivated 10 beega of land, paying an annual rent to government of 7 rupees, exclusive which sum an excess of 7 rupees, arising from the produce thereof, w appropriated to his own use.
	49.	Suhujee - - - - -	60	Bunawaren	Pursun, burnwar - -	6 – –	Rutsur -	Burned with her husband's bo before the police arrived. L 2 sons, both above 35 years age; no impediment. Husba was a shopkeeper; his expen ture about 8 annas per diem.
	50.	Ullapee - - - -	28	Bhoocarun	Bhuggunt Roy, bhoocar.	10 – –	Bulleah -	Burned with her husban corpse before the arrival of police. No child or other p scribed impediment. Husba was a cultivator, possessed o oxen and trifling other proper

DIVISON OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GHAZEEPORE: - - 59—*continued.*	51.	Lugaee - - - - -	50	Rajpootin	Sowdhun Kooa, rajpoot.	16 Nov. 1823	Bawsdhee	Burned with her husband's corpse, notwithstanding the persuasions of the police and zemindars of the village; no prescribed impediment. Left 4 sons and 1 daughter above the prescribed age; possessed of 4 oxen, 1 cow, and trifling other property, besides one-third share in 5 mango trees. Sowdhun was a cultivator of 10 biswahs of sugar-cane land; daily expense about 4 annas.
	52.	Nugoory - - - - -	50	Bhurrean -	Puroo Bhur, bhur -	16 - -	D° - -	Burned with her husband's sindhero box on first hearing of her husband's death. The story of the son in this case may be worth abstracting: The husband in the scarcity, 4 years ago, had proceeded to Moorshedabad to seek service; after 1 year's absence, meeting with Buseyna, a man of his own village, he sent home 4 rupees for his family, which were duly delivered. For the next 3 years nothing was heard of him, until his son Towahier, boatman, happened to meet with an acquaintance at Patna, who stated in conversation, that he had lived at Moorshedabad; on inquiring for his father the acquaintance said, he had known him, but that he was dead. After this the son returned home, and communicated the tidings to his mother, who, notwithstanding his dissuasions, forthwith became a suttee. The goraytee was punished for not giving timely notice of this suttee at the thannah.
	53.	Luchnah - - - -	9	Soonarun -	Maherban, sonar - -	5 Dec. -	Shadecabad	Burned with her husband's turban before the arrival of the police, immediately on hearing of his death at Nugrah, notwithstanding the dissuasions of the goraytee and the village zemindar, who had enclosed her in a room; the relations who assisted in the ceremony are committed for trial to the court of circuit. The thannadar reports, that the husband followed his own profession and was very poor; daily expense, 2 pice.
	54.	Dulloee - - - - -	20	Ahireen -	Ghoorbun, aheer - -	9 - -	Mahomedabad Purburhey.	Burned with her husband's turban the day he died, before the arrival of the police. The body had been previously thrown into the river. She left a daughter about 2 years of age; the grandfather of the child has entered into a bond with the police to take care of her; no other impediment. Ghoorbun cultivated 1 beegah 8 biswas of land; annual produce of which was 7 maunds and 8 seers of grain, besides served as a labourer; expenditure, 2 seers of grain per diem, and 10 rupees per annum for clothes.
	55.	Soonderee - - - -	16	Brahminee	Soodahana, brahmin -	25 - -	Rootee -	Burned with her husband's body before the arrival of the police. No children or other impediment. The fire is said to have ignited of itself when she ascended the pile. Soodahana was a beggar.
	56.	Wife of Bussunt - - -		D° - -	Bussunt Musser, brahmin.	14 Apr. -	Choukey Byreeah.	Was prevented from burning with her husband's corpse by the persuasions of the siccadar of the village she belonged to.
	57.	Doolwee - - - - -		Toorheen -	Bhunick, toorha - -	12 July -	Bulleah -	Seven years after her husband's death was going to perform the rite of suttee before the police arrived, but at the time the fire was communicated she escaped from the funeral pile, whereby she sustained no material injury.
	58.	Kudwa - - - - -	75	Rajpootin	Rajpoot - - - - -	24 Aug. -	Bausdee -	This case is noticed, though not a suttee; the old woman, who was ill, expired before she reached the pile on which she intended to burn.
	59.	Wife of Gooree - - -		Brahminee	Gooree, pauree - -	30 Sept. -	Bulleah -	The husband died in Bengal. The thannadar, on hearing of her intention to sacrifice herself, proceeded to the spot, and in consequence of the illegality of the act, prevented her from carrying her purpose into execution.

Division of Benares—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GORUCKPORE.—32.	1.	Musst Sookhnee - -	20	Aheereen	Bughoo, ahar, cultivator.	10 Jan. 1823	Chowkey Buckhra.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.
	2.	Rutwee - - - - -	11	Koormee -	Ahukaree, koormee, cultivator.	13 — —	Thannah Purrownah.	The suttee took place previous to the arrival of the police. The woman burnt without the body of her husband, and is reported to have been only 11 years of years. The only person ascertained to have been concerned was the mother of the girl, for whose apprehension a warrant was issued, but she had absconded; another purwannah has now been issued and a proclamation.
	3.	Musst Gureebeen - -	28	Brahminee	Beenuzewack Misser, brahmin, cultivator.	10 — —	Chowkey Bhaugulpore.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.
	4.	Phoolea - - - - -	80	Koerin -	Sheodial, koeree, cultivator.	18 — —	Thannah Purrownah.	- - - Ditto.
	5.	Tooruntee - - - -	30	Brahminee	Anddbeharree, brahmin, village pundit.	3 Feb. —	Thannah Munsoonuggur.	- - - Ditto.
	6.	Nuyea - - - - -	25	Khultkin -	Madho, khuttack, cultivator.	8 — —	Thannah Purwonnah.	- - - Ditto.
	7.	Musst Chouree - -	20	Bhooewarin	Byjnauth Roy, bhoodhur, zemindar.	15 — —	Thannah Gopalpoor.	The woman in this case burnt without the body of her husband, in the presence of a burkondose, thannah Golpalpoor. The persons concerned and burkondoz have been summoned; final orders by magistrate not yet given.
	8.	Andussia - - - -	18	Koormee Sacthwar.	Byjanauth, sacktwar, cultivator.	24 — —	Chowkey Bhowapor.	In this case the woman burnt without the body of her husband, in presence of the mohurrer of Bhowapor. The persons concerned and mohurrier have been sent for; final orders not yet given.
	9.	Toonia - - - - -	12	Saithwaren	Doorja, saithwar, cultivator.	24 — —	Thannah Munsorgunge.	In this case the woman burnt without the body of her husband. Those concerned were committed to the court of circuit.
	10.	Pooljhauree - - -	30	Brahminee	Peranydutt Pandy, brahmin, cultivator.	4 Mar. —	Chowkey Blawapour.	The suttee took place before the arrival of the police; upon inquiry the facts were ascertained to be as stated.
	11.	Burrurjeea - - - -	22	D° - -	Beneram Tewarre, brahmin, cultivator.	15 — —	Thannah Purrownah.	In this case the suttee took place before the arrival of the police. The woman burnt without the body of her husband. Those ascertained to have been concerned, four in number, were committed to the court of circuit.
	12.	Tyendum - - - -	40	D° - -	Gujadhur, brahmin, cultivator.	16 — —	Thannah Salempore Mujhonlee.	The suttee took place before the arrival of the police; the facts were ascertained to be as stated.
	13.	Sumoogea - - - -	25	Rajpootin	Thingoor Sing, rajpoot, cultivator.	20 — —	Chowkey Bhaugulpore.	The woman burnt without the body of her husband, leaving a young child unprovided for. Those concerned were made over to the court of circuit.
	14.	Musst Jutnee - - -	19	Bodjurash	Bhyrootakoor, brahmin, village poet.	29 — —	Chowkey Ditto.	The suttee took place before the arrival of the police; the facts were ascertained to be as stated.
	15.	D° Boodhea - - -	25	Mullakin -	Nunkoo, mullah, cultivator.	10 Apr. —	Chowkey Bhaugulpore.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.

Division of Benares—*continued*.

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
GORUCKPORE: - - 32—*continued*.	16.	Sheokoouree	30	Mullakin -	Muhungoo, mullah, cultivator.	15 Apr. 1823	Chowkey Bhaugulpore.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.
	17.	Bheemkoomaree	18	Chuthee -	Pudamdhooj Shahee, chuthee, cultivator.	13 – –	Thannah Nitchloul.	- - - Ditto.
	18.	Ramkullee	25	Kaitheen -	Soobnauth Sing, kaith, writer.	18 May –	Thannah Moujhoulee.	- - - Ditto.
	19.	Chuttooree	36	Brahminee	Rujeeoonj, entewaree, cultivator.	20 – –	Chowkey Oonoula.	- - - Ditto.
	20.	Raujranee	30	Saitwarren	Sheochurn Doss, saithwar, cultivator.	17 June –	Thannah Nughier.	The suttee took place previous to the arrival of the police. The woman burnt without the body of her husband. Those ascertained to have been concerned have been made over to the court of circuit.
	21.	Rankuree	58	Brahminee	Meenorut, pandy, cultivator.	1 July –	Thannah Sancechurra.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.
	22.	Koolwuntee	20	D° - -	Debeedial Doobey, brahmin, cultivator.	2 – –	Chowkey Unoula.	- - - Ditto.
	23.	Soobassee	75	D° - -	Benie Pundy, brahmin, cultivator.	14 – –	- - -	- - - Ditto.
	24.	Muss^t Jadoobunsee	30	D° - -	Huruthur Dutt, pandy, cultivator.	15 – –	Thannah Purrownah.	- - - Ditto.
	25.	Soogundea	60	Atteetheen	Lachurgur, atteet, cultivator.	31 – –	Chowkey Kusseah.	- - - Ditto.
	26.	Bhikmee	24	Koormin -	Gujjadhur, koormee, cultivator.	3 Aug. –	Thannah Murijhhoulee	- - - Ditto.
	27.	Buttasseea	26	Brahminee	Sutaram, opudeah, cultivator.	6 – –	Chowkey Bukhrah.	- - - Ditto.
	28.	Hussranee	21	D° - -	Gardharee, brahmin, cultivator.	15 Sept. –	Thannah Murijhhoulee.	- - - Ditto.
	29.	Sookhmuna	100	Koereen -	Soobuns, koeree, cultivator.	23 – –	Thannah Murijhhoulee.	- - - Ditto.
	30.	Aypan	60	Brahminee	Jyegobina, doobey, cultivator.	23 Nov. –	Thannah Purrownah.	- - - Ditto.
	31.	Chundnee	25	D° - -	Soodial, shookool, cultivator.	16 Dec. –	Thannah Gujpoor.	In this case the woman burnt with the body of her husband, leaving a young child. The case is under investigation.
	32.	Buchia	40	Koomhar -	Korwul, koomhar, cultivator.	29 – –	Chowkey Hussaia.	The suttee took place previous to the arrival of the police; upon inquiry the facts were ascertained to be as stated.
JUANPORE: - - - 4.	1.	Muss^t Gunnethea	22	Brahminee	Ramsurn, brahmin -	12 Mar. 1823	Thannah Pendrah.	This was an anoomarana suttee and in consequence of its having been made in opposition to th bewastah on the subject, the relations of the deceased who set fire t the pile were committed to the court of circuit, and sentenced by th nizamut adawlut to 2 years imprisonment. The police, in consequenc of not having timely information, were not present. The deceased lef no children.
	2.	D° Bhoonghee	15	Rujpoot -	Hurnarain Singh, rajpoot.	19 June –	Thannah Pendrah.	This was an anoomarana suttee The deceased, upon hearing o the death of her husband in Ca cutta, resolved to sacrifice he self. She left no children. Th police officers were present at th ceremony.

DIVISION OF BENARES—*continued.*

Zillahs.	N°	Names of SUTTEES,	and Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
JUANPORE: - - 4—*continued.*	3.	Musst Goolvey - - -	20	Rajpoot -	Bhyrodial, rajpoot -	19 Sept. 1823	Thannah Pendrah.	This was sahamarana sacrifice. It appears from the report of the thannadar, that the police officers were present at the time of cremation, and that the deceased left a girl 2 years of age, which was delivered to the care of her uncle, on agreement to take parental care of her.
	4.	D° Dhunneah - -	25	Tailee -	Goordial, tailee - -	20 Nov. –	Thannah Badshapore.	Sahamarana sacrifice. It appears from the report of the thannadar, that before the arrival of the police officers at the spot the cremation had taken place. The deceased left a boy aged about 3 years, which has been delivered to the care of his uncle, on agreement to take parental care of him.
AZIMGHUR: - - 1.	1.	Musst Radha - - -	20	Kait - -	Sadhoosing, kait - -	7 Sept. 182	Thannah Mhownath, Bhunjun.	There has only been one suttee in the whole of this jurisdiction since the date of the re-establishment of this office. In the present case the darogah moherrir and jemadar of the thannah of Mahow proceeded in person to the village where the suttee took place, but could not succeed in dissuading the woman from burning herself. The suttee was regular. There has not been a single suttee since the re-establishment of this office in the pergunnahs annexed to the district of Juanpore.
MIRZAPORE: - - 3.	1.	Musst Pernia - - -	40	Bind - -	Jynath, bind - - -	25 Apr. 1823	Bhooeelee	Mussumut Pernia burnt with the body of her husband, notwithstanding the dissuasions of the darogah. There was nothing irregular in this suttee.
	2.	Jeenah - - - - -	16	Kayet -	Oojoodea Pershad, kayet.	6 June –	Chundowlee	Mussumut Jeenah burnt one and a half month after the death of her husband, with his clothes, before the police officers arrived on the spot. She had an infant 7 months old, for the nurture and support of which Jobraj, father of Oojoodea, gave a moochulka; Oojoodea was poor, but could read and write Hindoo.
	3.	Seedhnee - - -	20	Kayet -	Hurdial, kayet - -	4 Oct. –	Bhirdohee	Mussumut Seedhnee burnt with her husband's body before the arrival of the police officers on the spot. She had an infant 3 years old, for the maintenance of which Oomroo Sing, the uncle of the child, gave a moochulka. Hurdial was in good circumstances, and could read and write Hindoo.

(True Copies,)

(signed) *J. T. M. Reid,*
Officiating Register.

(2.)—ABSTRACT STATEMENT of the Number of Hindoo Widows who were burnt or buried alive, in the several Zillah and City Courts, during the year 1823.

ZILLAH and CITY COURTS.	Nº of Suttees.
CALCUTTA DIVISION:	
Burdwan	45
Hooghly	81
Jessore	14
Jungle Mehals	27
Midnapore	15
Nuddeah	59
Suburbs of Calcutta	46
24 Pergunnahs	21
Barrasut	1
Total	309
CUTTACK COMMISSIONER:	
Cuttack	19
Khoordah	11
Balasore	1
Total	31
DACCA DIVISION:	
Backergunge	11
Chittagong	–
Noacolly	3
City Dacca	14
Dacca Jelalpore	2
Mymensing	–
Sylhet	1
Tipperah	9
Total	40
MOORSHEDABAD DIVISION:	
Beerbhoom	6
Bhaugulpore	1
Monghyr	1
Dinagepore	–
Maldah	1
City Moorshedabad	2
Purneah	–
Rajeshahye	–
Rungpore	1
Rungpore Commissioner	1
Total	13

ZILLAH and CITY COURTS.	Nº of Suttees.
PATNA DIVISION:	
Behar	4
Monghyr	–
City Patna	–
Ramghur	5
Sarun	7
Shahabad	30
Tirhoot	3
Monghyr	–
Total	49
BAREILLY DIVISION:	
Agrah	–
Allyghur	1
Bareilly	1
Shahjehanpore	1
Cawnpore	4
Etawah	1
Furruckabad	–
Deyra Doon	–
Mooradabad	–
Meerut	1
Bolundshuhur	–
Seharunpore	2
Monglour	1
Total	12
BENARES DIVISION:	
Allahabad	–
Bithorah	4
Bundlecund, S. D.	2
- - Dº - - N. D.	2
City Benares	18
Ghazeepore	55
Goruckpore	32
Juanpore	4
Azimghur	1
Mirzapore	3
Total	121

GRAND TOTAL - - - - 575

(signed) *J. T. M. Reid,*
Officiating Register.

(3.)—EXTRACT from the Proceedings of the Nizamut Adawlut, under date the 23d July 1824; containing their Remarks and Orders on the Suttee Reports and Statements for the year 1823.

Present,
J. H. Harington, officiating chief judge;
Courtney Smith, esq. }
J. T. Shakespeare, esq. } puisne judges;
W. B. Martin, esq. }
J. Ahmuty, esq. officiatg judge.

THE Court of nizamut adawlut having had before them the reports of suttees, received through the courts of circuit, from the several zillahs and city magistrates in the Lower and Western Provinces, for the year 1823, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:

Total number of Suttees:

In 1822 - -	583
– 1823 - -	575
Decrease -	8

2. The court observe, that the total number of Hindoo women ascertained to be burnt or buried alive in 1823, exhibits a decrease of eight below the number of the same description of the preceding year.

Decrease in detail:

Dacca Division:

In 1822 - -	45
– 1823 - -	40
Decrease -	5

Moorshedabad Division:

In 1822 - -	22
– 1823 - -	13
Decrease -	9

Patna Division:

In 1822 - -	70
– 1823 - -	49
Decrease -	21

Bareilly Division:

In 1822 - -	16
– 1823 - -	12
Decrease -	4

Increase in detail:

Calcutta Division, including Cuttack:

In 1822 - -	328
– 1823 - -	340
Increase -	12

Benares Division:

In 1822 - -	102
– 1823 - -	121
Increase -	19

3. The decrease, in detail, of the number of suttees in the divisions of Dacca, Moorshedabad, Patna and Bareilly, and the increase in the divisions of Calcutta and Benares, are noticed in the margin.

4. The total number for the four past years are, in

1820 - - - -	597
1821 - - - -	654
1822 - - - -	583
1823 - - - -	575

5. The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those statements of the magistrates which appear to require them.

Presidency of
BENGAL.

LOWER PROVINCES:

CALCUTTA DIVISION:

Burdwan:
In 1822 - - 40
– 1823 - - 45
Increase - 5

The suttee report, furnished by the magistrate of Burdwan, shows forty-five suttees, exceeding by five the number which occurred in the preceding year; none of them call for any remark, having all taken place by the ceremony of sahamarana, (that is, burning together with the husband's corpse). Few of the husbands appear to have possessed property to any considerable amount. The magistrate having omitted to state whether the police officers were present when the suttees took place, and other information required by the court's circular order of the 24th May 1822, he will be directed to supply the omission in his future reports.

Hooghly:
In 1822 - - 79
– 1823 - - 81
Increase - 2

All the sacrifices took place by sahamarana, with the exception of that of Koranee Dossee, N° 29, whose husband having died at Dacca, she burnt two days after with a piece of his wearing apparel. The court presume that this suttee took place two days after the death of the husband; but if it be intended that it occurred two days after information of his death was received by the widow, the suttee was illegal. The magistrate will be directed to report on this circumstance. The court observe that Unmeeka, N° 22, left three daughters, whose ages are not stated; the magistrate will be directed to make inquiries as to their ages, and if any were not exceeding three years at the time of the sacrifice, to state whether the prescribed engagement to provide for them was entered into. It appears that, on one occasion, no less than four wives (N° 63 to 66) of one man sacrificed themselves on his funeral pile; and two (N^{os} 14 & 15) on another occasion. Of the husbands, thirty-seven are stated to have been poor, sixteen in middling, and twenty-four in opulent circumstances. The police officers appear to have been present at all the suttees, with one exception.

One widow, having gone to the river side with the intention of sacrificing herself, was dissuaded from her purpose, and returned to her family.

Jessore:
In 1822 - - 21
– 1823 - - 14
Decrease - 7

The court observe that fourteen females sacrificed themselves in this district, thirteen by sahamarana, and one by anoomarana, viz. Russoo Munnee Dossee, (N° 12,) who burnt on the same day that she received information of her husband's death. The whole of the suttees took place in the presence of the darogah or other police officer, and were not attended by any circumstances which would make the sacrifice illegal. Six of the husbands are stated to have been in good, three in middling, and five in bad circumstances.

Jungle Mehals:
In 1822 - - 24
– 1823 - - 27
Increase - 3

The court observe that the magistrate has not stated whether these sacrifices took place by sahamarana or anoomarana, or whether the police officers were present or not; they presume that they were all legal, from the silence of the magistrate, but direct that his attention be again called to the circular order of 24th May 1822, to the provisions of which it is expected he will in future conform. Ten of the husbands are stated to have been poor, the rest were generally in moderate circumstances.

Midnapore:
In 1822 - - 16
– 1823 - - 15
Decrease - 1

The whole of these sacrifices were by sahamarana, and the police officers were present at twelve of them; of the remaining number two could not be reported, owing to the inundation of the country and stormy weather: no reason is given why the other was not reported. The magistrate has mentioned the employment of the husband, but is not sufficiently explicit to enable the court to judge of the circumstances of the deceased.

Nuddeah:

In 1822	- -	50
– 1823	- -	59
Increase	-	9

The court are concerned to observe a great increase in the suttees reported to have taken place in this district. All the sacrifices took place by sahamarana but one, Kunuck Dossee, (N° 8,) who burned, with a pillow and string of beads of her husband, on the day on which she heard of his death. Two instances are reported, in each of which two widows were burnt on the same pile with their deceased husbands. The majority of the husbands appear to have possessed some property, though few appear to have been very wealthy. The magistrate having omitted to state whether the police officers were present at the suttee, his particular attention will be called to the circular orders of the 24th May 1822.

Suburbs of Calcutta:

In 1822	- -	43
– 1823	- -	46
Increase	-	3

The court are concerned to observe so large a number of suttees in this small jurisdiction; it does not appear that any of the suttees were illegal; they however remark, that the magistrate has not noticed whether the suttee took place sahamarana or by anoomarana, nor whether or not the police officers were present: he will be required to conform in future to the circular order of the 24th May 1822. The majority of the husbands appear to have been in good circumstances.

24 Pergunnahs, including Barasut:

In 1822	- -	27
– 1823	- -	22
Decrease	-	5

Of these, twenty-one occurred in the Twenty-four Pergunnahs. They all appear to have taken place by sahamarana, in the presence of the police officers. The magistrate has, however, omitted to state what the circumstances in life of the husbands were, as required by the circular order of the 13th September 1822; the court will call his attention to this omission, which he will be directed to supply in his future reports. The joint magistrate of Barasut has reported but one case of suttee; he has omitted to state whether or not the police officers were present: the court desire that this omission be brought to his notice. The court presume, that when the infant daughter of the widow was delivered to the care of her father-in-law, the prescribed engagement was entered into.

Cuttack, including Balasore & Khoordah:

In 1822	- -	28
– 1823	- -	31
Increase	-	3

Nineteen females sacrificed themselves in the jurisdiction of the commissioner of Cuttack during the past year; a few of the suttees are stated to have taken place before information was obtained by the police, from which it is presumable that due notice was given of all the rest. From the situations which the husbands are stated to have filled in life, the greater part of them would appear to have been in low circumstances. The magistrate's remarks relative to the illegal suttee, (N° 13,) in the Raj of Coojung, are full and satisfactory to the court.

The joint magistrate of Khoordah reports one instance in which the widow having actually ascended the flaming pile leaped off, and was ultimately saved from destruction. He adds, "whether she has been received by her family has not been ascertained:" he will therefore be desired to obtain and communicate further information upon this point.

DACCA DIVISION:

Backergunge:

In 1822	- -	18
– 1823	- -	11
Decrease	-	7

There is nothing particularly worthy of remark in the statement from this district. All the sacrifices took place agreeably to the rite of sahamarana; and the husbands are represented to have been generally in indigent circumstances. The contrary not having been stated, the court presume that the police officers had notice sufficiently early to enable them to be present on all the occasions; but the magistrate will be informed that it would have been more satisfactory had this circumstance been distinctly mentioned.

Chittagong and Noakhalee:

In 1822	- -	4
– 1823	- -	3
Decrease	-	1

In the district of Chittagong, no sacrifice by suttee is reported to have occurred during the past year; but in the tract of country subject to the joint magistrate of Noakhalee, three women are stated to have sacrificed themselves, two of them (being wives of persons of the jogee tribe) by means of inhumation. The joint magistrate will be desired to state distinctly, in future, whether or not the police officers were present at the sacrifices reported by them.

Presidency of BENGAL.

City Dacca:
In 1822 - - 9
— 1823 - - 14
Increase - 5

The police officers appear to have been present at every suttee, with one exception, which occurred within this jurisdiction during the past year. In two cases the deceased widows left infant children, for whose support however due provision was made. The husbands would appear, generally, to have been in respectable circumstances.

Dacca Jelalpore:
In 1822 - - 7
— 1823 - - 2
Decrease - 5

In this district only two women became suttees during the past year; one of them left an infant child, for whose support the required precaution appears to have been taken. The magistrate has not stated the circumstances, or condition in life, of the deceased husbands, nor has he distinctly mentioned that the police officers were present: his attention will be called to those omissions; but, apparently, the sacrifices were not attended by any legal disabilities.

Mymensing:
In 1822 - - –
In 1823 - - –

The court are happy to find that this district still continues exempt from the practice in question.

Sylhet:
In 1822 - - 1
— 1823 - - 1

The same remark is almost applicable to the district of Sylhet, in which only one female sacrifice occurred during each of the two preceding years: that which occurred during the past year does not require any particular notice.

Tipperah:
In 1822 - - 6
— 1823 - - 9
Increase - 3

Of the nine sacrifices which occurred in this district during the past year, seven were by means of concremation, and two by means of inhumation. Six of the husbands appear to have been in respectable circumstances, and the other three in a low condition of life. One widow left an infant under three years of age; and, as the police officers are stated to have been present, the court presume that the prescribed engagement was entered into for its support.

MOORSHEDABAD DIVISION:

Beerbhoom:
In 1822 - - 3
— 1823 - - 6
Increase - 3

The magistrate's remarks on the female sacrifices which occurred in this district are not sufficiently explicit; it is not stated whether or not the police officers were present, nor is the condition in life of the deceased husbands mentioned: these omissions will be pointed out to the magistrate. Nothing illegal would appear, however, to have occurred on the face of the statements. It will be observed, that one woman having ascended the funeral pile of her husband, with the intention of becoming a suttee, repented of her purpose on the flames reaching her, but she died two days afterwards; probably, in consequence of the injury received from the fire.

Bhaugulpore and Monghyr:
In 1822 - - 1
— 1823 - - 2
Increase - 1

The sacrifice of suttee continues to be of rare occurrence in this district; only one took place within the jurisdiction of the magistrate, and that was illegal, the widow having been under age, and being restricted from burning on any other pile than that of her husband, she having been of the Brahminee tribe. Three persons, who appeared to have been the chief aiders and abettors in the transaction, were committed by the magistrate to take their trial, on the charge of burning a woman by anoomarana, in opposition to the Hindoo law and the regulations of government; and the case having been referred for the final decision of the nizamut adawlut, they were, on the 29th of March last, sentenced each to be confined, without labour and irons, for the term of six months. The joint magistrate of Monghyr has not stated whether the police officers were present at the suttee which took place within his jurisdiction, an omission which he will be desired to supply in his future reports.

Dinagepoor and Malda:
In 1822 - - 3
– 1823 - - 1
Decrease - 2

Not a single suttee, the court have the satisfaction of observing, occurred within the jurisdiction of the magistrate of Dinagepoor during the past year. One is represented to have taken place within that of the joint magistrate of Malda, which apparently was not illegal; but that officer will be desired, in his future reports, to state explicitly whether or no the police officers were present.

City of Moorsheda-bad:
In 1822 - - 5
– 1823 - - 2
Decrease - 3

The two sacrifices which occurred during the past year within the jurisdiction of the magistrate of the city, do not appear to call for any particular remark: they took place by means of concremation. The police officers were present; and the husbands of the women burnt seem to have been in respectable circumstances.

Purneah and Rajes-hahey:
In 1822 - - –
– 1823 - - –

It has afforded the court the greatest pleasure to find, that the practice of female suicide appears to have altogether ceased in the districts of Purneah and Rajeshahey during the two past years.

Rungpoor:
In 1822 - - 10
– 1823 - - 2
Decrease - 8

It is also matter of sincere satisfaction to find the very considerable decrease of suttees observable in the district of Rungpore, on a comparison of the past year's reports with those of the year preceding.

The two sacrifices, which are stated to have occurred, do not appear to call for any particular remark.

PATNA DIVISION:

Behar:
In 1822 - - 4
– 1823 - - 4

In this district the number of suttees still continues inconsiderable, being only four, the same number as was reported to have occurred last year. The explanation furnished by the magistrate, in each of the cases, is very satisfactory; nothing illegal occurred. The husbands of the widows appear to have been rather in low circumstances.

City of Patna:
In 1822 - - 1
– 1823 - - –
Decrease - 1

In the year 1822, only one female sacrifice occurred within the jurisdiction of the magistrate of the city; and the court are still further gratified to find, that during the past year not one is reported to have taken place. One widow is represented to have formed the intention of burning herself, but she was prevented by the interposition of the magistrate, and is now living with the family of her husband's brother in the city.

Ramghur:
In 1822 - - 16
– 1823 - - 5
Decrease - 11

The female sacrifices in this district during the past year were, it will be observed, considerably fewer than in 1822; there were only five altogether, at three of which the police officers were present; of the other two, at which the police officers were not present, one was illegal,—a Brahmin woman having been burnt by the rite of anoomarana. The magistrate does not distinctly recognize the illegality in this case, but it may be presumed that he was aware of it, and that he did not deem it necessary to adopt any further measures; it having appeared from the investigation which he set on foot, that the widow was determined on self-destruction notwithstanding the remonstrances of her friends and neighbours.

Sarun:
In 1822 - - 12
– 1823 - - 7
Decrease - 5

Five of these sacrifices occurred by the rite of sahamarana, and two by that of anoomarana; with regard to the latter it is not expressly mentioned that the suicides were committed by the widows immediately on hearing of the death of their husbands. The omission will be brought to the notice of the magistrate; and he will be informed, that if the sacrifice was performed immediately on receipt of the intelligence it was lawful, otherwise not.

Presidency of BENGAL.

not. On six of the occasions the police officers were present. One of the deceased husbands was a man of property, but the others appear to have been in bad circumstances.

Shahabad:

In 1822 - -	36
– 1823 - -	30
Decrease -	6

The court again notice, with sentiments of concern, the continued prevalence of the practice of suttee in this district. The number in the past year, though less than that of the foregoing, is still very considerable; of those which actually did occur, seven were positively illegal. The police officers were not present at any one of these suttees; and notwithstanding the fact of seven intended sacrifices having been prevented by their means, the court cannot but think it extraordinary that they should have failed to obtain timely information of any of those that did occur. The magistrate has omitted to state in his remarks any circumstances by which the condition in life of the several deceased persons have been ascertained: this omission will be noticed to him, and he will be desired to supply it in his future reports; as well as to state, whether proceedings have been held for the criminal prosecution of the parties concerned in illegal suttees.

Tirhoot:

In 1822 - -	1
– 1823 - -	3
Increase -	2

Of the three sacrifices which occurred in this district during the past year, two appear to be deserving of notice. In the case of Mussumut Roopa, if, as laid down in the Statement, she was only fourteen years of age, the sacrifice was clearly illegal; but there appears to have existed some doubt on this point, the father of the girl stating her to have been eighteen years of age. The pasbaun of the village, it will be observed, was punished for having omitted to give earlier notice, by which means the life of the widow might have been preserved.—In the other case, of Mussumut Nuggeenah, it seems doubtful by what means the suicide was effected, the investigation of the magistrate into the circumstances of the case not having been completed. The attention of the magistrate will be called to the circular order of the nizamut adawlut, under the 13th of September 1822, requiring such information as can be collected as to the situation and circumstances in life of the deceased husbands.

BAREILLY DIVISION:

Agrah:

In 1822 - -	–
– 1823 - -	–

The court are happy to find that this district continues free from suttees.

Allighur:

In 1822 - -	–
– 1823 - -	1
Increase -	1

Only one suttee is reported to have occurred in the district of Allighur during the past year, and it does not satisfactorily appear that it was a legal sacrifice. It was a case of anoomarana; and it is not distinctly stated that the widow had any relic of her deceased husband, or that she burned herself immediately on receiving intelligence of her husband's death. The husband appears to have been of low condition, and the widow to have been far advanced in life.

Bareilly and Shahjehanpore:

In 1822 - -	5
– 1823 - -	2
Decrease -	3

In Bareilly, including Shahjehanpore, two female sacrifices by suttee are reported to have occurred; one of which, (the case of a widow of the Brahminical order, who burnt herself seven years after the death of her husband,) was illegal; but the sacrifice appears to have been completed before the police officers could reach the spot. It would seem from the property which she left, that she was not in very good circumstances.

Cawnpore:

In 1822 - -	4
– 1823 - -	4

The four women who sacrificed themselves in this district, during the past year, appear all to have been of very advanced age. There is a peculiarity in one of the cases: the widow is said to have burnt herself with the bones of the deceased husband. The magistrate will be informed, that it will be satisfactory to the court to receive some further information relative to the practice alluded to.

Etawah, Furruckabad, Deyra Doon, and Mooradabad:
In 1822 - - 5
– 1823 - - 1
Decrease - 4

In the district of Etawah only one suttee is reported to have occurred; and the court observe with pleasure, that the district of Furruckabad, including the joint magistracy of Deyra Doon, and the district of Mooradabad, continue free from these shocking occurrences.

Meeruth and Boolund Shuhur:
In 1822 - - –
– 1823 - - 1
Increase - 1

The only sacrifice which occurred in this district, during the past year, appears to have been sanctioned by the doctrines of the Hindoo law. The magistrate has omitted to state, as required by the court's circular order dated the 13th of September 1822, any information relative to the situation in life and circumstances of the deceased husband: the omission will be brought to his notice.

Seharunpore and Monglour:
In 1822 - - 2
– 1823 - - 3
Increase - 1

In one of the cases reported to have occurred within the district of Seharunpore, during the past year, one of the widows is stated to have burnt herself with the bones of her deceased husband. The same remark is applicable to this as to the similar case reported from Cawnpore; and the magistrate will be informed, that it will be satisfactory to the court to receive some further information relative to the practice alluded to.

BENARES DIVISION:

Allahabad, and Bhittoora:
In 1822 - - –
– 1823 - - 4
Increase - 4

That part of the district of Allahabad, which is under the immediate superintendence of the magistrate, continues free from suttees, while four have occurred during the past year within the jurisdiction of the joint magistrate of Futtehpore. With respect to the four cases which are reported to have occurred within the jurisdiction of the joint magistrate, the information furnished by that officer is so extremely defective, that it is impossible to collect from it whether the sacrifices were legal or otherwise. It is merely stated that the widows burnt voluntarily on the funeral piles of their husbands; it does not appear whether the police officers were present on any of the occasions. The joint magistrate will be desired to be more full in his future explanations, and his attention will be called to the court's circular order dated the 13th of September.

S. D. Bundlecund:
In 1822 - - 2
– 1823 - - 2

In this district the number of suttees is small, amounting only to two, the number which occurred in the preceding year; no other remark appears necessary.

N. D. Bundlecund:
In 1822 - - 1
– 1823 - - 2
Increase - 1

In this district also there were only two suttees during the past year, but there was only one during the preceding year. The two sacrifices were conducted in a manner conformable to the Hindoo law, and do not appear to call for any particular observation.

City of Benares:
In 1822 - - 11
– 1823 - - 18
Increase - 7

The statements for the past year show a considerable increase in the practice of suttee, compared with the year preceding; in this district, with one exception, all the widows appear to have been far advanced in life. Six of the husbands appear to have been wealthy, eight in middling, and four in poor circumstances. No legal obstacle appears to have existed from the magistrate's explanations, which are full and satisfactory. One illegal attempt of a woman to commit suicide, by drowning herself on her husband's death, was prevented by the interposition of the police.

Presidency of BENGAL.

Ghauzeepore:	
In 1822 - -	48
– 1823 - -	55
Increase -	7

The practice of suttee is very prevalent in this district, and seems to be on the increase; of the total number (55) which occurred, 7 appear to have been illegal, which however the magistrate has noticed in his explanations. The greater part of the husbands appear to have been in poor circumstances.

Goruckpore:	
In 1822 - -	28
– 1823 - -	32
Increase -	4

In this district also the number of female sacrifices is considerable, and exceeding the number which was ascertained to have occurred during the year 1822. The magistrate's remarks on the several cases are not so full and satisfactory as might be wished; the explanations in general are, that the facts were ascertained to be as stated; the meaning of which the court conclude to be, as stated in the reports of the police officers, of which however a brief abstract should have been given. Several of the sacrifices appear to have been illegal, and the parties concerned have been committed to take their trial before the court of circuit. In one case (that of Mussumut Chouree) the parties concerned are stated to have been summoned, but no reason is assigned for this measure, nor is any illegality apparent on the face of the proceedings. The magistrate will be instructed to furnish more full explanations in future; and his attention will be particularly called to the court's circular order, under date the 13th of September 1822.

Juanpore and Azimghur:	
In 1822 - -	4
– 1823 - -	5
Increase -	1

At three of the sacrifices which took place in this district, the police officers were present, and nothing irregular appears to have occurred; of those at which they were not present, one was conducted agreeably to the Hindoo law: the other was illegal, and the relations of the deceased who set fire to the pile were committed to the court of circuit, and sentenced to two years imprisonment. The attention of the magistrate and joint magistrate will be called to the court's circular order, dated the 13th of September 1822.

Mirzapore:	
In 1822 - -	8
– 1823 - -	3
Decrease -	5

Only three female sacrifices occurred in this district during the past year, whereas in the year preceding no less than eight took place. One of them was by the rite of anoomarana; and the court presume, that the widow sacrificed herself immediately on hearing of the death of her husband, in which case only the act was legal. Two of the widows were young, and they left infant children, for whose maintenance however due precautions appear to have been taken.

Resolved, That a copy of these Remarks and Orders, together with the detailed and abstract Statements prepared in the register's office, of the annexed Circular, and of the Minutes recorded by the several judges on the occasion, be transmitted to the Chief Secretary to government, for the purpose of being laid before the Right honourable the Governor-General in Council.

Resolved also, That extracts from the Remarks and Orders be at the same time forwarded to the several courts of circuit and acting commissioner of Cuttack, for the information and guidance of the magistrates subject to their authority.

Resolved further, That the annexed Circular Letter, relative to the information required by government on the 15th August 1822, be written to the several courts of circuit and acting commissioner of Cuttack, for the guidance of the several magistrates subject to their authority; and that copies thereof be transmitted to the commissioner of Rungpore for his information and guidance, and to the superintendents of police for their information.

(Copy.)—CIRCULAR.

TO the Courts of Circuit in all the Provinces, and Acting Commissioner of Cuttack.

Gentlemen,

Nizamut Adawlut; present,
J. H. Harington, esq. officiating chief judge;
J. T. Shakespeare, esq. } puisne
W. B. Martin, esq. } judges;
J. Ahmuthy, esq. officiating judge.

IT appearing from the Suttee Reports for the past year, that the information which the magistrates were desired to furnish by the resolution of government, circulated on the 13th September 1822, (viz. "the husband's profession and circumstances in life") is stated by some of the magistrates in the fourth column of the Report, the prescribed head of which is, "Names and Cast of the Husbands," whilst others include it without any specific reference to the husband in the final column, appropriated to "Remarks;" the Court of Nizamut Adawlut, for the sake of uniformity and perspicuity, desire that you will instruct the several magistrates and joint magistrates within your division, to include in their future suttee reports, immediately after the fourth column above noticed, a fifth column, to be designated—"Profession and Circumstances of the Husband," under which head they are to insert the husband's profession, with any information that may be obtained respecting his circumstances and condition in life, with a view to the object stated in the resolution of government, under date the 15th August 1822; viz. "to enable government to judge of the degree in which the rite prevails amongst the more opulent and better educated classes, or is confined to the poor and ignorant."

2. In making this communication to the magistrates, you are further desired to advise them, that it is not the intention of the court that an inquest be made into the circumstances of the deceased husband; it will be sufficient to furnish such information on the subject as the police officers may be able to learn from common report.

I am, &c.

Fort William, }
23d July 1824. }

(signed) *J. F. M. Reid*,
Officiating Register.

MINUTE of the Officiating Chief Judge.

THE Court having before them, and being about to submit to government the annual statement of suttees, or Hindoo widows who were burnt or buried alive during the past year, 1823; I beg leave to record, for their information, copies of a minute and papers accompanying it, which were delivered by me to the Chief Secretary of Government in June 1823, (when I had the honour to fill a seat in the Council,) for the purpose of being considered with the report of the nizamut adawlut on the suttees of the year 1822.

2. The resolutions of government upon the suttee report of that year have not yet been communicated to the court, whose sentiments therefore on the suggestions contained in my Minute of the 28th June 1823, as far as any of the judges may think proper to express them, will probably be still in time for the consideration of the Right honourable the Governor-General in Council.

3. I hope at all events that the court will, on the present occasion, state their collective opinion of the expediency of giving immediate effect to such part of the rules approved by government on the 9th September 1817, as relate to the conveyance of timely information of an intended suttee to the local police officers.

4. The statements for the past year confirm what has appeared from every report for preceding years, that in consequence of its not having been required by the circular orders in force, to give previous notice of a suttee immolation to the police officer of the jurisdiction, numerous instances have occurred of women being burnt without the knowledge of the police officer; and in many of them the act was illegal, from circumstances which deprived it of the restricted sanction of the Shaster.

5. I shall content myself with citing from the statements now before the court, the following remarks of the magistrate of Shahabad, as applicable to this subject; and showing at the same time, the important benefits to be expected from the police officers having timely information in all cases of an intended suttee within their respective jurisdictions.

6. "In seven cases of intended suttee, the darogahs of Doomrown, Ekwaree,

Burrown and Sasaram, dissuaded the widows from sacrificing themselves; and on two other occasions the thannadar of Bhubboa prevented the widows, in consequence of their being at the time in a state of pregnancy. In submitting the prescribed report of suttees for the past year, I have to regret, that, though less numerous than in the preceding year, they amount to 30. Of this number, seven; viz. N^os 5. 8, 9. 11. 15. 18 and 25, are illegal, from the circumstances noticed in the Statement. N° 28. also appears strictly to be illegal, from the circumstance of the widow's having burnt herself merely with a piece of sandal-wood in her hand. The remaining twenty-two cases are to be considered as authorized by the Shaster, if the account of them as given by the villagers is to be credited. But the court will observe, that in the whole of the above thirty cases, the inquiry was made after the sacrifice had taken place; the police officers not having had an opportunity of being present in a single instance. It will probably be considered the most remarkable feature of the present report, that on nine occasions of intended suttee, at which alone the police officers had an opportunity of being present, they succeeded, without difficulty or opposition, in dissuading the widows from sacrificing themselves."

7. The magistrate (Mr. Lambert) adds, "from the inquiries that I have been able to make on the subject of suttees during the last two years, I do not hesitate to offer an opinion, that in this district it would not be attended with any dissatisfaction of a dangerous nature, if the government should deem it proper to prohibit this lamentable custom altogether. It even appears to me, that the inhabitants of the district generally are prepared to hear of such a prohibition."

8. The reason stated in the accompanying Minutes still operate in preventing me from suggesting the immediate adoption of the measure adverted to in the concluding observation of the magistrate of Shahabad; and there is at the present moment a further obvious reason why the question of abolition should be postponed for future determination.

9. But I cannot see any possible ground of solid objection, whilst the existing rules remain in force for maintaining the provisions of the Shaster, as applicable to suttees, why they should not be rendered more effectual for the purpose intended by them, by requiring previous notice to the local police officers, with a view to their due execution of the duty committed to them; and to the prevention of illegal immolations, which are equally unsanctioned by the Hindoo law, as by the general laws and regulations in force for the administration of criminal justice.

(signed) *J. H. Harington.*

MINUTE of the Second Judge.

THE second judge has on a former occasion, expressed his opinion to government, that the practice of suttee ought to be abolished, and that it may be abolished with perfect safety.

He cannot therefore subscribe to any instructions that have a tendency to modify, systematize or legalize the usage, or that appear to regard a legal suttee as at all better than an illegal one.

He is convinced, that if this mode of issuing orders under the sanction of government to regulate suttees is continued, the practice will take such deep root, under the authority of the supreme power of the country, that to eradicate it will become impossible.

He proposes that all the existing circular orders regarding suttees be annulled; that no more reports on the subject be furnished, and that Regulation VIII, of 1799, be enforced against suttees, whether by the Shaster legal or illegal; or if that law be deemed too severe, for the present let a milder law be framed, making it punishable by temporary imprisonment to assist in any suttee whatever, whether by the Shaster it be legal or illegal.

Should even this be deemed hazardous, it will be better to leave the Hindoos to themselves upon the subject, as being a rite which it would be disgraceful to us to countenance, and dangerous to our empire to forbid. The usage will be much more likely to fall into disuse, under a total neglect on the part of government, than under the present system of attention and inquiry, which serves but to keep the feelings of the Hindoo population alive upon the point, and to give a sort of interest and celebrity to the sacrifice, which is in the highest degree favourable to its continuance and extension.

(signed) *C. Smith.*

MINUTE of the Third Judge.

I AM decidedly against any circular order of the nature proposed by the officiating chief judge.

I conceive that we have already done a great deal of mischief in this way, and that instead of diminishing, we have increased the evil.

I am prepared to concur in a recommendation to government, that a regulation be promulgated, prohibiting suttees throughout the country.

(signed) *J. T. Shakespear.*

MINUTE of the Fifth Judge.

ALTHOUGH I was at first inclined to concur in the suggestion of the officiating chief judge, and had actually recorded my opinion to that effect, yet, upon a reconsideration of the subject, it appears to me, that if the measure of abolishing the practice of suttees by law should be thought objectionable, either as constituting too wide a deviation from the policy, in relation to the religious prejudices of the natives, which it has been deemed hitherto expedient to follow, or as involving the possibility of consequences which it would not be prudent to hazard, it will be better to abstain from attempting to confine it within narrower limits, either by new legal distinctions, or by additional police regulations.

To the efficacy of such regulations the testimony of experience has not I believe been favourable; and I confess that my own opinion inclines me to impute to them a positively pernicious tendency, in proportion to the degree in which they have brought the sacrifices under the more immediate cognizance of the officers of government, whose presence at the ceremony, instead of operating as a restraint, has, I am afraid, contributed to invest it with additional solemnity, and to confer on the performance of it, in the mistaken view of the natives, a species of authoritative sanction which it was not before considered to possess.

This toleration of the practice by our government, and its disposition to interfere no further than was necessary to guard it from abuse, has been accordingly misconstrued into a tacit recognition of the principle of an usage, the legality of which, within certain specified limits, it has formally acknowledged.

Entertaining these sentiments, I cannot concur in the additional instruction proposed to be issued by the officiating chief judge.

(signed) *W. B. Martin.*

MINUTE of the Officiating Judge.

VIEWING the measure proposed by the officiating chief judge merely as a police rule, in requiring that previous and timely intelligence should be conveyed to the local police officers of an intended suttee; and which rule, enforced in the district of Shahabad, it is stated having proved conducive in preventing, in seven instances, those abominable sacrifices; no objections of any serious nature, as to its consequences, occurred to me against its adoption by a circular. In fact, any measure, the operation of which could tend to check the progress, or diminish the number of suttees, till the practice could be altogether abolished, appeared under existing circumstances to be well worthy of a trial. I was induced therefore to concur with the officiating chief judge and fifth judge on the occasion. Having, however, since perused the minutes of the second and third judges on the subject, and concurring entirely in the sentiments expressed by them, as to the unforeseen effects produced by the promulgation of the late suttee rules, I feel satisfied that it would be far preferable to enact a regulation, prohibiting the practice of suttees at once, and rendering it punishable by law, than having recourse to any partial or indirect means to repress it gradually, if even such a result could be reasonably expected to ensue.

(signed) *J. Ahmuty.*

(True extract and copies.)

(signed) *J. F. M. Reid,* Officiating Register.

(True copies.)

Judicial Department, the 3d December 1824. (signed) *W. B. Bayley,* Chief Secretary to Government.

ENCLOSURE (N° 5.) in Letter from the Governor General in Council to the Court of Directors; dated the 3d Dec. 1824.

To W. B. Bayley, Esq. Chief Secretary to Government.

Sir,

Nizamut Adawlut; present, J. H. Harington, esq. officiating chief judge; C. Smith, esq. W. B. Martin, esq. puisne judges.

IN continuation of my letter of the 23d July last, forwarding the court's resolutions on the annual Suttee Reports of 1823, I am directed by the court of nizamut adawlut to transmit to you the accompanying copy of a letter from the officiating commissioner of Cuttack, dated the 8th instant, submitting the information required by the 16th paragraph of the court's resolutions, and to request you will lay the same before the Right honourable the Governor-General in Council.

I am, &c.

Fort William, 24th Sept. 1824. (signed) *J. T. M. Reid*, Officiating Register.

(Copy.)—To J. T. M. Reid, Esq. Officiating Register to the Nizamut Adawlut, Fort William.

Sir,

WITH reference to your letter of the 23d of July last, transmitting an extract from the proceedings of the nizamut adawlut, containing their remarks and orders on the Suttee Reports for the past year, I beg leave to acquaint you, for the information of the court, that from inquiries made by the officiating magistrate, who is in charge of the office of joint magistrate of Khoordah, it appears that the widow, who is noticed to have leaped off the flaming pile, and been ultimately saved from destruction, returned to her family after the event alluded to, and was received by them as usual.

2. In Mr. Middleton's first reply to the call for the information required by the court, it was reported that the female in question had died two months after leaping from the pile; not, however, from any injury sustained during the profane rite in which she had been momentarily a participant; but this not appearing to be sufficiently clear with regard to the point noticed in the proceedings of the court, the specific information now submitted was called for, which will account for the delay that has occurred in replying to your letter now acknowledged.

I am, &c.

Zillah Cuttack, Commissioner's Office, 8th September 1824. (signed) *Thoˢ Pakenham*, Officiating Commʳ.

(True copy.)

(signed) *J. F. M. Reid*, Officiating Register.

(True copies.)

Judicial Department, 3d December 1824. *W. B. Bayley*, Chief Secʸ to Govᵗ.

ENCLOSURE (N° 6) in Letter from the Governor-General in Council to the Court of Directors; dated the 3d Dec. 1824.

Minute of the Proceedings of the Governor-General in Council, the 3d Dec. 1824.

(N° 1.) Read Mr. Harington's Minute and Enclosures, dated 28th June 1823.
(N° 2.) – Letter and Enclosures from Register Nizamut Adawlut, 4th July 1823.
(N° 3.) - - - - - - Ditto - - - - - Ditto - - 25th July 1823.
(N° 4.) - - - - - - Ditto - - - Acting Ditto - - 23d July 1824.
(N° 5.) - - - - - - Ditto - - - - - - Ditto - - 24th Sept. 1824.
Printed papers, sessions 1824, pp. 44 and 45. – General Letter from Europe, 17th June 1823.
* – Letter and Enclosures from Secʸ to Government at Bombay, 8th May 1824.
* - - - - - - - Ditto - - - - - Ditto - - - - 8th July 1824.
- - - - - - - Ditto - to Register Nizamut Adawlut, 8th July 1824.
- - - - - - - Ditto - from - - Ditto - - 15th Oct. 1824.
- - - - - - - Ditto - to - - - Ditto - - 11th Nov. 1824.
Resolutions of the Government, Judicial Department, 3d December 1824.

* See Bombay Proceedings, 5th Nov. 1823, 17th Dec. 1823, 4th Feb. 1824, 10th Aug. 1824.

The following Abstract Statement exhibits a comparison of the number of Suttees which have occurred in each District, both in the Lower and Western Provinces, from the beginning of the year 1817 to the end of the year 1823.

ABSTRACT STATEMENT of the Number of Hindoo Widows who sacrificed themselves as Suttees, in the Zillahs and Cities, during the year 1823.

ZILLAHS and CITIES.	NUMBER of SUTTEES.						
	1823:	1822:	1821:	1820:	1819:	1818:	1817:
CALCUTTA DIVISION:							
Burdwan - - - - - - -	45	40	62	57	75	132	98
Hooghly - - - - - - -	81	79	95	93	115	141	112
Jessore - - - - - - -	14	21	31	25	16	23	21
Jungle Mehals - - - - -	27	24	39	18	31	61	43
Midnapore - - - - - -	15	16	6	12	13	22	7
Nuddeah - - - - - - -	59	50	59	59	47	80	88
Suburbs of Calcutta - - - - -	46	43	39	47	52	43	39
Twenty-four Pergunnahs - - - -	22	27	33	26	39	31	20
Total - - - -	309	300	364	337	388	533	428
Cuttack - - - - - - -	31	28	28	33	33	11	14
DACCA DIVISION:							
Backergunge - - - - - -	11	18	3	3	6	1	9
Chittagong - - - - - -	- -	1	4	3	7	3	6
City Dacca - - - - - -	14	9	26	18	15	25	18
Dacca Jellalpore - - - - -	2	7	7	8	6	5	5
Mymensing - - - - - -	- -	- -	- -	1	- -	1	1
Sylhet - - - - - - -	1	1	1	1	- -	1	–
Tipperah - - - - - - -	12	9	11	17	21	22	13
Total - - - -	40	45	52	51	55	58	52
MOORSHEDABAD DIVISION:							
Beerbhoom - - - - - - -	6	3	3	5	5	4	9
Bhaugulpore - - - - - - -	1	1	- -	- -	- -	- -	2
Monghyr - - - - - - -	1	- -	- -	- -	- -	- -	1
Dinagepore - - - - - - -	- -	1	- -	- -	- -	- -	6
Maldah - - - - - - -	1	2	- -	2	1	1	1
City Moorshedabad - - - - -	2	5	- -	3	6	6	7
Purneah - - - - - - -	- -	- -	- -	2	- -	1	4
Rajeshahye - - - - - -	- -	- -	- -	1	- -	2	1
Rungpore - - - - - - -	1	10	8	8	12	15	11
Rungpore Commissioner - - - -	1	- -	1	- -	1	1	–
Total - - - -	13	22	12	21	25	30	42

(*continued*)

ZILLAHS and CITIES.	NUMBER of SUTTEES.						
	1823:	1822:	1821:	1820:	1819:	1818:	1817:
PATNA DIVISION:							
Behar	4	4	2	1	5	2	–
City Patna	- -	1	5	5	2	3	5
Ramghur	5	16	7	4	5	4	2
Sarun	7	12	15	11	10	23	25
Shahabad	30	36	39	19	17	25	14
Tirhoot	3	1	1	2	1	- -	3
Total	49	70	69	42	40	57	49
BAREILLY DIVISION:							
Agrah	- -	- -	1	1	1	1	2
Allighur	1	- -	1	- -	- -	2	2
Bareilly	1	2	- -	- -	- -	- -	1
Shahjehanpore	1	3	- -	2	1	–	–
Cawnpore	4	4	5	6	3	5	3
Etawah	1	2	4	3	2	3	3
Furruckabad	- -	2	1	- -	2	- -	1
Moradabad	- -	1	1	1	2	1	–
Meerut	1	- -	- -	- -	- -	- -	1
Boolundshuhur	- -	- -	- -	1	–	–	–
Seharunpore	3	2	2	6	6	1	6
Total	12	16	15	20	17	13	19
BENARES DIVISION:							
Allahabad	- -	- -	4	4	4	3	5
Futtehpore	4	- -	- -	1	2	1	1
Bundlecund, S. D.	2	2	5	1	3	11	5
Bundlecund, N. D.	2	1	3	3	2	4	9
City of Benares	18	11	12	11	18	15	16
Ghazeepore	55	48	35	34	26	43	27
Goruckpore	32	28	44	32	28	52	33
Juanpore	4	4	2	4	1	3	2
Azimghur	1	–	–	–	–	–	–
Mirzapore	3	8	9	3	8	5	5
Total	121	102	114	103	92	137	103
GRAND TOTAL	575	583	654	597	650	839	707

* Division of Calcutta, 9 Jurisdictions	340
City of Benares	18
Ghazeepore	55
Goruckpore	32
Shahabad	30
City of Dacca	14
Backergunge	11
Total 15 Districts	500

2. The total number of suttees reported to have occurred in the year 1823, in the 52 jurisdictions above specified, is 575; of that number, no less than *500 are included in the nine districts in the division of Calcutta, and in the six districts specified in the margin, leaving only seventy-five cases distributed amongst the remaining thirty-seven jurisdictions.

3. The reports of all the preceding years afford a similar proof of the greater prevalence of this barbarous practice in the particular districts above referred to.

4. The annexed Abstract shows the Number of Suttees under the head of each of the four principal classes of Hindoos, and the Ages of the Individuals in each class, during the year 1823.

CASTS.	Below 20 Years of Age.	Between 20 and 40.	Between 40 and 60.	Above 60.	TOTAL.
Brahmin - - - - - -	7	86	97	45	234
Khytree - - - - - -	6	11	11	6	35
Byse - - - - - -	2	7	3	2	14
Soodur - - - - - -	17	104	115	56	292
Total - - -	32	208	226	109	575

5. It is satisfactory to his Lordship in Council to remark, that in the divisions of Dacca, Moorshedabad, Patna and Bareilly, the practice appears less prevalent; and that the total number reported in the last year is somewhat smaller than has been exhibited in any year since 1816.

6. Although this result does not furnish any sufficient ground for concluding, that the practice is ceasing throughout the country under the operation of the existing rules, it affords, in the judgment of government, strong presumptive proof that those rules have not operated to encourage the performance of the rite.

7. This conclusion is the more satisfactory, because many of the officers who have offered an opinion upon the subject, and especially a majority of the judges of the court of nizamut adawlut, appear to have considered that an extension of the practice was likely to occur under the system of inquiry and interference at present pursued under the authority of government.

8. In reviewing the documents now brought upon the records of government, Mr. Harington's minute claims the chief place. It does not appear necessary, however, at this time, to enter upon a detailed examination of that valuable paper, the more immediate object of which is to require, under a suitable penalty, that timely notice be given to the local police officers before any suttee takes place. Mr. Harington suggests the enactment of a regulation to this effect; and it would be obviously proper to promulgate, in that shape, any penal rule affecting the Hindoo community generally.

9. In the imperfect state of our information, however, government has anxiously avoided legislating upon the subject; and the rules hitherto prescribed have either been issued in the exercise of the discretion reserved to the executive authority over its own officers, or in explanation of the existing law.

10. The causes of this reserve were noticed in a letter to the register of the nizamut adawlut, under date the 9th September 1817, and in the judgment of government they still continue to operate. The expediency of guarding against the adoption of erroneous principles, in legislating upon a subject so closely interwoven with the religious prejudices of a very large proportion of our native population, is not less necessary now than heretofore; while, in fact, the increase of information is not such as to justify government in proceeding with more confidence in so delicate a task.

11. The papers now recorded, indeed, with the exception of Mr. Harington's minute, contain little more than numerical returns, and the bare opinions of several highly respectable public officers on the general question.

12. To show, however, how inconclusive such communications must be in satisfying government, it is sufficient to remark, that the point which appears to be of more importance and delicacy than any other involved in the whole question, viz. the probable effect of any prohibitory measures on the feeling of the native army, has not hitherto been touched upon at all in any of the opinions which have been submitted to government.

13. But besides the reluctance of government to legislate upon a subject on which the information is so incomplete, his Lordship in Council is unwilling to abandon the hope, that the abolition of the practice may, at a future period, be found safe and expedient; and he has already had occasion to remark, that the more general dissemination of knowledge, and the discussion of the question amongst the better informed Hindoos themselves, may be expected to have some effect in gradually preparing the minds of the natives for such a measure.

Presidency of BENGAL.

14. While indulging in such a prospect, however, his Lordship in Council is of opinion, that it would be unwise, by any formal act of legislation, to encourage the impression, that government is pledged to sanction and recognize a barbarous rite, which he anxiously trusts will eventually be suppressed.

15. But whether measures of prohibition may or may not be adopted at a future period, is a question which it is unnecessary at this time to discuss. Besides the considerations above referred to, the actual state of our external relations and internal conditions are such as to render it manifestly impolitic and inexpedient to interfere further at the present moment.

16. With reference alike, therefore, to existing circumstances, and to prospective contingencies, his Lordship in Council has been pleased to determine, that no alteration shall be made in the rules regarding suttees at present in force.

17. He is satisfied that the superior courts will be disposed to encourage every judicious measure, not inconsistent with the Regulations, which the magistrates in the exercise of a sound discretion may adopt, with the humane view of restraining the sacrifice of Hindoo widows. He is particularly anxious that all severity of remark should be avoided, except where it may appear indispensable; and, indeed, he is of opinion, that the nizamut adawlut cannot too strongly inculcate moderation generally in treating a subject so much calculated to excite the feelings.

18. Such a disposition among the public functionaries will afford the best preparation for eventually vesting a large discretion in repressing the practice in some of the magistrates, whose experience in their districts, and whose temper and prudence, might be relied upon for the sober and judicious exercise of such powers.

19. The court of nizamut adawlut are already apprised, from the copy of a letter from the honourable the Court of Directors, recently forwarded to them, that partial measures of this nature have been contemplated and recommended by the honourable court. Although his Lordship in Council has not considered it proper to act immediately upon that suggestion, yet he would wish the court of nizamut adawlut to take into their consideration the practicability of giving gradual effect to it at a future period.

20. In conformity with the desire of the honourable court of directors, his Lordship in Council requests, that the court of nizamut adawlut will prohibit any returns being made from those districts where the practice has not been found to exist. Should any case, however, hereafter occur, it will of course be the duty of the magistrate to report it in the usual manner.

21. Should any individual magistrate have had an opportunity of personally observing any new or uncommon facts tending to throw light upon the practice or the state of public feeling regarding it, or to account for its greater or less prevalence in particular districts, the Governor-General in Council will be happy to receive a statement of them.

22. After the foregoing remarks, it does not appear necessary to pass any particular orders on the letter of the magistrate of Ghazeepore, received with the letter of the register of the nizamut adawlut, under date the 25th of July 1823.

23. In regard to the particular instance of zillah Shahabad, referred to in Mr. Harington's late minute, and in the resolutions of the nizamut adawlut for 1823, his Lordship in Council observes, that the zemindars and others will naturally withhold information when they only suffer inconvenience from communicating it, and that therefore he is not surprised at the rarity of the reports of impending suttees received by the police officers. The evil belongs to the system, and reflects no discredit on Mr. Lambert, the magistrate, whose laudable anxiety on the subject his Lordship in Council has remarked with much satisfaction.

24. It is gratifying to the Governor-General in Council to notice the attention which continues to be manifested by the judges of the nizamut adawlut to the returns of the magistrates on this important subject. The orders and remarks recorded by the court on those details, appear to be so full and judicious as to render unnecessary any additional observations on them by government.

25. Ordered, That a copy of the foregoing resolutions be transmitted to the register of the nizamut adawlut, in reply to the letters from the court of the 4th July 1823, and the 23d July 1824.

(A true Copy.)

Judicial Department,
the 3d December 1824.

(signed) *W. B. Bayley,*
Chief Secretary to Govt.

PRESIDENCY OF BOMBAY.

EXTRACT BOMBAY JUDICIAL CONSULTATIONS,
the 22d March 1820.

Presidency of BOMBAY.

EXTRACT Letter from Mr. A. Robertson, Magistrate of Kaira, to the Governor in Council; dated the 12th February 1820.

72. IN reference to the 3d paragraph of the instructions of 20th July 1818, I have the honour to report, that no suttees occurred in this zillah last year, and to refer the honourable the Governor in Council to my letter of the 25th September 1819, which reports that this practice has not been known in any of the districts of this zillah since the territory became British.

Extract Bombay Judicial Consultations, 24th May 1820.

Extract of a Letter from Mr. J. Morison, Magistrate of Surat, to the Governor in Council; dated the 10th of May 1820.

THE number of Suttees, in the year 1819, was - - - 1.

2. On the occasion of forwarding the above report, agreeably to the directions of the honourable the Superior Tribunal, I find I have omitted, in my letter to the Chief Secretary of the 3d of February last, to notice the occurrence of a suttee at Bulsar in the month of October.

Extract Bombay Judicial Consultations, 7th June 1820.

Extract Letter from T. H. Pelly, Magistrate of the Southern Concan, to the Governor in Council; dated the 11th May 1820.

Par. 2. THE number of Suttees within the year was - - - 40.

Par. 12. Suttees:—It will be noticed, on an inspection of documents Nos 1 and 2, that in the course of the year 1819, in a population of about six lacs of souls, the ceremony suttee was meditated in exactly fifty separate instances. Of these the

ceremony was actually gone through by - - - - -	40
Prevented by the police, as contrary to the Shastras - - -	3
Ditto, by a military officer - - - - - - -	1
Dissuaded by relatives and others - - - - - -	5
Delayed and finally abandoned, owing to the question being discussed between the magistrate and parties personally -	1
Total meditated - -	50

13. The three prevented were manifestly contrary to the doctrine laid down by the Bengal pundits, as contained in the printed orders of that government; and the single case in which the authority of the civil power was withheld, was attended by the following circumstances:—

14. Happening to be at Penn in December, it was reported to me, late in the day, that a woman was about to perform the ceremony; when some of the most respectable Bramins were sent for, and after in vain endeavouring to dissuade them from persevering in their designs, they were told that if they could show any passage in their sacred works which went the length of actually ordering the ceremony, it might

Presidency of BOMBAY.

might go on. This they said they could readily do; but could not in fact produce any thing beyond the well-known commendations bestowed on suttees, and the equally well-known recapitulation of the several curious advantages derivable to the soul of the deceased by the cremation of the widow. The days were short at that season, and whilst these discussions were going on in the most quiet and amicable manner, the sun was rapidly sinking, and indeed nearly set. They noticed this, I imagine, and seeming unwilling to press for my sanction to an immolation which they must have perceived I contemplated with extreme horror, they inquired if I would object to the suttee within Angrias territory, which was close at hand? To this I replied, that I could exercise no jurisdiction there. They then left me, with an intention, as I conceived, of performing the ceremony beyond our line of boundary; but I found on inquiry afterwards, that the design was abandoned altogether; and the woman is now, I believe, alive.

15. I should suppose, that considering the higher casts do not form even the usual average proportion of the population of this zillah, forty instances of suttee in one year must be considered as rather a large number. If however an opinion may be formed from present appearances, the practice is of itself materially diminishing, since up to the end of the last March only three suttees had occurred in the three preceding months; whereas, according to the last year's standard, there would have been ten. There may to be sure have been fewer deaths, though I have no reason to suspect it; and I still think there is ground to hope, that the practice is sensibly on the decline.

16. If the humane intentions of the supreme government, in promulgating the printed work regarding suttees, have been so far answered as to have produced the effect of saving many widows from a cruel death, it can on the other hand hardly be doubted, but that the work has given the ceremony in the eyes of the natives, a stamp of legality which in our provinces it never before possessed. And it may therefore be questioned, whether, upon the whole, more harm than good may not have followed its publication. I have already recorded it as my opinion, that, if it were thought desirable to suppress the practice by coercion, it might safely and effectually be accomplished in the Southern Concan; I am, however, by no means an advocate for this, or any other novel and violent measure, conceiving as I do, that it is at the least probable, that the natural leaning of mankind towards the will of those in power, combined with a steady, but not harsh discountenance (rather than active interference in suppression) of these horrible sacrifices, on the part of the magistrate, may progressively lessen their frequency, till, in time, they may altogether cease; though it must be confessed, that this can be regarded as little more than mere speculation.

Vide Papers printed in sess. 1821, pp. 254, 255.

ANNUAL REPORT of the Number of Hindoo Women who have burnt themselves on the Funeral Pile of their Husbands, in the Zillah of the Southern Concan, during the year 1819.

N°	NAMES.	Age.	CAST.	Name and Cast of her Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Umpoormabaee	25	Bramin	Kishoo Venaik Gondlekur, bramin.	9 Jan.	Village Dabhol, mehaul Punchnuddee, talooka Sevendroog.	This woman had on child, whose maintenance her father-in-la has engaged himsel for.
2.	Mankurnickabaee	40	D°	Shalgram Dikshitt, bramin.	15 –	Village Rajapore, mehaul Rajapoore, talooka Vizeadroog.	
3.	Luksheemeebhaee	80	Shenvee	Naro Raghoonath, shenvee.	1 Feb.	Village Robhay, mehaul Gensalay, talooka Rajpooree.	
4.	Paruouteebaee	25	Bramin	Venaik Wasoodew, bramin.	9 –	Village Dongur, mehaul Sundul, talooka Vizeadroog.	
5.	Gourabaee	50	D°	Seirkrajee Sumbhajee, bramin.	14 –	Village Villeeay, mehaul Soundal, talooka Vizeadroog.	
6.	Savitreebaee	30	D°	Damodhur Puntkur, bramin.	26 March	Village Paleel, mehaul Natoo Pulwan, talooka Soverndroog.	

Nº	NAMES.	Age.	CAST.	Name and Cast of her Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
7.	Jankeebaee	30	Wanee	Ramchunder Kapuree, wanee.	6 April	Village Mahur, mehaul Mahar, talooka Raigur.	
8.	Luksheemeebaee	40	Bramin	Rungoo Umrut, bramin.	15 –	Village Moongay, mehaul Salohee, talooka Malwan.	
9.	Gungabaee	25	Dº	Hurbhut, bramin	21 –	Village Pingulsuee Khoorol, mehaul Ustitumee, talooka Outchitgur.	This woman's uncle has engaged to provide a suitable maintenance for her children.
10.	Buchyabaee	45	Dº	Chumnajee Chutamon, bramin.	22 –	Village Vilumb, mehaul Vilumb, talooka Unjanwell.	
11.	Durgabaee	35	Dº	Sukumbhut Salay, bramin.	29 –	Village Chindur, mehaul Salshee, talooka Malwan.	
12.	Essobaee	40	Dº	Juwoobhut Allay, bramin.	3 May	Village Dewlay, mehaul Dewlay, talooka Rutnageery.	
13	Ramabaee	45	Dº	Untajee Mahadew, bramin.	4 –	Village Satney, mehaul Hutkhaunbay, talooka Rutnageery.	
14.	Umpoonabaee	45	Marhatta	Jetiba Rao Runay, marhatta.	27 –	Village Naringray, mehaul Salshee, talooka Malwan.	
15.	Sutyeebhamabaee	27	Bramin	Hurypunt, bramin	2 June	Village Reodunda, mehaul Reodunda, talooka Owchitgur.	The children of this woman are provided for by their grandfather.
16.	Radabaee	45	Dº	Kishoo Knooshee Crustna, bramin.	3 –	Village Rohay, mehaul Ghonsalay, talooka Razpooree.	
17.	Gungabaee	50	Dº	Bhuskurbhut, bramin	7 –	Village Burwaree, mehaul Burwaree, talooka Ruigur.	
18.	Esodabaee	55	Dº	Dhondokeshow, dº	12 –	Village Bakolay, mehaul Mutgaunay, talooka Vizeadroog.	
19.	Oombabaee	80	Dº	Shunkur Dekshit, bramin.	13 –	Village Parulaee, mehaul Khareputun, talooka Vizeadroog.	
20.	Yumoonabaee	22	Dº	Ramchunder Bhugwunt, bramin.	18 –	Village Tukay, mehaul Kutkamba, talooka Rutnageery.	
21.	Jankeebaee	42	Dº	Ramchunderbhut, bramin.	19 –	Village Golup, mehaul Panses, talooka Rutnageery.	
22.	Esodabaee	60	Dº	Mahadewbhut, bramin	19 –	Village Purulay, mehaul Khareputun, talooka Vizeadroog.	
23.	Santyeebhamabaee	50	Dº	Mahadewbhut, bramin	26 –	Village Gotnedewachy, mehaul Rajapoor, talooka Vizeadroog.	
24.	Gopkabaee	40	Maratta	Sunyajee Naique, marhatta.	12 July	Village Sugaon, mehaul Salsee, talooka Malwan.	
25.	Sugoonabhaee	25	Bramin	Rowjee Josee, bramin	20 –	Village Pulwun, mehaul Natoo Pulwun, talooka Sooverndroog.	

N°	NAMES.	Age.	CAST.	Name and Cast of her Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
26.	Umpoomabhaee	45	Bramin	Shreedurpunt, bramin	25 July	Village Dabh of mehaul Sawndul, talooka Vizeadroog.	
27.	Rewteebaee	40	Maratta	Canojee Naik, marhatta.	26 August	Village Vilnay, mehaul Sawndul, talooka Vizeadroog.	
28.	Gopikabaee	45	Sonar	Veet, sonar	D°	Village Mulgawnay, mehaul Mulgawnay, talooka Vizeadroog.	
29.	Kumulajabaee	70	Bramin	Purbharam, josee	5 Sept.	Village Dahmansay, mehaul Dahmaunsay, talooka Rutnageery.	
30.	Oomabaee	75	D°	Mahadewchut Agasay, bramin.	6 –	Village Ruhatugur, mehaul Berawary, talooka Rutnageery.	
31.	Gopkabaee	70	D°	Purbakurchut, bramin	21 –	Village Neway, mehaul Newray, talooka Rutnageery.	
32.	Junkeebaee	50	Shenvee	Ramchunder Mahadew, shenvee.	27 –	Village Sheunay, mehaul Razapore, talooka Vizeadroog.	
33.	Esodabaee	30	Maratta	Bhewnjee, wurung	23 Oct.	Village Sauras, mehaul Salse, talooka Malwan.	
34.	Gungabaee	35	Bramin	Gopaul Kruslmoo, bramin.	7 Nov.	Village Warwazoon, mehaul Buoray, talooka Rutnageery.	
35.	Luksheemeebaee	20	D°	Apajee Sadashew, bramin.	19 –	Village Rahatugur, mehaul Bouray, talooka Rutnageery.	
36.	Saloobaee	75	D°	Shreedhur Gunesh, bramin.	19 –	Village Newray, mehaul Newray, talooka Rutnageery.	
37.	Anundeebaee	35	D°	Sucarain Punt, bramin	23 –	Village Warar, mehaul Asragadhurnay, talooka Owchitghur.	
38.	Romabaee	40	D°	Gunesh Chut Kilkur, bramin.	25 –	Village Kolumbay, mehaul Parvus, talooka Rutnageery.	
39.	Suneswateebaee	50	D°	Sadashew Chut, bramin	7 Dec.	Village Oodhur, mehaul Palie, talooka Owchitghur.	
40.	Porwateebaee	20	Shenvee	Shewram Appajee, shenvee.	21 –	Village Bhaloube, mehaul Rajpoor, talooka Vizeadroog.	The child of this woman, aged 3 years, is provided for by her father-in-law.

Southern Concan, Magistrate's Office,
1st January 1820.

(signed) *J. H. Pelly,*
Magistrate.

ANNUAL REPORT of Hindoo Women who have been prevented or dissuaded from Cremation on the Funeral Piles of their Husbands, in the Zillah of Southern Concan, during the year 1819.

Nº	NAMES.	Age.	CAST.	Name and Cast of her Husband.	Date of Prevention or Dissuasion.	In what Police Jurisdiction.	REMARKS.
1.	Radhabaee	32	Bramin	Dajeebhut Kalay, bramin.	1819: 10 March	Village Nandewray, mehaul Salowray, talooka Rutnageery.	Prevented by the magistrate on account of the tender age of the child.
2.	Thukee Sawunteen	16	Maratta	Dhanajee, maratta	3 April	Village Gerecay, mehaul Mulgownay, talooka Vizeadroog.	Prevented by Lieutenant Reuben, commanding the fort of Vizeadroog.
3.	Kaseebaee	25	D°	Sugnajee Sawunt, d°	4 –	Village Pupunalay, mehaul Velum, talooka Unjunwele.	Prevailed upon to give up her intention by the advice of some respectable inhabitants of the village.
4.	Jankeebaee	14	D°	Parushram Punt Gargil, bramin.	7 Nov.	Village Sharpay, mehaul Khareputun, talooka Vizeadroog.	This woman wished to burn with the bones of her husband after he had burnt, which is contrary to the Shastras; she was therefore prevented.
5.	Name omitted to be noted.		Bramin	Rungbhut Josee, bramin.	28 –	Village Pen, mehaul talooka Sanksay.	On application being made in this case to the magistrate, he refused to grant any direct order for the suttee. The business was therefore dropped.
6.	Essodabaee	30	D°	Hhurbhut, bramin	8 Dec.	Village Kolowray, mehaul Newray, talooka Rutnageery.	The husband of this woman died, and his corpse was burnt in a distant country; she was therefore prevented.
7.	Jankeebaee	30	Bhundaree	Gopaljee, bhundaree	21 –	Pat Vizeadroog, mehaul Mutgowray Vizeadroog.	Prevailed upon by her brother-in-law to give up her intention.
8.	Gungabaee	60	Bramin	Niloo Ragoonath, bramin.	21 –	Village Chapheree, mehaul Setowray, talooka Rutnageery.	Refused to burn on hearing the regulation Be Mehaulkurree respecting suttee.
9.	Suruswutee	25	Wanee	Balshel Dulya, wanee	21 –	Village Bundur Ibram Putam, mehaul Hurcheree, talooka Rutnageery.	Gave up her intention by the advice of her mother and relations.
10.	Radhabaee	35	Bramin	Baboorow Kurmunkur, bramin.	21 –	Village Nachnay, mehaul Newray, talooka Rutnageery.	Changed her intention at the intercession of her family and some of the inhabitants of the village.

Southern Concan, Magistrate's Office,
1st January 1820.

(signed) *J. H. Pelly*,
Magistrate.

Ordered, Mr. Pelly be informed, that the Governor in Council has also derived great satisfaction from the diminution of the number of suttees since December; and desires that he will not interfere in the performance of such sacrifices, except in the mildest mode of persuasion, under the instructions issued to him under date the 1st of November last.

Extract Bombay Judicial Consultations, 4th October 1820.

Extract Letter from Mr. Saville Marriott, Magistrate of the Northern Concan, to the Governor in Council; dated 20th September 1820.

THE number of suttees, in the year 1819, was - - - 1.

Extract Bombay Judicial Consultations, 11th April 1821.

Extract of a Letter from Mr. Saville Marriott, Magistrate of the Northern Concan, to the Governor in Council; dated April 2d, 1821.

THE number of suttees, in the year 1820, was - - - 1.

Extract Bombay Judicial Consultations, 18th April 1821.

Extract of a Letter from Mr. John Marriott, Magistrate of Surat, to the Governor in Council; dated 27th March 1821.

THE number of suttees, in the year 1820, was - - - none.

Extract Bombay Judicial Consultations, 18th April 1821.

Extract of a Letter from Mr. Edward Grant, the Assistant Magistrate in charge of Broach, to the Governor in Council; dated 17th April 1821.

THE number of suttees, in the year 1820, was - - - none.

Extract Bombay Judicial Consultations, 25th July 1821.

Extract of a Letter from Mr. G. More, the Acting Magistrate of Kaira, to the Governor in Council; dated the 3d July 1821.

NO suttees in this year, 1820.

Extract Bombay Judicial Consultations, 25th July 1821.

Extract of a Letter from Mr. L. R. Reid, Assistant Magistrate in charge of the Southern Concan, to the Governor in Council; dated 4th July 1821.

THE number of suttees within the year 1820, was - - - 66.

14. From the accompanying list of suttees, it will appear that there is likewise under this head an increase of more than one half above the numbers which occurred in the year 1819. I am disposed to believe that, through our imperfect knowledge of a newly conquered country, many may have occurred in that year of which the magistrate may not have been informed, and indeed I can hardly attribute the extent of the present melancholy increase to any other cause.

15. In two instances only, women have been dissuaded by their friends from immolating themselves; and in no instance has the authority of the civil power been called into action to prevent their doing so. The knowledge which the natives have acquired, from the promulgation of the rules regarding suttees, of the only cases in which our government will interfere, has prevented their attempting to proceed in those cases which are laid down as illegal, and in which they know the ceremony will be stopt by the civil authority. This operates with great effect from their interference in any way with subjects regarding their religious tenets and customs.

16. Although the honourable the Governor in Council will be disappointed in observing the comparative frequency of this horrid rite, especially as having been led to believe with the magistrate in his last year's report, that the practice was on the decline, yet I think it may with some degree of confidence be asserted that it has now arrived at its maximum. No interference of the police has been requisite, the natives have been left entirely to their own discretion, as they have attempted nothing contrary to authorized usage, a further increase of the number can therefore

fore hardly be anticipated. A diminution cannot be expected without a violent encroachment on what the people of the country consider as their established law, or until a better system of morality shall have found its way among them, an event to be wished as much as the probably distant period of its operation is to be deplored.

Extract Bombay Judicial Consultations, 6th March 1822.

Extract of a Letter from Mr. W. J. Lumsden, Magistrate of Surat, to the Governor in Council; dated the 15th February 1822.

THERE is no instance of a suttee having occurred in 1821.

Extract Bombay Judicial Consultations, 13th March 1822.

Extract of a Letter from Mr. S. Marriott, Magistrate of the Northern Concan, to the Governor in Council; dated the 2d March 1822.

THE number of suttees, in the year 1821, was - - - none.

Extract Bombay Judicial Consultations, 17th April 1822.

Extract Letter from Mr. G. Mare, Magistrate of Kaira, to the Governor in Council; dated the 21st March 1822.

NO suttees in this year, 1821.

Extract Bombay Judicial Consultations, 1st May 1822.

Extract of a Letter from Mr. A. Bennett, Magistrate of Broach, to the Governor in Council; dated the 16th April 1822.

THERE were no suttees in this year, 1821.

Extract Bombay Judicial Consultations, 9th October 1822.

Extract Letter from Mr. L. R. Reid, Assistant Magistrate in charge in the Southern Concan, to the Governor in Council; dated the 2d Sept. 1822.

13. IT is very satisfactory to observe, that the number of suttees has, with reference to the year 1820, diminished about one-fourth. The decrease in the ravage of the epidemic cholera may, in some measure, account for this difference; and I entertain sanguine hopes, that the system of non-interference on the part of government will assist in gradually lessening the practice of these immolations.

Extract Letter sent to Mr. Reid, in reply to the foregoing.

8. THE Governor in Council has much satisfaction in observing that the number of suttees has so considerably diminished.

Extract Bombay Judicial Consultations, 19th February 1823.

Extract Letter from Mr. D. Greenhill, Magistrate of Broach, to the Governor in Council; dated 7th February 1823.

THERE were no suttees in this year, 1822.

Extract Bombay Judicial Consultations, 19th February 1823.

Extract of a Letter from Mr. Saville Marriott, Magistrate of the Northern Concan, to the Governor in Council; dated the 8th February 1823.

THERE was no suttee in the year 1822.

Presidency of BOMBAY.

Extract Bombay Judicial Consultations, 26th March 1823.

Extract Letter from E. B. Mill, Magistrate of Kaira, to the Governor in Council; dated 22d February 1823.

NO suttees in this year, 1822.

Extract Bombay Judicial Consultations, 8th October 1823.

Extract of a Letter from the Collector in the Southern Concan, dated the 16th of August 1823, to Mr. Secretary Farish; transferred from the Territorial Department (Revenue).

17. I REQUEST the instructions of government on the ceremony mentioned in the 15th paragraph *, of palashvudee, which does not appear to be provided for in the instructions respecting suttees from Bengal.

* Of Mr. Blane's letter, entered below.

Extract of a Letter from Mr. Blane, First Assistant to the Collector in the Southern Concan; dated the 3d July 1823.

15. THREE or four suttees took place in the neighbourhood. One of these was conducted according to the ceremony of palashvudee, which consists in consecrating an image of rice, supposed to be identified with the deceased husband, and the wife burns herself with it. This ceremony sanctions an almost unlimited performance of suttee: a Brahmin woman, who being present at the death of her husband did not burn herself with his body, cannot afterwards perform palashvudee; but if the husband died at a distance, no length of time is considered an objection to her sacrificing herself in this manner among the other casts, and the performance of palashvudee is considered meritorious. The subject is not mentioned in the Bengal instructions, which appear to lay down, that a Brahminee woman cannot burn herself, except with the body of her husband. I am, however, fully satisfied that palashvudee is authorized by the Shastree.

Sent the following Letter to the Collector in the Southern Concan.

Sir,

IN reference to your letter to the address of Mr. Secretary Farish, dated the 16th August last, I convey the directions of the honourable the Governor in Council, that you will be pleased to report, after instituting the necessary inquiries, under the precautions which it will obviously be requisite to follow on such an occasion, whether the ceremony of palashvudee was common under the native rulers, and uncontrolled.

I have the honour to be, &c.

Bombay Castle,
4th October 1823.

(signed) *J. Henderson*,
Secretary to Government.

EXTRACT of a Letter in the Judicial Department, from the Governor in Council of Bombay to the Court of Directors; dated 22d May 1824.

SUTTEES.

Para. 6. WE request the attention of your honourable court to a report from the commissioner in the Deckan, regarding the performance of a suttee at Poona in September last, which was attended with circumstances of peculiar horror and cruelty. The unhappy victim having escaped from the pile a second time, after having the first time returned to it voluntarily, was seized by the parties attending and thrown upon the fire. Having again made her escape, she was rescued by some gentlemen present and sent to the hospital, but died the following day.

Jud^l Cons. 1823, 5th November, fol. 4559, 4653: Jud^l Cons. 1824, 4th February, folio 750; N° 2.

7. We beg to refer to the instructions issued for bringing the parties implicated in those proceedings to trial. Our chief object, however, being to bring to your notice the important measures adopted by the collector for checking the practice, we shall not advert further to the circumstance from which they originated.

8. The occurrence having excited much discussion among the Bramins, Captain Robertson summoned the leading and most learned shastries to a conference on what had happened. He had reason to believe that there existed among the best educated of them a wish that suttees should be discontinued; and though they loudly opposed such insinuation, they were unable to establish that it was conformable to their sacred books to use force, or to render the suttee in any respect involuntary. The conference terminated without any satisfactory result, and the public enforcement of what was thus admitted seemed unadvisable. The collector proceeded, therefore, to enter on a strict examination of the origin and forms of suttee laid down in the Shasters, in the endeavour to support such an order by their authority. This he considered to be attained by a rule which he discovered, prescribing that the pile should be of grass, of a form which should not prevent escape from the pile, and that the suttee should not be tied or confined in any way; and having again assembled the shastrees and pundits he addressed them on the subject, communicating the description of pile, and the mode in which alone suttees would in future be permitted to burn.

9. We consider it expedient, before sanctioning or rendering this order general, that it should be ascertained to be not only conformable to the ancient Shasters, but in some degree consonant to the present opinions of the people.

10. Captain Robertson took the opportunity of the dukshana on the 8th December, when the Bramins were assembled at Poona from all quarters, for ascertaining their sentiments, in the most public manner, on this very important question.

11. The discussion turned chiefly on the construction of the pile, and ended in a general agreement on the part of the Bramins, that it should on all future occasions be made of grass, according to a particular form (approved at the time), which shall oppose no obstruction to the escape of a female who may not have resolution enough to go through the sacrifice.

12. The commissioner reports, that he took particular pains to ascertain that the assent of the Bramins was entirely free and unconstrained; and he speaks in warm terms of the humanity shown by them in meeting, rather than opposing, the wishes of government on the subject, without evincing any of that spirit of fanaticism which, but for the judicious measures of the collector, might so easily have been excited.

13. A Mahratta narrative of the discussion of the 8th December, drawn up by a spectator, has been printed and distributed for general information, in conformity with a pressing request preferred by the shastrees themselves; and we have directed that the same rules be adopted or not in those districts in which the practice prevails, according to the reception which the opinions of the Poona shastrees may meet with among the shastrees of such districts. We have thought it expedient, however, at the same time, particularly to enjoin the magistrates to forbear introducing the rule, unless it is voluntarily and cordially agreed to by the shastrees of most authority among the people under their jurisdiction.

14. In a letter of 1st March upon the subject, Captain Robertson notices, that up to that date, since the promulgation of the rules, six widows had been induced to abandon the resolution to burn, on being refused permission to use any other description of pile than that prescribed. *Vide* N° 2.

15. The proceedings we have thus reported will, we are persuaded, prove highly gratifying to your honourable court; and you will cordially unite with us in our expressions of approbation of the judgment, humanity and persevering zeal evinced by Captain Robertson in the attainment of an object which promises so materially to diminish, among Hindoo widows, the practice of self-immolation.

COPY of a Letter, in the Judicial Department, from the Court of Directors to the Governor in Council of Bombay; dated the 10th September 1823.

Bombay Judicial Department.

Our Governor in Council at Bombay.

Para. 1. OUR last letter to you in this department, was dated the 23d January 1822.

2. We take this opportunity of communicating to you our sentiments regarding the paragraphs 243 to 256 of your letter of 29th July 1818. See printed Papers, sess. 1821, pages 250, 251.

3. On

(243 a' 256.) Cases of suttees, or burning of Hindoo widows.

3. On this subject you will probably be able to frame suitable orders for the guidance of your public officers, when you shall have received the expected information from Bengal. In the mean time we transmit, for your information, the copy of a despatch which we have addressed to the Supreme Government on this subject.

We are, your loving Friends,

London, 10th September 1823.

(signed) *W. Wigram,*
W. Astell,
&c. &c. &c.

EXTRACT of a Letter, in the Judicial Department, from the Governor in Council of Bombay to the Court of Directors; dated 29th November 1824.

Letter from the Court, dated 10th September 1823.
(2 & 3.) Communicates their sentiments regarding suttee, or burning of Hindoo widows; trusts, that suitable orders, founded on the practice at Bengal, have been issued for the guidance of public officers on the Bombay establishments; and transmit copies of their instructions to the Supreme Government on the subject.

4. WE have applied to the Supreme Government for information of the proceedings adopted there, in pursuance of your honourable court's instructions of the 17th June 1823, and we beg to refer your honourable court to the 6th and 15th paragraphs of our despatch of the 22d of May last, from which your honourable court will perceive the measures we had adopted on the subject of suttees before the receipt of these instructions.

Criminal Justice and Police Broach: 66. There was one suttee in the year 1822.

Concan, Southern.	73. The number of suttees within the year - -	47
	Ditto in 1821 - - - - - -	50
	difference -	3

1820 - - 66.
1821 - - 50.
1822 - - 47.
1823 - - 38.
Paragraphs 8 a' 13, Judl Cons. 1824. 20 Oct. fo. 7050.

135. Your honourable court will perceive, with pleasure, a gradual reduction in the number of suttees since the year 1820, as noted in the margin; and we have great hopes, that the measures adopted at Poona, which were reported to you in our letter of the 22d May last, which have been acceded to by the people in the Concan, will still further diminish the number of victims to this lamentable superstition.

EXTRACT Bombay Judicial Consultations, 5th November 1823.

THE following letters have been received and replies returned, and proceedings passed, since our last consultation.

Mr. Goodwin delivered in the following minute, with an account of the suttee which appeared in the newspapers of the————

Minute.

"I beg to invite the attention of the board to the annexed account of a late transaction at Poona. If the recital be true, many of the parties concerned in the occurrences of the day deserve punishment; if it be not true, the public should know it. At all events the matter deserves inquiry.

"The law regarding suttees is satisfactorily elucidated in the proceedings of the Supreme Government on the subject, which were recently in circulation.

"6th October 1823. (signed) *"R. T. Goodwin."*

"To the Editor of the Bombay Courier.

"Sir,

"I think an account of a suttee which took place in this city two evenings ago, will show you in a most striking manner with what cruelty they are sometimes accompanied; and will make you shudder with horror at the sufferings of the wretched victim of superstition, and at the savage barbarity of, I may say, her murderers. The unfortunate Brahminee of her own accord had ascended the funeral pile of her husband's bones (for he had died at a distance), but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and, tottering to a short distance fell down; some gentlemen who were present immediately plunged her into the river, which was close by, and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels and threw her in the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river. The people of her house followed her here, and tried to drown her by pressing her under the water; but a gentleman who was present rescued her from them, and she immediately ran into his arms and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in; almost every inch of skin on her body had been burnt off; her legs and thighs, her arms and back, were completely raw; her breasts were dreadfully torn, and the skin hanging from them in threads; the skin and nails of her fingers had peeled wholly off, and were hanging to the back of her hands. In fact, Sir, I never saw or ever read of so entire a picture of misery as this poor woman displayed. She seemed to dread being again taken to the fire; and called out to the "Ocha Sahib," as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations at our instigation sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain for about twenty hours and then died.

"The gentlemen present remonstrated against her being put on the fire a second time, but they did not like to interfere further with what they considered was the custom of the country. Enough has been said about suttees; but I cannot help expressing my hope that a liberal government will soon, by the strong arm of its authority, even if the doing so should occasion temporary commotion, (and that it would I have great doubt,) put a stop to so barbarous a custom, which must have originated in the avidity of the Brahmins for the presents dispensed on such occasions. Infanticide was equally a part of their religion with suttees, and it was prohibited without any bad effects being felt.

"I am, Mr. Editor, your's, &c.

"Poona,
"29th September 1823.

(signed) "A decided Enemy to Suttees."

Minutes, 30th Oct.

THE printed Rules in force under the Supreme Government having been circulated, the President delivers in the following Minute:—

"These rules should be sent to the commissioner, with a discretion to promulgate them immediately, or to take the opinion of the principal pundits at Poona on the same subject. This last course ought to be adopted, if the introduction of the rules on the authority of pundits of the Bengal provinces alone is likely to excite a spirit of opposition to them among the Brahmins at Poona; also, if there should be a probability that the Brahmins of Poona will maintain stricter rules than those in force in Bengal. It is unnecessary to say, that no violence to the real laws or religious institution of the people is intended to be authorized by the ceremonies.

(signed) "*M. Elphinstone.*"

From W. Chaplin, Esq. Commissioner in the Deckan, to Mr. Secretary Henderson, 11th October 1823.

Sir,

I HAVE the honour to forward, for the instructions of government, the enclosed correspondence and its accompaniments, received from the collector of Poona, regarding the performance of a suttee a few days ago, which was attended with circumstances of peculiar horror and cruelty.

It being contrary even to Hindoo law to use any compulsion in these sacrifices, I am of opinion that, for the sake of example, it will be proper to bring the persons to trial who forcibly threw the unfortunate woman on the pile after she had escaped from it. They probably acted under mistaken notions of the propriety and legality of this brutal act, and ought not, perhaps, on this account to suffer the full penalty of so criminal a proceeding; but whatever mitigation of it may be extended to them, the forms of law in conducting their trial may have a good effect in convincing the people, that government will not tolerate the repetition of barbarities such as unfortunately occurred on this occasion.

Captain Robertson's measures for preventing the frequency of this practice in future evince much zeal and humanity; but I doubt whether their success will be so complete as he anticipates, because it may not be difficult to construct a pile of grass or straw, as efficacious for the purpose of these immolations, as the materials of which the piles have been heretofore composed.

I have, &c.

Poona, 11th October 1823. (signed) *Wm Chaplin*, Commissioner.

From Captain Robertson, Collector of Poona, to W. Chaplin, Esq. Commissioner in the Deckan.

Sir,

1. I HAVE the honour to bring to your notice the circumstances attending the performance of a suttee at this place on the 27th ultimo, and the measure I have in consequence adopted in regard to the future performance of the ceremony of suttee.

2. In the forenoon of the 27th ultimo, my permission was requested for Radhabyee Muskerin to burn herself with the bones of her husband, which had been sent from the Concan, where he had died suddenly about a week before. I ordered, as usual on such occasions, the shastree and other persons to wait on the woman, and to endeavour to dissuade her from her purpose: she was, however, obstinate, and I then made a stand for some time in refusing permission, on a plea that she could not be allowed to burn with the bones merely of her husband. This declaration, however, only seemed to confirm her wish, and I was solicited through various channels to allow her to have her will; and the law of the Shaster and custom of the country on the question were impressed on my attention. I now regret that I so soon gave in to these solicitations, because, as the burnt bones of the deceased person were not liable like an unburnt body to corruption, I might have delayed my sanction until the woman's first shock of grief in hearing of her husband's death was past, and her mind in a more fit condition for listening to reason and entreaty.

3. The enclosures which I submit will enable you to judge of the unfortunate circumstances which attended this woman after ascending the pile. By some confusion or contradiction in orders given to a jemadar of police, he went with his men, at the very time when the suttee was to burn, to escort a convict sentenced to be hanged, instead of attending the suttee. On such occasions a party of the city police attends, with instructions to watch the operations of the Brahmins; and to take care, if there is the slightest disinclination shown by the woman to finish the ceremony, to stop all further proceedings until fresh orders should be received from myself. In consequence, however, of the mistake, either in giving or understanding the orders, the jemadar, who on this occasion, it was intended, should have accompanied the suttee, having gone to the execution of the convict with his men, there was no one present with the suttee, on the part of the police, who had any particular orders, or who found himself authorized to interfere. There were only a few straggling men of the Sibundies, and of a neighbouring chowkee, present; and they appear one and all to have run off to give information, or to have stood quite heedless of what was enacting before them.

4. From the enclosed statements it appears, that the woman ascended the pile voluntarily, and with perfect composure, after being entreated to change her resolution by the gentlemen who were present: that the fire having scorched her before the officiating priest could effect the falling in of the upper part of the pile, so as that she might have been immoveably fixed in it, she escaped, and was conveyed to the river by two of the gentlemen present: that she voluntarily returned to the pile, with the desire of ascending it again if properly constructed, but that her courage failing her, and her relations (remarking that it did) lifted her up, threw her in, and attempted to keep her in the fire by covering or striking her with logs of wood: that

Presidency of BOMBAY.

that she again came out of the fire excessively burnt, and in excruciating agony: that her relations then attempted to drown her; and that she was rescued by some of the gentlemen. After which, no further attempts were made to burn her or to put her to death.

5. It is a pity that Mr. Swanson's suggestion was not attended to by the gentlemen he left behind when he went to find a civil officer. But the better feelings of humanity were opposed by a strong sense of duty to obey the orders of government, in not interfering unauthorizedly with the customs of our subjects,—a prudent line of conduct, although, perhaps, government, and even the natives themselves, might have pardoned a deviation from it on so novel and distressing an occasion.

6. I should suppose at least twenty-five minutes must have elapsed between the time of Mr. Lloyd and Mr. Cooke leaving the suttee in search of me, which they did at the time she was again thrown into the fire, and that of my arrival at the place. Mr. Arbuthnot and Mr. Pringle, who arrived just after she was saved from being drowned, had humanely provided a cot and some covering, and I found her sitting on the cot waiting for the arrival of oil to anoint her. I immediately had her conveyed to the civil hospital; and placed the principal actors in the scene, who were pointed out to me by Major Taylor and Mr. Arbuthnot, in confinement: one of them escaped, but he was shortly afterwards seized on returning to his home. The woman died the next day in the greatest agony, having survived her escape about twenty hours.

7. This distressing occurrence occasioned, as might be supposed, much discussion among the Brahmins of this city: about two hundred of them assembled in the Toolsee Bagh temple to canvass the merits of my taking the woman away altogether, and of the prevention of her being put to death by the gentlemen who were spectators of the scene. I sent these men a message, to tell them I should personally discuss with them, in a few days, the merits of what had been done, and that they had better wait till I did so before they proceeded further. They went to their homes, and I next day summoned the leading and most learned shastrees of the town to a conference on what had happened. Before their arrival, however, I learnt that there was a strong party in my favour, and I expected no less from my own knowledge of the private sentiments of the best educated Brahmins respecting suttees. The feeling, I might almost say, is general to stop them; and it was hinted to me, through various respectable channels, that although a show of discontent would be exhibited, an order of government to prevent their continuance would be a palatable measure.

8. The conversation held by the shastrees merely set forth their fears and the fears of the people, that government would, in consequence of what had passed, prevent the practice of suttees altogether. I assured them that government would not do this; but I called on them to allow me to state what I knew to be their individual sentiments about suttees as their common and united sentiments, and that I was sure government would meet their wishes. They stated their only wish was, that they should not be discontinued. I told them that, knowing their private opinions, I was much inclined to take on myself the responsibility of never allowing suttees here again, but that I was afraid government would censure me for this act, unless supported by their assuring me, in the first instance, that they would not be displeased if such an arrangement was made.

9. From such conversation we proceeded to talk of the merits of the act of suttee, and of the law of Shaster concerning it: Chintamun Dixit, a violent man, said I had infringed their law by saving Radhabyee's life, and that had she lived they could not have permitted her to be considered in their cast. I defied him to the proof of this; and asserted the unpalatable truth, that he either wilfully misrepresented, or did not understand, his own law; that the Shasters, and the commentaries upon them, by which they in these days declare themselves to be guided, precisely laid down a penance during twelve days, of no very hard description, to be the terms of re-admission into society of a woman who should come from the pile alive after being once in it; and that it was positively declared to be a meritorious act, to assist in saving such a suttee from burning. We had various other discussions; the best arguments, during which, that were advanced by me, will be found in my Mahratta speech, and in the original draft of it in English; which last, although it is altered in arrangement and warmer in its tone than the Mahratta version of it, contains the best part of its substance. It is worth mentioning, however, that in the course of talking, when I urged the argument that there could be no benefit to the deceased if the resolution of the woman failed (as fail it must of any human

being suffering such torture) while she was burning, and she indulged in the slightest wish to escape from the fire, my auditors seemed much disconcerted. The remark contained a subtle and keen argument, such as they themselves are fond of yielding; and before we parted, as I harped upon it perpetually, I found that it was an unanswerable one in their understanding.

10. The sentiments expressed in the enclosure I have taken every occasion, for the last six days, of disseminating, to allow them to be canvassed and turned over, and to prepare the minds of the people for the promulgation of them publicly; and I did not contradict, when asked, a common report that had been set afoot, of my intention to put a complete stop to the custom of suttee in this place. My object in this was, by allowing the worst to be believed, likely I should have the more chance of gaining credit for any measure short of the extreme. I was at some difficulty for a whole day, however, in regard to what I should do. The opportunity for a reform was invaluable; and if lost, a similar one might not occur in India in half a century. I felt myself called upon, therefore, by every principle of humanity not to let it pass without as strong an effort as government might deem politic, and the feelings of the people might warrant. The wily counsel I continued privately to receive from some of the highest Brahmins, to obtain a government order for the total abolition of the custom, though satisfactory in regard to the individual feeling of the parties, was not such as was palatable to me. Had I followed such counsel the Brahmins would have gained their own object and wishes at the expense of the popularity of government, which I was told by those who gave me the advice must suffer to be publicly abused even by them. The conversation I had held with them proved to me clearly I had nothing to hope from them as a body of men in publicly advocating any such decisive measure; and I felt, that under these circumstances so sweeping a procedure would not only be highly impolitic, but also perhaps immediately dangerous. My only recourse, therefore, was to enter on a strict examination of the origin and forms of suttee as laid down in the Shaster, to endeavour to find some plausible or substantial ground on which an order of government might rest, and under the cover of which I might venture to be decided on the part of government, and yet cause all the odium to rest on the laws of the Shaster. This object will perhaps be considered to have been fully attained in the passage which directs the construction of the pile. It is ordered to be made of grass, and no mention whatever is made that the suttee is to be tied down or confined in any way.

11. Armed with this argument I finished the address to which I have adverted, and I yesterday read it to a full assembly of the shastrees and pundits of the town. It was listened to with eagerness and patience. The circumstance of an English gentlemen making a public speech in the language of the country was novel, and might alone have produced a considerable degree of attention and wonder; but the intensity of the interest of my auditors in the subject on which I treated was fully exemplified in the approving nods of many, and in occasional interruptions by others who wished to throw a doubt over the accuracy of my conclusions, or of my explanations of their law. On finishing the address I entered into conversation with the chief Brahmins around me; and from this, and from the whole tenor of their demeanor, I think I may express a sanguine hope that what I have ordered will become permanent from the common consent of the people. I then distributed many copies of the address, which have been prepared for that purpose.

12. I at first intended to have submitted a draft of what I proposed to do for your approval, but on reflection I deemed it better to leave you and the government unfettered by any sanction, or the delivery of any opinion, in case there shall be such a feeling produced as may render it expedient to change the measure. Government is now at liberty to condemn or approve; and although I feel assured that I shall obtain due credit for my motives, in not allowing so fine an opportunity as presented itself for attempting a reform to escape without any effort, yet I must solicit your and its indulgence for the boldness with which I have taken on myself so decided a measure on so delicate a matter. I shall willingly bear the blame of a failure for the sake of the great chance I have of entire success.

13. The effects which are likely to result from what I have thus publicly declared, are, that every man will endeavour to dissuade his consort from attempting to go to a suttee, according to the new (more properly the old) mode of burning, that if in case she cannot suffer patiently the torture, to which she will be exposed, and from which she may escape, she may not bring disgrace on him and herself; that few or no women will have confidence in their own courage sufficient for the

trial; that the belief of all classes in the good effect of a suttee, who even when tied down shall change her mind, will counteract the discontent that might otherwise arise from a supposition that I had stopped up a near road to heaven; and that I shall be censured for the first month by all the women of the place, who will now make a merit of their intentions to have gone as suttee had things remained on their old footing. In short, the order is tantamount to a total abolition of the custom.

14. As it is of importance that the government authorities in Brahmin cities should know without delay the true nature of these measures, I have taken the liberty of sending, in a private form, a copy of my address to the chief civil officers at Benares, Mysore, the Concans, and several other places, with the view that if they shall hear any misrepresentation of my proceedings they may have the opportunity, should they see fit, of contradicting it. The facts I have brought forward in that address only require to be generally known, perhaps, to satisfy the doubts of the most violent and orthodox Brahmins, in regard to the propriety of what I have done; and as it is of some moment, that no internal influence should be applied to undermine the really good feeling which at present exists here, government may deem it perhaps (should it approve of my proceedings at all) a politic measure to recommend to the different local authorities the permission of as wide a circulation of the paper as possible.

15. I have the honour to solicit instructions in regard to the trial, or notice to be taken of the conduct of the persons in confinement on account of Radhabyee.

I have, &c.

Poona,
9th October 1823.

(signed) *H. D. Robertson*, Magistrate.

FROM Captain H. D. Robertson, Magistrate of Poona, to Major J. Taylor, and other Gentlemen, present at a Suttee at Poona on the 27th September 1823.

Gentlemen, 28th September 1823.

I SHALL be much obliged by your favouring me with succinct answers to the following questions:—

1. WAS any compulsion, as far as you observed, used to make the woman burn before she ascended the pile the first time?

2. DID she appear to be collected, and to understand the nature of the act she was about to perform?

3. HOW long was she on the pile before she attempted to rise from it, and had she any difficulty in extricating herself from the wood, or other materials of which the pile was composed?

4. IF she had any difficulty, were her efforts to escape resisted or prolonged by the by-standers, or by the officiating priests and their assistants?

5. ON running to the water after rising from the pile was she attended or impeded in her progress to it by the by-standers or priests?

6. WHEN in the water was any attempt made to drown her? if so, how was she rescued or saved?

7. DID she express a wish or determination not to ascend the pile again? or did she exhibit a reluctance to do so?

8. THE above questions relate to the occurrences of the first burning. When a second time she approached the pile, did she appear to you to do so voluntarily, or was she persuaded by any conversation of the Brahmins? and if so, how long might they have conversed with her? or was she forced to approach it?

9. WHEN at the edge of the pile a second time, did she ascend it, or leap upon it or into it by an impulse or exertion entirely her own? or was she pushed into the fire or thrown into it by others? and if so, in the act of their pushing her or lifting her up to throw her, did she appear to make any struggles? and if so, were they violent and attended by shrieking?

10. HOW long was she on the pile a second time?

11. IMMEDIATELY on her being again in the pile, did she attempt to rise? and if so, were her attempts resisted or impeded by the officiating priests and their attendants? and how?

12. ON her escape from the pile a second time, did she run to the river? and if so, when in it was any attempt made by any one to drown her? if an attempt was made, by what means was she saved?

13. WAS any attempt made to place her a third time on the pile?

14. DID any police peon, or other native by-stander, interfere in preventing or attempting to prevent the progress of the act of suttee after the woman came from the pile the first time, or to suspend it at least until the instructions of the magistrate should be received?

15. A SMALL party of police peons, who say they were present, say they were employed at a distance from the pile in keeping off the crowd; did you see any men so engaged at any time?

I have, &c.

Poona,
28th September 1823.

(signed) *H. D. Robertson*, Magistrate.

Major Taylor's Answers to the foregoing Queries.

ANSWER to the 1st. question. None.

To the 2d. Perfectly so.

To the 3d. She might have been about two minutes in the pile from the time it was set fire to, and no other difficulty opposed her escape therefrom save the narrowness of the hole at which she entered.

To the 4th. Resistance was attempted by the Brahmins in attendance, who were all in motion for that purpose, but were withheld; and the woman having fallen or thrown herself at the feet of Major Taylor, that gentleman, aided by Mr. Swanson, carried or rather dragged her into the river.

To the 5th. No; for the reason assigned in my answer to the 4th question. The by-standers never interfered at all.

To the 6th. No attempt was made to drown the woman on her first escape from the pile, and entrance into the river, as above stated, and therefore no one rescued her. It was on her second escape to the water that an attempt was made to drown her.

To the 7th. She expressed no unwillingness to return to the pile, for the question was more than once asked her by Major Taylor and others; but on arriving at the pile she declined (not in language perhaps) to ascend, when three of the attending Brahmins lifted her up and threw her on the fire.

To the 8th. She approached the pile without any force having been made use of towards her, but evidently on the suggestions and by persuasion of the three men who went into the river and brought her out. It was the same men who lifted her up and threw her on the fire, on finding she would not attempt the thing herself. The conversation with the three men before mentioned may have lasted eight or ten minutes from the time they laid hold of her in the river to the execution of the horrid act of throwing her on the fire.

To the 9th. She made no exertion whatever to ascend the pile; on the contrary she seemed to shrink from the fire when the men were in the act of lifting her up, and throwing her into the fire; but I cannot say it amounted to struggling, nor did I hear her shriek at any time.

To the 10th. About a minute or two.

To the 11th. She did immediately attempt to escape, when the officiating priests resisted and impeded her flight; one by holding her down with his hands till the flames drove him off, whilst others took up large pieces of wood, striking her and throwing it on her with the intention of keeping her down on the pile, and in which they would have succeeded had they not been prevented by the gentlemen present.

To the 12th. On descending from the pile the second time she ran immediately, and without any assistance, into the river, followed by the same three men, who attempted to bring her back by force to the burning pile, but this she resisted;

and conceiving the unfortunate wretch to be more comfortable in the water than she could be if taken out, the Brahmins were allowed to retain hold of their victim until they were observed to throw her down in the water, and one of them to place his knee, and both his hands on her body to keep her under, with an intention no doubt to drown her thereby. From this situation she was rescued by Mr. Apthorpe and Mr. Morley, to whom I called out to save her, they being closer to the river at this time.

To the 13th. I have already said an attempt was made to carry her back a third time to the burning pile.

To the 14th. No person belonging to the police, or other native by-standers, interfered in any way, or at any time, to put a stop to this most diabolical scene, but rather seemed inclined to encourage its progress, though they must all have understood Major Taylor when he told the Brahmins aloud, that a person was going to call the collector *Sahib*, or to receive his order on the subject. This I told them when they were taking the poor woman to the pile the second time.

To the 15th. There were some men with swords in their hands present, who said they belonged to the Sebundies; and, on being interrogated to this effect, said the Brahmins had permission from the collector *Sahib* to carry on the suttee. They assisted in keeping off the people from the performers in this horrid scene; but no great number were present, and their assistance but little required. Had these Sebundies not been present with this story in their mouths, matters would have been arrested much earlier than they were. It was respect to the civil authority *alone* prevented my acting earlier to stay proceedings.

Poona,
29th September 1823. (signed) *J. Taylor.*

Lieutenant C. Morley's Answer to the Magistrate's Queries.

QUESTION 1st. None.

To the 2d. I retired to some distance on her pouring ghee on the hoame, before the pile was lit, which she did with great composure.

To the 3d. Being in the rear of the pile I could neither see her go in or come out.

To the 4th. I saw an assistant beat down the pile with a large pole; I believe the man who made his escape.

To the 5th. I was returning towards the pile and in the midst of the crowd, and I could not see any thing till I was close to the water, when I observed Lieutenant Swanson and Cooke supporting her.

To the 6th. The Brahmins, &c. were gathering round her with the intention to take her back to the fire, but were kept aloof by the above-mentioned gentlemen.

To the 7th. She seemed to wish to re-ascend the pile.

To the 8th. She appeared to do so voluntarily. I do not know if she had any conversation with the Brahmins. On arriving at the foot of the pile she stood two or three seconds.

To the 9th. She was pushed up by one or two, but with very little or no resistance. The noise was so great that had she cried it could not have been heard.

To the 10th. She sat about six seconds on the pile with great resolution, but on her moving some large logs of wood were thrown at her; one or more men rushed in, and hit her over the head with logs of wood: she then leaped off the pile. She might have been altogether ten or twelve seconds on it.

To the 12th. She walked to the water, assisted by Lieutenant Cooke and myself, with much eagerness. I left her to the care of a native in the water and returned to the shore. Lieutenant Cooke went to call a surgeon. I was engaged in conversation with Major J. Taylor and Lieutenant Apthorpe, 2/10, when I observed three Brahmins holding her under water. I at first thought it was to ease her from the pain of burning, but seeing her struggling I ran into the water; two of them immediately escaped, the third continued holding her under water till I was close to him, but on my coming up with him he loosed the woman, who did not reach the surface of the water; she seemed quite exhausted and fell into my arms.

To the 13th. The Brahmins seemed much exasperated against her, and no doubt would have murdered her either by fire or water.

To the 14th. I did not observe any feeling of the kind.

To the 15th. I did not observe any peon of police so engaged; there were two or three walking about, but they did not interfere.

(signed) *C. Morley*, Lieut 2/10 Rt N. I.

Presidency of BOMBAY.

Lieutenant F. Apthorpe's Answer to the Magistrate's Queries.

QUESTION 1. Not any.

To the 2d. Yes.

To the 3d. About a minute. She seemed to have had some difficulty in extricating herself from the pile, owing to the aperture at the entrance of it being small.

To the 4th. As soon as she began to struggle, an attempt was made by some of the by-standers or priests to knock down the upper part of the pile upon her, but it fell just as she had thrown herself off.

To the 5th. On her throwing herself from the pile she was picked up by Lieut. Swanson, assisted by the other officers present; and the above-mentioned officer immediately dragged her to the river to extinguish her clothes, which had caught fire; on the way down several people collected about her, but did not touch her.

To the 6th. One Brahmin, on going into the water to her after the officers present had come out, pushed her under once or twice; two others then joined him, upon which he desisted, and they all entered into conversation with her, and eight or ten minutes after dragged her out.

To the 7th. No. After she was brought out of the water by the Brahmins above-mentioned, she, upon being asked the questions, expressed her determination to re-ascend the pile.

To the 8th. She was led part of the way by a Brahmin, but who left upon Lieutenant Cooke going up to rescue her from him. Lieutenant Cooke, however, immediately desisted, owing to Major Taylor saying it was contrary to orders to interfere when the woman wished voluntarily to burn herself; after which she walked alone to within four or five yards of (or perhaps nearer) the pile, when she was taken up by two or three Brahmins and thrown upon the fire. She had some conversation with three Brahmins in the water, (I believe the same who threw her upon the pile; that one was I am certain, but not quite so regarding the other two). The conversation might have lasted five or ten minutes.

To the 9th. No, she did not; she was taken up and thrown upon the pile by two or three Brahmins. She might have made some exertion, as they once dropped her before reaching the fire. I did not hear any speaking, nor did her exertions seem violent.

To the 10th. About a minute. She however attempted to escape when she had been on about five or ten seconds.

To the 11th. She did, but was knocked down by one of the Brahmins (who assisted in throwing her into the fire) with a large log of wood; two or three logs were also thrown at her.

To the 12th. Yes. Upon her escape she ran to the river; three Brahmins soon followed her and dragged her into deeper water, and held her under a minute or two. Lieutenant Morley and myself went in to rescue her, upon which two of them left her, the other remained until Lieutenant Morley, who was first, was close to him; he then went away, and the woman floated to the top and was caught by Lieutenant Morley.

To the 13th. The Brahmins wished to do so, but they were not allowed by the officers present to go near her; they also made a request to be allowed to do so to Mr. Arbuthnot, who arrived soon after.

To the 14th. I did not see any one; on the contrary one man with peons, a belt on, (whether a police officer or not I am ignorant,) came up to me whilst Lieutenant Swanson was holding her in the water after her first escape, and requested that she might be given up, as he said it was the custom to burn women if they attempted to escape.

To the 15th. No; I did not see above one or two men with belts on; one was the man alluded to in the last answer; if they were there, they must have been at a considerable distance.

Camp Poona,
30th Sept. 1823.

(signed) *F. Apthorpe*, Lieut^{t} 2/10 N. I.

Lieutenant Robert Cooke's Answer to the Magistrate's Queries.

QUESTION 1st. Not the slightest compulsion was used.

To the 2d. She seemed to be quite collected, and understood the act perfectly.

To the 3d. When the curbee which blockaded the entrance of the pile was consumed, I observed her moving in the pile, apparently in great agony, for two or three seconds, but had no difficulty in rising from under the pile.

To the 4th. I observed them throwing logs of wood at the entrance of the pile, purposely to prevent her from escaping.

To the 5th. Lieutenant Swanson and myself were obliged to force away several people in order to get to the river side, and had great difficulty in doing so.

To the 6th. She ran into deep water of her own accord, and the Brahmins were trying to lay hold of her, but were prevented from doing so by Mr. Swanson and self.

To the 7th. Yes, she expressed a wish to return to the pile a second time, and said, if she did not return they would murder her.

To the 8th. She approached it voluntarily, but I did not hear any conversation take place between her and the Brahmins.

To the 9th. She was thrown on the pile by two Brahmins, (at all events by two men), but could not hear her cries, owing to the noise that ensued.

To the 10th. A few seconds.

To the 11th. She rose up, and the Brahmins immediately struck her over the back and head several times with a large stick, and tried every thing to prevent her from escaping from the pile, and endeavoured to deprive her of life, if possible.

To the 12th. I dragged her away a few paces from the pile, and left her under the care of Major Taylor, Lieutenant Apthorpe, &c. &c. and galloped off immediately to inform you of the proceedings.

To the 13th. I don't know.

To the 14th. While I was there not a single peon interfered, or gave me the slightest assistance.

To the 15th. I saw one or two peons very busy in keeping off the crowd from the pile long before the woman entered it, but did not observe them take any pains to prevent the crowd gathering round the woman.

Camp Poona, 1st October 1823. (signed) *Robt Cooke*, Lt 2/10 N. I.

Lieut. J. Swanson's Answer to the Magistrate's Queries.

Sir, Poona, 3d October 1823.

I HAVE the honour to acknowledge the receipt of your letter of the 28th ultimo, addressed to Major J. Taylor and other gentlemen, present at a suttee at Poona on the 27th September 1823.

In compliance with your request, I have the honour to give the following answers to as many of the questions as refer to such parts of the transaction as I was present at.

Answer to question 1st. No compulsion was used, as far as I observed, to make the woman burn herself. To repeated questions put by the officers present she answered, that it was entirely of her own free will; that she was not driven to it by any apprehension of want, or any other fear.

To the 2d. She appeared quite composed and collected, and entered the pile without assistance, and with the greatest coolness.

To the 3d. As well as I could judge she remained about a minute in the pile. She extricated herself at the first effort, and without any difficulty.

To the 4th. Her escape from the pile was so sudden and unexpected that the by-standers could not have prevented it; previous to her leaving the pile I observed a Brahmin endeavouring to accelerate the falling in of the upper part of it, by striking it with a faggot.

To the 5th. On issuing from the pile she staggered a few paces and fell. Major Taylor, or Mr. Cooke, and myself, immediately took her up and carried her to the river. This passed so quickly that the natives could not have interfered had they been so disposed.

To the 6th. While I was with her in the water the Brahmins began to crowd round; but on my ordering them to stand back they did so.

To the 7th. As she spoke in Mahratta, and in a very incoherent manner, I did not understand what she said, nor could I form an opinion whether she wished to return to the pile or not.

After placing the woman in the water, and while inquiries were making to find some means of removing her to a place of safety, Major Taylor exclaimed, that if the woman wished to return to the pile we had no business to interfere. I then determined to consult the civil authorities, and entreated Major Taylor to prevent the woman's burning until I returned with instructions: this he declined doing, saying he had no authority to prevent her burning if she wished to do so. I then applied to Mr. Cooke, who promised to do his best to prevent its going on, on which I rode to the old palace, where I found Messrs. Arbuthnot and Pringle, to whom I related what had taken place. Mr. Arbuthnot then requested me to hasten back and prevent all further proceedings; I did so. On my arrival I saw the woman supported in the river by Mr. Morley; and was told, that during my absence she had been thrown on the pile, that she had again escaped, and that the Brahmins had then attempted to drown her.

To the 13th. I did not observe any attempt made to place her a third time in the fire.

To the 14th. I did not observe a native of any description attempt to prevent the progress of the suttee at any period.

To the 15th. At the commencement of the suttee I saw at least three or four peons close to the pile. They were also quite close when the woman extricated herself.

I have, &c. &c.
(signed) *J. Swanson*, L^t. Assistant Surveyor.

Captain H. D. Robertson,
Collector, Poona.

Answer of Mr. G. Lloyd.

TO the 1st. question. No, there was none.

To the 2d. Yes, she appeared to be quite collected.

To the 3d. She was about a minute in the pile before she came out the first time.

To the 4th. None.

To the 5th. Yes, she was.

To the 6th. Yes there was, and she was saved by some of the gentlemen present.

To the 7th. She expressed a wish to ascend the pile again.

To the 8th. She was led to the pile, the second time, by two Brahmins who took her out of the water.

To the 9th. She was thrown into the pile by three Brahmins, seemingly in great agony, but I did not hear her shriek.

To the 10th. About half a minute.

To the 11th. She did attempt to rise but was hindered for some time by the Brahmins throwing wood at her. I then went away to fetch Captain Robertson, and did not see any more of it.

(signed) *G. Lloyd.*

Mr. R. K. Pringle, Second Assistant Magistrate.

ON the 27th ultimo, about 4 o'clock P. M. Lieutenant Swanson called upon me, and informed me that a suttee had just escaped from the fire and had been rescued by some European gentlemen, and requested that I would render them my assistance. Mr. Arbuthnot and myself immediately accompanied Lieutenant Swanson to the spot, where we found the woman in the river supported by a party of gentlemen, her body was much scorched, and she was apparently in the most excruciating agony.

The gentlemen informed us, that during Lieutenant Swanson's absence she had been a second time conducted towards the pile by *her own consent*, and that upon her intimating this, they had considered themselves not warranted in interfering, but that on approaching the fire, she had shown a reluctance to enter it; upon which the by-standers had taken her up, and thrown her in, and that in less than a minute she had again sprung out and rushed into the river.

I left Mr. Arbuthnot to make the necessary inquiries, and went myself into the neighbouring houses to procure a cot, with which I returned in about ten minutes, and we had the woman placed upon it and conveyed to the hospital.

Poona, 6th October 1823.
(signed) *R. K. Pringle*,
Second Assistant Magistrate.

Mr. R. K. Arbuthnot.

ON Saturday the 27th ultimo, Lieutenant Swanson came in a great hurry to the palace, and informed Mr. Pringle and me that a suttee had thrown herself from the fire, and requested to know if she should be allowed again to burn; he said he left her in charge of Lieutenant Cooke and some other gentlemen, who he thought would prevent her till we arrived: we lost no time in going to the place, and on arriving there found the woman in the arms of some gentlemen, bringing her out of the river. Major Taylor informed me that he had allowed her to be again taken to the pile, having first asked her if she was willing to go; he understood her to say she was perfectly so, but on approaching the fire she shrunk back from it and refused to go on; he said that some of the people then took her up and flung her on the pile, and tried to kill her by hitting her with billets of wood, but that she again escaped, and run of her own accord into the river, and that there they had tried to drown her. The woman was dreadfully scorched, and in great pain; she was perfectly sensible, and seemed to dread again being taken to the pile, calling on the gentlemen round her to save her. I asked for the people of the house, and was told they were afraid to approach for fear of the sircar: when I told them they had no occasion to be afraid, two of her relations came up and took her by the hand. I told them if they again took her to the pile they would be guilty of murder, for that she was evidently not a willing suttee; they, as well as all by-standers, seemed to think so, nor did any one hint even at the propriety of her being burnt or put to death, but said it was not the will of God she should die in this way. The people of her house at my instigation sat down beside her, and gave her some clothes, and told her they would not again burn her, and to remain quiet and they would bring her some more clothes. While they were gone for them, Captain Robertson arrived and asked me for the men, I found them sitting near the fire and brought them to him, and they told me they had sent a person for the clothes; the woman was then put on a cot and sent to the hospital. She was quite willing to trust herself in the hands of strangers, and appeared grateful for the kindness shown to her.

7th October 1823. (signed) *R. K. Arbuthnot.*

(True copies.)
(signed) *H. D. Robertson*, Magistrate.

TRANSLATION of a Deposition made before the Magistrate of Poona, by Appajee Ramchunder Bhasker, Brahmin, Native of Aptey, in the Concan, aged twenty-two.

MY elder brother, Balajee Punt, my second brother, Chinto Punt, and myself, were residing in Aptey; where, on the night of Monday 2d Bhaderputwud, of the present year (21st September 1823,) Balajee Punt was taken ill in consequence of the bite of a snake; all the weyds and men of skill in the village did what they could to cure him, but without success, and on the following day, Tuesday 3d Bhaderputwud, the will of God was fulfilled. Having burnt his body, my brother (Chinto Punt) and I took his bones and proceeded to Poona, to inform Balajee's widow, Radhabyee, aged 35, who was staying with Dajeeba Dumdera in Poona. We arrived in Poona on Saturday evening, 7 Bhaderputwud, (26 September,) where we staid all night in Paraspey's house in the Shookurwun Peth; the following day, (yesterday,) in the morning, we both went to Kurnus house, in the Showara Peth, where we sent for Radhabyee and told her what had happened; she then said she would offer herself as a suttee, upon which my brother and myself and the people of the house, and the government carcoons, used every endeavour to dissuade her, but she would not listen to us. The preparations were therefore made for her burning, and the permission of the magistrate was obtained; we then conducted her to the river, where, having collected the fuel, we prepared the frame work (kopee) for her reception: she then entered the pile, and set it on fire herself; as soon as the straw above her was burnt the frame work fell asunder, and she slipt down and fell outside of the pile, five or six gentlemen were present, who lifted her up and carried her into the river. Upon this, my brother being dead, and Radhabyee having fallen out of the pile, I oppressed with such an accumulation of misfortunes, covered my face with my clothes and threw myself down; Captain Robertson then arrived, and calling me towards him, demanded why, after the suttee had fallen out of the pile, I had thrown her in a second time; he then became very angry with me and my brother, Chinto Punt, and had the suttee Radhabyee placed on a cot and took her away, and caused my brother and myself to be apprehended and thrown into confinement. I never threw the suttee a second time into the fire, but it is the custom of the Brahmins, if a suttee escapes alive out of the fire to throw her in again; it is therefore probable that some of the Brahmins who were standing by may have thrown Radhabyee a second time into the fire, but I did not do it myself.

Signature of *Apajee Ramchunder*,

Witnessed by *Vittul Bullal Shendey* and *Buliwunt Baboo Row Dessai.*

Stated before me, this 28th September 1823,

(signed) *H. D. Robertson*, Magistrate.

TRANSLATION of the Deposition made before the Magistrate of Poona, by Chintoo Ramchunder Bhasker, Concunnee Brahmin, a Carcoon, at present residing at Poona, aged forty.

MY elder brother, Balajee Ramchunder, went to Bombay on the 10th Shrawan Wud of the present year; and at his departure told me that our family holiday took place on the 6th of the following month, and that I should proceed to Aptey, in the Karrala talooka, where our mother was, and where he would join me; I agreed and he departed; and I, after visiting his wife Radhabyee, aged thirty-three, who was staying in Dunderas house, set out on the 14th Bhaderput Shood, (17th September,) and reached Aptey on the 2d Wud of the same month, (21st September;) Balajee Punt had arrived there the day before. On the night of my arrival Balajee was sleeping near me, and about midnight he got up and called out, that he felt as if something was cutting his toe, and said he had pushed it with his foot, upon which he had felt something cold; I then awoke my mother, and having lighted the lamp searched all round, but could not see any thing. On looking at Balajee Punt's toe, I perceived a black speck about the size of a grain of wheat; we gave him remedies but without effect; the following day, Tuesday, 3d Wud, about 11 o'clock, A.M. the will of God, with regard to Balajee Punt, was fulfilled. When the time came to perform his obsequies, I asked the Brahmins whether I should burn the body with religious ceremonies or according to the vulgar custom, (munteer ugnee or bhur ugnee); several Brahmins were present, who gave it as their opinion, that Balajee Punt's widow not being present, if the body was burnt with religious ceremonies she would not have it in her power to offer herself as a suttee, if such should be her wish hereafter, and asked me what I supposed would be her intention; I replied, I could not answer for what she might wish to do. They then all agreed that the body should be burnt according to the vulgar custom, which was accordingly done. The following day we collected the ashes, and having taken up the bones, my younger brother, Appajee Ramchunder, and I set out for Poona, where we arrived on the evening of the 7th Vud, (26th September.) Yesterday morning we sent for Radhabyee to Moro Punt Shahasraboodey's house; as soon as our eyes met her's we began to weep; she asked why we cried, and added, "I know the reason; do not weep but get every thing ready for me," (meaning for her burning); we replied, do not go, (meaning as a suttee); our wives are young, we are your sons, we will not allow you to want in any respect; should you do this our mother would die of grief; if we ever fail in our duty to you, may our forty-two ancestors go into the place of torment. We thus used every persuasion, but Radhabyee would not yield; not a tear came into her eye; she threw the keys of her doors towards me and exclaimed, if you will not make the preparations for me I will do it with my own hands. The shastree, the government carcoons, and the shettee, and kulkurn of the peth were present, who used every argument to dissuade her, but Radhabyee's determination to offer herself was immediately fixed. The carcoons having then reported the circumstance to the magistrate, obtained his permission for the suttee; after which the arrangements were made for the ceremony, and we took her to the river about three o'clock in the afternoon, where Sakaram Bhootheur was the officiating Brahmin; I told him to spare no cost, but to provide every thing which was proper; he replied, he would make a conical frame-work (kope) of wood. I desired him to make the frame in a cubical form (mandawa); he said that of late it had not been customary to make it in a cubical form, and that a (kope) conical frame-work would be as strong as a box. I assented, and he made a kope, and having surrounded it with straw, and performed the preliminary ceremonies, Radhabyee entered the kope, and slept, (probably means, "shut her eyes;") the fire was then applied, the straw above her was burnt, and Radhabyee fell down; some gentlemen were there who caught hold of her, and threw her into the river; I exclaimed, this is an unfortunate occurrence for us; and I said to Anjoba Ryerkur's servant, who was standing by me, the suttee has fallen out, and the gentlemen have carried her into the river, go and bring Anjoba. I then fell down in a state of insensibility; several men and women were present, who recalled me to my recollection and raised me up. A peon then came up, and asked who were the friends of the suttee; I replied, that I was; then I and my younger brother were taken to the gentlemen, who demanded, why I had taken up the suttee and thrown her into the fire; I replied, I had not done so. The sepoys then carried my brother and me to the Shunwar palace, and placed us in irons.

Signature of *Chinto Ramchunder Bhasker.*

Witnessed by *Govind Dixit Gorboley* and *Wilhul Bullab Bedey.*

Stated before me at Poona, the 28th September 1823,
(signed) *H. D. Robertson.*

(A true Translation.)
(signed) *R. K. Pringle.*

TRANSLATION of a Deposition made before the Magistrate of Poona, by Sew Sing, Wullud Gunga Singh, Purdasee Jemadar, a Sepoy of the Rounds, Inhabitant of the Boodwar Peth, of the City of Poona, aged forty.

YESTERDAY, about seven o'clock in the morning, I was in the police office, where Pandoorung Punt, carcoon, told me, that Balajee Punt, carcoon, had died in the Concan, and that his widow, who lives in the Shanwar Peth, was going to offer herself as a suttee with his bones; and that Dondo Punt had been ordered to go and make the usual inquiries, and asked me to accompany him; I agreed, and went with him to the house of Basker's widow, in the Shanwar Peth, where the shettre and kulcurni of the Peth, and the carcoon of the Peth Vincut Row, and the jemadars Govind Row, and the shastree, and others were assembled. The shastree used every means to dissuade the woman from going as a suttee, but she would not listen to him; the shastree then said that the permission of the magistrate was necessary. Afterwards, about ten o'clock, I desired the suttee to proceed when the magistrate's order should arrive, and after he had made the necessary arrangements at the river, to give information at the police office; and Pandering Punt and Meya, jemadar, went up to Garpeer, but they did not find Captain Robertson there; they went to the Boodwar palace, where they received his (Captain Robertson's) orders to allow the suttee to proceed; the suttee accordingly went out, but I did not go there.

Sew Singh's mark ✕.

Witnessed by *Vittul Ballal Shendey* and *Bulwunt Baboo Row Husseeo.*

Stated before me, this 28th September 1823,
(signed) *H. D. Robertson,* Magistrate.

TRANSLATION of a Deposition made before the Magistrate of Poona, by Mirza Begunllud Iseim Beg, Moosulman Jemadar, a Sepoy of the Rounds, Inhabitant of the Vetal Peth, of the City of Poona, aged twenty-eight.

ABOUT ten o'clock in the morning of yesterday, Raso Punt Kelkuo told me in the police office, that the widow of a Brahmin, in the Shanwar Peth, was going to offer herself as a suttee, her husband having died in the Concan, and that Pandrung Punt and I should go and inform the magistrate; I accordingly went with

Pundrung Punt up to Garpeer, where I heard that Captain Robertson had gone to the Boodur palace. We went there, and found Dondo Punt Baba, to whom we reported the circumstance; he told me to sit down, and took Pandrung Punt along with him; afterwards Dondo Punt returned and took me to Captain Robertson, and I informed him that the widow of a Brahmin, in the Shanwar Peth, was going to offer herself as a suttee, and that her husband had died in the Concan, and she intended to burn with his bones. Captain Robertson said, that she should not burn with his bones; I then sat down there, and Dondo Punt afterwards told me, that permission had been given for the suttee, and that I should take the Brahmin to the police office; I accordingly took the Brahmin to Raso Punt in the police office, whom I informed that orders had been given to permit the suttee to go; I then went away to eat, and know not what happened after.

Meerya Beg's signature.

Witnessed by *Kundo Appajee Kulkurnee* and *Bal Krishn Kulkurnee.*

Stated before me, this 28th September 1823,
(signed) *H. D. Robertson,* Magistrate.

TRANSLATION of a Deposition made before the Magistrate of Poona, by Gopaljee Ben Bewjee, Morey Mahratta, a Sepoy under Govind Row Salookey, Jemadar, Inhabitant of the Shunwar Peth, of the City of Poona, aged thirty.

YESTERDAY, at one o'clock, P. M. Govind Row, jemadar, informed me that a woman of the Shunwar Peth was going to offer herself as a suttee, and that I must learn the name of the person who might bring the order for the suttee, and report it to Rago Punt in the police office, and that I should then permit the suttee to proceed; upon which I went to a house near Hunment's temple, in the above Peth, where the person was who was about to offer herself; I was then informed by Bajee Gora that the magistrate's permission had been granted for the suttee; I then went and reported it to Rago Punt in the police office, who desired me to allow the suttee to proceed; I accordingly gave them permission to go, and myself went and sat down in the Chowree; and when the suttee came out I accompanied her to the bank of the river, near Wankershwer's temple, where Gopaljee Mattey and Vittoba, sepoys under Gopaul Row, and Ramjee Nuoley, a sepoy under Balman, jemadar, came up after us. The suttee then entered the pile, which was set on fire by the Brahmins; the flames began to rise and the suttee came out; some gentlemen were present, who seized the suttee and carried her into the river. Gopaljee Mittey then went to the police office to report the circumstance, and Vittojee went to inform the shastree. Some gentlemen then came up and brought a cot, upon which they placed the suttee and took her away; Vittoo and Suntoo went along with her. Ramjee Newley and I returned to the Chowree, where a peon came and took us to the Shunwar palace.

Gopaljee's mark ✕.

Witnessed by *Govind Dixit Gorboley* and *Kundoo Appajee Kulkurni.*

Stated before me at Poona, this 28th September 1823,
(signed) *H. D. Robertson,* Magistrate.

(A true Translation.)
(signed) *R. K. Pringle.*

TRANSLATION of a Deposition made before the Magistrate at Poona, by Gopaljee Ben Kanajee Mattey Coonbee, a Sepoy under Govind Row Saloonkey, Jemadar, Inhabitant of the Shunwar Peth, of the City of Poona, aged thirty.

YESTERDAY, the 17th instant, I had gone home from guard in the morning, and returned again to the Chowkee in about an hour and a half, when the person on guard informed me that a woman was going as a suttee from our Peth; I went to the house from whence the suttee was to go, and asked who were her friends, and was informed that her husband had died in the Concan; that she was going as a suttee a suttee with his bones, and she had two brothers-in-law. I then went and reported what I had heard in the police office, where I told it to Rago Punt; he desired me to summon the shettee and kulkurni, which I did, and accompanied them to the woman's house, where Pandoorung Punt, carcoon, came from the police office and wrote what was necessary, the purport of which I do not know. The carcoon and kulcurni then went away, and the jemadar desired me not to leave the house without orders: I remained there till one o'clock, when I asked leave from the jemadar, and went to eat. When I returned I met the jemadar on the road, and asked him what had been done about the suttee; he replied, the orders have been received, and the suttee has proceeded to the river, do you go, and remain there on duty. I then went to the river, where the woman was performing the ceremonies usual among the Brahmins; and five or six gentlemen were also there. The lady having finished the ceremonies went to the pile, and the bundles of straw, with which it was surrounded, was set on fire; the straw only was burnt when she came out, upon which the gentlemen caught hold of her, and carried her into the river; as soon as I had seen this I went to the police office, to report what had happened, they there gave me a sepoy, who accompanied me to the river, and having made the necessary inquiries returned to the police office. I went back to my station at the Chowkee, from whence I again went with Ramjee Nowlet to the police office.

Gopaljee's mark ✕.

Witnessed by *Vittoo Bullal Seenday* and *Ramchunder Wesswanath*.

Stated before me at Poona, the 28th September 1823,
(signed) *H. D. Robertson*, Collector.

(A true Translation.)
(signed) *R. K. Pringle*.

TRANSLATION of a Deposition made before the Magistrate of Poona, by Ramjee Ben Malhajee Nowley Mahratta, a Sepoy under Balman Jadhoo, Inhabitant of Sudaasheo Peth, of the City of Poona, aged fifty.

THE Sepoys under our Jemadar Balman, and those under Govind Row Saloonkey, are stationed on guard in the Shunwar Peth; my station is at the Chowkey, near the Balajee Punt, Nathoo's house, where I was yesterday, at 3 o'clock, P. M. when I heard that a Brahmin's wife had gone to offer herself as a suttee near Wonkareshwar's temple. I was going there, when I met Govind Row Saloonkey, near the Chowree of the above Peth; he told me that a suttee had gone out near Wonkareshwar's temple, and that two of his sepoys, Gopaul Muttya and Gopala Morey, were there, and that I must join them; and as soon as the pile was set on fire one of us should go and report it at the police office, and that the necessary orders for the suttee had been already given. I then proceeded to the spot, where I found Gopala Mattya and Gopala Moria, and Vittoo, one of the Balaram's sepoys; we four set down, and the suttee having entered the pile the Brahmins fired it from without: the flames had just began to ascend when the suttee came out, her clothes were loose, six gentlemen were standing by, who seized the suttee and carried her into the river to extinguish the fire; I immediately run off to give information at the police office, when I was met near the Chowree by Syajee, sepoy, who told me that Gopalla Muddia had already gone to report what had happened at the police office, I therefore remained at the Chowree. Afterwards, they brought the suttee on a cot; and Gopala Muttia also came from the police office, and was again returning along with me when Bhosla Chuprasee met us, and told us to take him to Govind Row, jemadar; we took him to the Chowree, but did not find Govind Row there; the peon left us; after which a party of sepoys came, and carried Gopala Muttya, Gopala Morija, Vittoba and myself, to the police office.

Ramjee's mark ✕.

Witnessed by *Khundoo Appajee Kulkurni*, of the Shunwar Peth, and *Wittul Bulal Bedey*, of the Shunwar Peth.

Stated before me, at Poona, this 28th September 1823,
(signed) *H. D. Robertson*, Collector.

(A true Translation.)
(signed) *R. K. Pringle*.

Presidency of BOMBAY.

TRANSLATION of a Deposition made before the Magistrate of Poona, by Govind Row Ben Sutwajee Saloonkey, Jemadar Coombee, a Sepoy, Inhabitant of the Shunwar Peth, of Poona, aged thirty-five.

ON the morning of yesterday, about 8 o'clock, I was informed that the wife of a Brahmin, residing in the next house to Dumdara's barra, in our Peth, was going to offer herself as a suttee; upon which Syajee sent information to the police office by Gopaljee Mottya, when Seu Sing, jemadar, and Pandoorung Kanere, carcoon, came, and they went along with us to the suttee's house, where the carcoon of the Peth, the shuttee, kulkurni, and the shastree also arrived; they used every means to dissuade the lady, but she persisted in her determination. Seu Sing, jemadar, then told me he would go and report the circumstance to the magistrate, and that I should not permit the suttee to proceed until we had received orders; I assented, and Gopala Muttya remained with me there. About one o'clock Gopaljee Morya arrived, and Motya and I having informed him how matters stood, went away to eat; on the road we met Ramjee Nowley, sepoy of the rounds under Balman, jemadar of the above Peth, and I told him to proceed to the place from whence the suttee was about to go, and to allow her to depart when orders to that purpose should be received; and as soon as the pile should be set on fire, to give information to the police office. I then went away to eat, and know not what happened after.

Govind Row's mark ⋊.

Witnessed by *Vittul Bullal Shewdey* and *Bulwunt Baboorow Dassae*.

Stated before me, this 28th September 1820,
(signed) *H. D. Robertson*, Collector.

(True Translation.)
(signed) *R. K. Pringle.*

TRANSLATION of a Deposition made before the Magistrate of Poona, by Rowjee Ben Kundojee Bhore, Coombee, servant of Anioba Ryerkur, in the Shunwar Peth, of the City of Poona, aged thirty.

YESTERDAY, 27th instant, Chinto Punt Furnees came to Anyaba and told him, that his sister-in-law was going to offer herself as a suttee, and, as he had no servant, requested he would give him one or two men to make the necessary preparations; upon which my master ordered Sewajee and me to accompany him, and do whatever he should desire us. We went with him to Moro Punt Sahasraboodey's house, where the woman was staying, and found her seated near a toolsee tree in the back court; several women and others, to the number of twenty or thirty, were assembled. Chintoo Punt Bhasker sent me to bring the lady's sister: I had got as far as the Shunwar palace when Sewjee overtook me and desired me to return, as the lady's sister had arrived; upon which I returned, and they gave me half a rupee and sent me to the bridge to buy wood: I bought the fire wood at the bridge, and took it near the temple of Wonkareshwar, where I gave it in charge of a servant and returned to the suttee's house. When I arrived Chintoo Punt Bhasker and others expressed their surprise that the permission for the ceremony had not yet been received, and they therefore sent Dajeeba Burvey and me to the police office to ask Rago Punt whether the order had arrived. Rago Punt was not there, but the sepoy told us that he had gone to the Boodwar palace, where Captain Robertson also was; we therefore both proceeded to Bhoodwar palace, and Trimbuck Punt met us on the road, and we went along with him to the palace and spoke to Dondo Punt, who left us, having desired to stay a little; in about ten minutes he returned, and informed us that permission could not be granted: we then got up and returned to Bhasker, and informed that permission had been refused. Then Chinto Punt and Dajeeba Damdera, and one or two others, went to the shastree; I went along with them; they went into the shastree's house, and I remained outside. I know not what passed between them, but they came out and said the shastree had declared he could not interfere; that they must obtain the magistrate's consent, and then do as they pleased. We had returned as far as Hanmunte's temple, when the lady's other brother-in-law came, by her direction, and told us that she had desired us to go to Anyoba Royakur and Balajee Punt, and obtain the magistrate's permission through their intercession; they then all went to Balajee Punt Natoo and informed him, and he desired them to go to Anyaba, and that if he would persuade the magistrate to grant the permission it was well; if not, that they should return to him and he would obtain it for them. We accordingly went to Garpeer to Anyaba, but he said he could not do any thing for us, and told us to go to Captain Robertson. We then returned to Balajee Punt, who told us that permission had been obtained, and that the peon had gone to give the order, and that we should also go. We all returned to the lady and found every thing ready; she then went out and a crowd began to collect around her. Her brother-in-law desired me to go before her to keep off the crowd; we thus proceeded to the bank of the river near Wonkareshwar's temple, where they began to perform the Brahminical ceremonies. Some gentlemen then came up and tried to dissuade the lady: she said "I am as your child, allow me to go on." The lady then, having bathed, mounted the pile; it was surrounded with straw, which was set on fire and burnt, and the wood fell down, upon which she came out, and the gentlemen seized her and carried her into the river. Her brother-in-law then sent me to report what had happened to Yenhoba, and I know nothing further. When I returned home I found two peons waiting, and I went with them and appeared at the police office.

Rowjee's Mark ✕.

Witnessed by *Wittul Bulal Shendey* and *Bulwunt Baboo Row Dassae.*

Stated before me at Poona, this 28th September 1823,
(signed) *H. D. Robertson*, Collector and Magistrate.

(A true Translation.)

TRANSLATION of the Deposition of Guneish Punt, Head Native Doctor of the Civil Hospital at Poona.

HAVING been desired to state what I heard Radhabyee say about the suttee after she came to the hospital, I have to say, that on her arrival in the hospital I placed a woman to attend her; after which I asked her about what had happened, she said she had voluntarily gone at first as a suttee, but that in consequence of the arrangements for burning not being good, she had come out of the fire, and requested that a proper arrangement of the wood should be made, and that then she would go again; but that not attending to this request, she was thrown into the same pile as it was; that there then was also too little fire, and that she again leapt out and fell at the feet of some gentlemen, entreating them to save her, on which they brought her to the hospital. This is what the suttee told me, and she also begged to be administered unto, and her life saved. We of course spared no pains in looking after her, but she died the next day at two o'clock.

Dated 8th October 1823. (signed) *Guneish Punt.*

(A true Translation.)
(signed) *H. D. Robertson,* Magistrate.

DRAFT of an Address.

I HAVE summoned you to say a few words to you on the subject of the suttee which took place on Saturday the 8th of Bhaderpud-vud, the 27th Sept. 1823.

There is not a man in this assembly who, if he had witnessed the scene I was summoned to behold on that occasion, would not appreciate my present motives, and would not aid me in endeavouring to impress on the rest, the propriety of some arrangement being effected, by which a repetition of it should never occur. Impressed with the conviction that the custom of suttee is a barbarous one; aware that the law of your forefathers no where inculcates as a positive law or duty the practice, but merely allows it a colour of sanction, by such a passive endurance, that room even for doubt is left whether the sanction is not a kind of denouncement of it; aware that your Shaster in no text can be interpreted to attach blame or even censure to widows who do not become suttees; that there is no slur or stain that any one may dare to throw on the character or affection of her who does not sacrifice

Presidency of BOMBAY.

fice herself; aware, moreover, that the present generation and yourselves attach no contempt to those who survive their partners; you cannot but agree with me, that there exists not one good cause for not stopping the practice altogether, but at the least, that there is none for not regulating it according to the rules laid down in your law. I must now, therefore, inform you, that it is my intention to allow of it in future on no other terms than those of the strictest observance of the rules of the Shaster; and I am hopeful that you will not be discontented if I state this intention to government. You may suppose, that if government interferes and prohibits the practice you are helpless; and indeed it is an easy matter for government to do so; it is all powerful; but you must be perfectly satisfied that government allows the free practice of their customs to all sects. However, if suttees are liable to be attended with such circumstances as those which have given rise to my assembling you on this occasion, it cannot look on the continuance of them but with horror; nor is there a well-informed or old man in this assembly who does not view them in this light, and who does not think, that rather than that such a scene should ever again occur, the abandonment of the practice for ever would be better. I pray of you, therefore, to allow me to state to my government, that you would deem it a merciful act in it to order the abolition of this practice. I appeal to you as men, as Brahmins, whose religion in every other respect exhibits a mild and benificent tenderness, to join with me in preventing the recurrence of these distressing scenes, and to acquire for yourselves the respect of other sects, who deem you cruel on this account. Had you seen the agonies of the miserable creature, whose devoted attachment led her to suppose she could endure, with the utmost fortitude, this most severe test of courage with which human nature could be tried; had you seen the scorched skin and half-burnt flesh of a woman, of a young woman, giving up, by a grand and magnanimous resolution, all the enjoyments of this life, in order to exemplify her tender regard; had you seen this brave and affectionate creature mangled and torn,—who among you would not have exclaimed, This is torture; this is contrary to the mild spirit of my faith! Who among you could then bear the reflection for one instant, that such might be the sufferings of your own partner, of a person whom you love and esteem, the mother of your children, and not exclaim, Let not this be! Never can such courage as this poor unfortunate exhibited be again witnessed: Half burnt as she was she tried to redeem her pledge of devotedness; her resolution nearly exhausted, she voluntarily tottered to the edge of the pile,—she could do no more; and was then thrown, struggling, into the fire by her own relations! Is there a man in this assembly who can say to himself he would have done so much as this woman? Is there one of you who shall assert, that if a woman so devoted did lose her resolution, there is one other now in existence who could sustain an equal amount of suffering with one half tne patience? The act of suttee has now been made plain to the world to rise from the first impulse of grief, and to sustain its doubtful merit from the security with which the sufferer is rendered immoveable by huge logs of wood being let down upon her the moment the pile is lighted. No resolution could stand such a trial. You say that you are promised beatitude if your wives burn with you: admitting that you feel conscious of not being mistaken in the principle, your dependence on the steadiness of that resolution on which your hopes rest is certainly fallacious, no human being can suffer the torture endured by a suttee without wishing for emancipation from the flames; that is, without changing her resolution. But if this is changed before death, where is the merit of the sufferer, and where is the advantage to the deceased? The victim's last words are, "Save me from death!" and she dies repenting of her devotion; according to your creed she becomes, dying in such a state, a wandering ghost, or is sent to hell, and at least is neither of this world nor of heaven. But whatever may be your feelings, I pray of you to spare mine; I would not again witness, I assure you, such a horrid spectacle as the last suttee exhibited for any consideration.

In regard to the conduct of those men who threw the affectionate woman into the fire a second time, it is quite indefensible. I am aware that, after the victim places her foot within the pile, if she then retracts, it has been, in latter times, the custom to doom her to infamy, or to murder her on the spot. But this practice is an infringement of our law; and that it is so, not one in this assembly will perhaps attempt to contradict. Now you profess to be guided in these times by the law of your Shaster, although it is needless for me to tell you I know your backslidings, and many instances wherein you break your law every day; but where in your law

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Presidency of BOMBAY.

do you find that a woman, even after being burnt and escaping alive from the pile, must be put to death or disgraced? There is not a word on the subject: on the contrary, the ceremonies by which she is again admitted into your society are expressly detailed in your religious works. But you will say that it is the custom of these times, that a suttee retracting from going through this severest torture should be put to death. The Brahmins who threw the deceased Radhabyee into the flames, and attempted to keep her there by blows a second time, may urge this in their defence; but if charged with murder, the custom may not be deemed law. Show me, then, the law of your Shaster on which they may be acquitted:—there is none, and it will be my duty to prove this fact to you by the condemnation of these barbarians. This cruel practice is solely supported by private pride, that the family may not be disgraced by the escape of the victim alive. Disgraced! for what? Not for want of heroism on the part of the infatuated victim, but for the slovenly and cruel carelessness of those who constructed the pile, so that an opportunity of escape from torture occurred. Your suttees themselves rest on your pride of family. A man whose mother has burnt herself talks of her heroism and devotedness to his own wife; she is inspired, long before her husband's death, with a desire that the repute of his family shall not suffer in her. You are learned in the Shaster, and it is not for me to comment on its contents: I may say, however, that it breathes a spirit of mildness in respect to suttees, totally inconsistent with the present practice, and perfectly consistent with the sentiments respectively held among you individually; but which, from a false sense of shame, you are unwilling in a body to admit. Grant then, as a favour, my request, and tell me you will deem it no hardship, no disagreeable interference, if I recommend government to order the entire discontinuance of suttees in this district. But whether you allow me thus to recommend, without reservation, the abolition of the practice of suttee or not, I now give you distinctly to understand, that I myself shall henceforward permit no suttee to take place in any mode but that which is ordained by your Shaster. That mode the learned among you must well know to be a pile of grass, in or on which the victim is not confined: in this mode only shall I permit any suttee for the future; and if any body shall dare to force back a woman thus devoting herself, should she rise from the pile, and she therein after dies, he will be tried for the crime of murder, and punished accordingly.

(A true copy.)

(signed) *H. D. Robertson*, Magistrate.

MINUTE by the President, subscribed to by Mr. Goodwin.

BEFORE we come to a decision on this despatch, it is necessary to divest our minds, as much as possible, of the feelings of horror and of compassion which the perusal of it cannot fail to excite.

I suppose no body can read the narrative of this transaction without a strong wish for the punishment of the principal actors, and for the entire abolition of the custom which has given rise to so revolting a scene; but we must not allow our feelings for the dead to carry us into cruelty to the living, and we must be careful not to punish as a crime what five years ago may have been enjoined by the government, and what may still be considered by the actors to be not only innocent but meritorious.

I agree with Mr. Chaplain, that the persons who were instrumental in causing the death of this unfortunate young woman should be brought to trial; but I think that they should not only have the benefit of any written Hindoo law that may make in their favour, but of any general opinion or custom which may appear to justify what they have done; and that, if it should appear on inquiry that any such law or acknowledged custom existed, they should be discharged without any punishment at all.

On the other hand, if both the law and the custom should be against them, they should suffer the punishment which in that case they will have so justly deserved; and if it appear that the law is distinctly against their offence, and that the custom was not decidedly in their favour, they should receive some mitigated punishment, such as is suggested by the Commissioner.

All that need be said on this subject to Mr. Chaplin is, that it will be necessary, in trying the prisoners, to give due weight to the universal opinion and admitted practice of the Hindoos as well as to their written law, and that the former as well as the latter should be a subject of inquiry when they are brought forward.

With respect to Captain Robertson's proceedings, too much satisfaction cannot be expressed at the zeal and humanity evinced by him; but before the order which he has issued can be sanctioned or rendered general, it is necessary that it should be ascertained to be not only conformable to the ancient Shasters, but in some degree consonant to the present opinions of the people.

No evil might probably result from the mere prohibition of self immolation, according to the present forms, at the capital, where the magistrate must be apprised before any such sacrifice can take place; but the danger would be considerable if a suttee were to burn on an improper sort of pile, in some remote part of the district, and those who assisted at the ceremony were afterwards to be tried as murderers for the irregularity. Nothing need be said to the natives about Captain Robertson's prohibition, until the Commissioner has inquired into and reported on the public feeling regarding the validity of the ancient law on which it is founded.

It is certainly desirable to throw every impediment in the way of self immolation that can be introduced consistently with the prejudices of the people, but we must not infer from the mere circumstance of their silence that they are at all contented with our innovations.

It is mentioned in the accompanying summary, that when the people of the Concan thought our government did not approve of suttees they disclosed no feelings that led the gentlemen on the spot to think they were dissatisfied, yet at that time the Deccan was filled with their complaints. Similar measures were apprehended there, and many applications were made to me for satisfaction on that head.

A proclamation should immediately be issued, declaring that every person concerned in forcing a woman to burn against her will shall be punished as a murderer; and the Commissioner's opinion may be requested as to any further restriction or prohibitions that may be introduced, without creating popular discontent, or infringing the rule so wisely established by our Indian government, of allowing the fullest toleration to the religious practices of the natives. I mean this in addition to the former instructions about the Bengal rules.

(signed) *M. Elphinstone.*

FROM Mr. Secretary Henderson to W. Chaplin, Esq. Commissioner in the Deccan.

Sir, 30th October 1823.

I HAVE the honour to acknowledge the receipt of your letter of the 11th instant, forwarding a report from the collector of Poona of his proceedings in a recent case of suttee, which was attended with circumstances of peculiar horror and cruelty.

The honourable the Governor in Council authorizes you to issue the necessary instructions for bringing the persons who were instrumental in causing the death of the unfortunate young woman to trial; but it will be necessary, in trying the prisoners, to give due weight to the universal opinion and admitted practice of the Hindoos as well as to their written law, and the former as well as the latter should be a subject of inquiry when they are brought forward.

In transmitting the accompanying rules, for the conduct of magistrates and police officers under the Bengal Presidency, respecting the practice of suttees, the Governor in Council directs me to observe, that he leaves it to your discretion to promulgate them immediately, or to take the opinions of the principal pundits at Poona on the same subject; but this last course ought to be adopted if the introduction of the rules on the authority of the pundits of the Bengal provinces alone be likely to excite a spirit of opposition to them among the Brahmins at Poona, and also if there should be a probability that they will acquiesce in stricter rules than those now in force in Bengal.

It is unnecessary to add, that no violence to the real laws or religious institutions of the people is intended to be authorized by these instructions.

The Governor in Council has to express the greatest satisfaction at the zeal and humanity evinced by Captain Robertson; but directs me to remark, that before the order which he has issued can be sanctioned or rendered general, it is necessary that it should be ascertained to be not only conformable to the ancient Shasters, but in some degree consonant to the present opinions of the people.

Presidency of BOMBAY.

No evil, the Governor in Council observes, might probably result from the mere prohibition of self immolation at the capital, where the magistrate must be apprised before any such sacrifice can take place; but the danger would be considerable if a suttee were to burn on an improper sort of pile, in some remote part of the district, and those who assisted at the ceremony were afterwards to be tried as murderers for the irregularity. Nothing need be said, the Governor in Council further observes, to the natives about Captain Robertson's prohibition, until you have inquired into and reported to government the public feeling regarding the validity of the ancient law on which it is founded. It is certainly desirable, I am instructed to add, to throw every impediment in the way of self immolation which can be introduced consistently with the prejudices of the people; but it cannot be inferred, from their silence, that they are at all contented with our innovations.

The Governor in Council requests you will cause a proclamation to be issued immediately, declaring that every person concerned in forcing a woman to burn against her will shall be punished as a murderer; and submit your opinion, as to any further restriction or prohibition which may be introduced without creating popular discontent, or infringing the rule so wisely established by our Indian government, of allowing the fullest toleration to the religious practices of the natives.

I have, &c.

Bombay Castle, 30th October 1823. (signed) *J. Henderson,*
Sec^y to Government.

EXTRACT Bombay Judicial Consultations, 17th December 1823.

THE following Letters have been received, and replies returned, and proceedings passed, since our last consultation:—

From W. Chaplin, Esq. Commissioner in the Deckan, to Mr. Secretary Henderson. Minutes, 11 Dec.

Sir, 15th Nov. 1823.

WITH reference to your letter of the 30th ultimo, I have the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter from the collector of Poona, and of his proceedings on the trial of the three persons arraigned for the murder of Radhabyee, Muhuskurin, in forcibly placing and keeping her upon a pile prepared for her immolation, and in attempting to put her to death by drowning her in a river; of which charge one of the prisoners has been acquitted, and the other two, although found guilty to a certain extent, released for the reasons set forth in the finding of the court.

I shall have the honour, on the receipt of Captain Robertson's promised report, of conveying to you my opinion on the different points adverted to in your despatch.

I have, &c.

Poona, 15th Nov. 1823. (signed) *W^m Chaplin,*
Comm^r.

From H. D. Robertson, Esq. Collector and Magistrate of Poona, to Wm. Chaplin, Esq. Commissioner in the Deckan.

Sir, 14th Nov. 1823.

1. ALTHOUGH I have released the prisoners, who were confined for the attempt to murder the woman who escaped from the fire on the 27th of September last, it may be interesting to yourself and to government to be possessed of a copy of the trial of these persons, I therefore do myself the honour of furnishing you with a copy of this record. As these proceedings contain full explanations of the grounds on which the prisoners have been released, it is unnecessary to make any remark on the line of conduct I followed during the trial.

2. I have promised the shastrees of the city to be back in Poona to discuss with them, at their own request, in the assembly of Brahmins, who are beginning to collect to receive the Duxana, the future regulation of suttees; and I shall then have the honour, I hope, of submitting a satisfactory reply to the question of government on the subject. It may be sufficient to assure you, in the meantime, that there is no danger of my not proving my position in regard to the grass pile, the text for

which I am prepared to quote to the Brahmins and to government from a book of the greatest authority, and the doctrines contained in which are held in high respect. All the other arguments advanced in my address will also be proved to rest on the most substantial authorities.

I have, &c.
(signed) *H. D. Robertson,*
Collector.

Camp at Bailseer,
14th Nov. 1823.

Monday, 10th Nov. 1823.

THE Court proceeds to the trial of Chintoo Ramchunder Muhuskur, Appajee Ramchunder Muhuskur, and Rowjee bin Cundojee Bhore.

Chintoo Ramchunder Muhuskur, Brahmin, aged about 40 years, inhabitant of Poona, country Concan, carcoon; and Appajee Ramchunder Muhuskur, Brahmin, aged about 22 years, carcoon, inhabitant of Poona, country Concan; and Rowjee bin Cundojee Bhore, Mahratta servant, aged about 30 years, inhabitant of Poona, country Deckan, being placed at the bar, are arraigned as follows:

You Chintoo Ramchunder Muhuskur, and you Appajee Ramchunder Muhuskur, and you Rowjee bin Cundojee Bhore, are charged with having caused the death, on Saturday the 8th of Bhaderpudvud last, corresponding with the 27th of September 1823, by forcibly placing and keeping her in the fire of a pile from which she had come, after at first voluntarily ascending it as a suttee, a woman named Radhabyee Muhuskurin, and with having, on her a second time coming from the fire, attempted to put her to death by drowning her in a river. How say you, are you guilty or not guilty?

The prisoners plead, Not Guilty.

The court proceeds to take the evidence for the prosecution.

Lieutenant Frederick Apthorp, of the 10th regiment N. I. being called, and duly sworn and admonished, deposes as follows:

I was present at the suttee which occurred on the 27th September. I think the two prisoners (Chintoo Muhuskur and Appajee Muhuskur are pointed out) were there. In as far as I can recollect, I should think the other prisoner (Rowjee Bhore) was also present. These appear to me to be the three men who threw the woman into the fire a second time; they used, as it appeared to me, force in placing her in the fire a second time; they let her drop once, and then lifting her up threw her into the fire. After she was in the fire they attempted to keep her in by throwing pieces of wood at her. She did not make any struggles, nor did she scream, in as far as I saw, when the prisoners were in the act of throwing her in the fire. The prisoners dragged her from the river near to the pile, and then left her to herself on Mr. Cooke interfering. She then advanced to the pile alone, on which the prisoners again approached her, and threw her in. She appeared to be only scorched on first coming out of the fire, and her flesh not burnt. She was only burnt by the grass and curby in the pile when she first came out, the wood not having then had time to be lighted. Her clothes were not burnt, excepting on one side, and her legs appeared to be the most scorched. Neither her body nor her arms were scorched, and we immediately extinguished the fire of her clothes by taking her into the river. I do not think she would have died from the injury sustained by her in the first burning. The fire was burning very strongly when she was thrown in a second time, the wood having then caught fire. On her coming from the fire a second time all her clothes were burnt, excepting a very small piece. She then ran to the river, followed by the prisoners, who held her under water until Mr. Morley and myself went in to prevent her being drowned. One of the prisoners, I think that one, (Appajee Ramchunder is pointed out,) continued to hold her head under water until we came up. The other two made off before as soon as they saw us approach.

(signed) *Frederick Apthorp,*
Lieutenant 2d, 10th regiment.

The prisoners put no questions to this witness, who withdraws. (N° 1.)

Major John Taylor, of the 10th Regiment N. I. being called, and duly sworn and admonished, deposes as follows:

I was present at the suttee which occurred about the end of September last. I saw the woman thrown into the fire a second time. Of these three prisoners, these two (Appajee Ramchunder and Chintoo Ramchunder are pointed out) assisted a third man, a stout man, in throwing the woman into the fire. The woman did not struggle or shriek when the prisoners were in the act of throwing her into the fire, but she shuddered as if she had reluctance. There was no force used in bringing her back to the pile from the river into which she had been dragged to extinguish the flames of her clothes by myself and others. The two prisoners (Appajee Ramchunder and Chintoo Ramchunder) supported her, but did not appear to force her along: to a question I put to her, she said they were persuading her to enter the pile again. The prisoners supported her up to the pile. The greater part of her cholee, and of her sarkee, all that part especially which covers the shoulders in a single fold, were burnt; the thick plaited part of her sarkee round her middle was not burnt. Her left shoulder, her lips, and part of the breast were burnt, and also her toes and feet. I think she was not so much burnt but that she might have lived had she not been again thrown into the fire. The two prisoners, Ramchunder and Appajee, threw pieces of wood at the woman after they had thrown her into the fire; and, as far as I can recollect, I should say, that that prisoner (Chintoo Ramchunder) was the person who held her down in the fire after she was thrown in, until the heat was too great for him to remain any longer. On her coming from the pile a second time, she ran unaided into the river, where she sat down and remained a considerable period; during which I explained to the by-standers that no further attempts would be permitted until the orders of the magistrate were received. Having previously despatched Mr. Swanson, I sent off another gentleman to give information of what was passing to the magistrate; and, believing that they would attend to my injunctions for delaying, I withdrew my attention from the woman in the water, when suddenly I was informed there was an attempt making to drown her; and, on looking to the place where she was, I saw these two prisoners (Appajee and Chintoo Ramchunder,) and a third person, forcibly holding her head and body under the water: she was immediately released from this predicament by Mr. Apthorp, whom I directed to rescue her. Mr. Morley accompanied him but fell. The latter gentleman then remained beside her until Mr. Arbuthnot arrived. She had a small piece of cloth remaining around her middle when she came from the fire a second time, but she was excessively burnt, and her toe-nails separated from the toes on loose pieces of flesh.

(signed) *John Taylor.*

The prisoners put no questions to this witness, who withdraws. (N° 2.)

Lieutenant Charles Morley, of the 10th Regiment N. I. being called, and duly sworn and admonished, deposes as follows:

I was at the suttee which occurred about the end of September, in which the woman came out of the fire. Of these three prisoners I am certain that that (Appajee Ramchunder pointed out) was there. I cannot speak to any of these prisoners having assisted the woman into the fire the second time, but she *was assisted* by being pushed upon the pile by three or four persons. She stood facing the fire until helped up: she did not attempt to run away, nor did I hear her scream, but I was, perhaps, not so situated as that I could have heard her in the midst of the noise: she remained on the top of the pile after she had been put there for some seconds, apparently as if she were kneeling. When she attempted to escape several persons threw pieces of wood at her, but I cannot say that any of the prisoners did so, nor should I perhaps recognize any of those who did. I am certain that, on her escape from the pile the second time, there was an attempt to drown her made by three men; that one (Appajee Ramchunder) was one of the three. I do not think the two other prisoners were either of them concerned in the attempt to drown her, and certainly not that one (Rowjee Bhore).

(signed) *C. Morley.*

The prisoners put no questions to this witness, who withdraws. (N° 3.)

Dr. Charles Ducat, being called, and duly sworn and admonished, deposes as follows.

Orig.

I saw the woman who came from the fire, who went suttee about the end of September: I attended her as a medical officer. She lived until about half past eleven of the day succeeding that whereon she was brought to the hospital; she died from the effects of the burning she had sustained. The whole of the cuticle and true skin of her back, from the head down to the feet, were completely destroyed, and also those parts of her hands and arms. The whole body was burnt, excepting the chest and belly. Her hair fell from her head from the effects of the burning.

(signed) *C. Ducat*, M. D. Civil Surgeon.

The prisoners put no questions to this witness, who withdraws. (N° 4.)

The evidence for the prosecution here closes; and the prisoners being placed on their defence, Chintoo Ramchunder declares, that he had fallen into a swoon, and that when he revived he found Balum Bhut Datey rubbing his temples; and that he, consequently, had no hand in the acts deposed to by the evidence for the prosecution.

Appajee Ramchunder denies all participation in the acts described by the evidence for the prosecution; and attributes his arraignment, and the evidence urged against him, to his being a relation of the deceased Radhabyee.

Rowjee Bhore appeals to the judgment of the court, whether the evidence against him criminates him in any way.

Bulwunt Row Dantey not being forthcoming, the evidence for the defence is closed.

The court, after maturely deliberating on the evidence adduced for the prosecution in this trial, in which the plea of the prisoners of "Not Guilty" has been recorded, finds them, the said Rowjee Bhore not guilty; and the said Chintoo Ramchunder Muhuskur guilty of endeavouring forcibly to retain Radhabyee Muhuskurin in the fire, when attempting to come from it, and acquits him of the rest of the charge; and the said Appajee Ramchunder Muhuskur guilty of endeavouring forcibly to retain Radhabyee Muhuskurin in the fire when attempting to come out of it, and of attempting to drown her in the river, but acquits him of forcibly placing her in the fire.

The judgment of the court being then intimated to the prisoners, Rowjee Bhore is dismissed from the bar; and the following questions are put to the Hindoo law officer, with leave given to him, at his own request, to consult with any of the pundits and learned Brahmins present in the court, in respect to the answers he shall return.

1st. "What is your opinion of the guilt of the prisoners, Appajee Ramchunder Muhuskur, and Chintoo Ramchundur Muhuskur, in respect to placing by force Radhabyee Muhuskurin in the fire, and in respect to keeping her there, and in respect to attempting to drown her in the river, from a consideration of the evidence adduced in the prosecution?"

2d. "The court having found Chintoo Ramchunder guilty of having by force prevented Radhabyee Muhuskurin from escaping from the pile by holding her down in the fire, and Appajee Ramchunder guilty of the same offence, by having thrown pieces of wood at Radhabyee; and Appajee Ramchunder having further been found guilty of attempting to drown Radhabyee in the river on her egress from the fire, you are required to state what punishment is awarded by the law of the Shaster for such offences; and you are also required to quote any Shaster wherein such practices as forcing a suttee into the fire, or putting her to death in any way on her coming out from it, are declared to be unobjectionable or legal; and you are also required to explain fully any established practice of the country in regard to such acts?"

The shastree of the court then deliberating, and consulting with the most eminent shastrees and pundits of Poona, returned to the court answers to the questions as follows:—To the first question, "Having considered the evidence adduced, I am of opinion that the throwing into the fire, and the other acts attributed to Appajee Ramchunder and Chintoo Ramchunder, do not *constitute** a crime; because, although such acts are not explicity sanctioned by the Shaster, yet there have been instances of their enactment on similar occasions, while the practice of suttee itself has been continued from the most remote antiquity. This is my opinion, and it is also that of all the other pundits, for Radhabyee had repeated the Sunkulp."

(signed) *Chintamun Shastree Leley.*

The answer to the second question is as follows:—"I have in a great measure answered this question in my reply to the first interrogatory. The acts of which the court has found the prisoners guilty, one of obstructing the egress from the fire, and the other of attempting to drown the suttee, are not mentioned in the Shaster as crimes, so that there can be no punishment."

(signed) *Chintamun Shastree Leley.*

* The text admits of another reading, "did not commit these crimes;" but the shastrees explained their meaning, verbally, to be that adopted by the court.

The court then presses on the shastree's attention, the propriety of his furnishing it with some more defined elucidation of the excusable grounds on which the prisoners are said by the pundits to have acted in throwing Radhabyee into the fire, and in attempting to drown her. In compliance with this request, the shastree subjoins to the answer to the second question, the following postscript:—

"I have only learnt from common report that it is usual to throw suttees into the fire, and to act in the other ways, (adverted to by the court,) towards them; but there is no clear authority in the Shaster on the subject."

The court then maturely deliberating on the answers of the Hindoo law officers, furnished with the counsel and aid of the most learned pundits of Poona, addresses the prisoners Chintoo Ramchunder Muhuskur, and Appajee Ramchunder Muhuskur, as follows:—"You Chintoo Ramchunder Muhuskur, and you Appajee Ramchunder Muhuskur, stand convicted of having attempted the murder of your relation, Radhabyee Muhuskurin, in a way which is not declared to be consonant with the principles of your religion, or with your laws; for the pundits of the city have exposed their inability to quote any passage from your Shasters, wherein the acts you have perpetrated are recommended, or declared to be excusable. The impossibility of a legal sanction being adduced in support of what you have done, would warrant this court in sentencing you to the punishment due to those who commit murder, while the well-known fact that you are nearly related to the deceased heightens the feeling of your cold-blooded cruelty, and would prevent the extension of mercy towards you. Fortunately for you, however, the pundits and shastrees consulted by this court have declared, that there prevails a notion or belief among your cast, that after the enactment by the victim of a certain ceremonial before the pile is in flames, it is incumbent on those who officiate to put her to death, should she retract from the full performance of suttee; and although their exposition that this illegal practice has been heretofore customary is both vague and uncircumstantial, and, therefore, in a corresponding degree unsatisfactory, yet this court is pleased to allow the exposition great weight on this occasion, choosing rather to lean to the side of mercy in a case wherein it cannot precisely balance between the degree of guilt attachable to you for an intent to kill, and that of merely a desire to finish a sacrifice which you may have deemed it to be incumbent on you, and justifiable from the general belief among your people to bring to a conclusion by putting the victim to death. You are, therefore, indebted to the lenity of the court rather than to the merits of your cause in being sentenced to no punishment. Your cruelty having been reported to the government of the country, a proclamation has been issued, declaring persons found guilty of similar acts to those of which you have been convicted liable to be considered murderers, and to be punished accordingly. That you may be made fully sensible of the danger you have escaped, listen to the terms of this order."

The court then causing to be read over the proclamation of the Commissioner in the Deckan, dated the 5th November, dismisses the prisoners from the bar, and closes its proceedings in this case.

(signed) *H. D. Robertson*, Magistrate.

(True copy.)

(signed) *H. D. Robertson*, Magistrate.
W. R. Morris, First Assistant.

From Mr. Secretary J. Henderson to W. Chaplin, Esq. Commissioner in the Deckan; dated 11th December 1823.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 15th ultimo, forwarding the proceedings held by the magistrate of Poona on the trial of three persons arraigned for the murder of Radhabyee Muhuskurin, by forcibly placing and keeping her upon a pile prepared for her immolation, and in attempting to put her to death by drowning her in a river.

The Governor in Council is satisfied, that, in conducting the conferences alluded to in his letter, it will not have escaped Captain Robertson, that it is of more importance in a case like the present to attend more to the feelings of the people, than to the degree of solidity belonging to the arguments by which their erroneous notions may be supported; and that much care is necessary to avoid any discussion likely to give to the question the character of a doctrinal dispute, which could not fail to excite a strong spirit of opposition in the breast of the weaker party.

I have, &c.

Bombay Castle, 11th December 1823.
(signed) *J. Henderson*,
Secretary to Government.

EXTRACT Bombay Judicial Consultations, 4th February 1824.

The following Letters have been received and sent from the Commissioner in the Deckan; dated the 15th December.

Sir,

I HAVE the honour to inform you that, on the receipt of your letter of the 30th October, I furnished the collector of Poona with instructions, in conformity to the tenor of the orders conveyed to me relative to the practice of self immolation of suttees. I also issued a proclamation, agreeably to the 7th paragraph of your letter, declaring that any person concerned in forcing a woman to burn against her will should be punished as a murderer.

In continuation of the correspondence with Captain Robertson, which has been already laid before the honourable the Governor in Council, I have now the honour to forward the copy of a letter from that officer, reporting the result of the discussion on which he had signified it to be his intention to enter with the Brahmins, the assemblage of whom from all quarters, on the occasion of the Dukshuna, presented a favourable opportunity for ascertaining their sentiments in the most public manner on this very important question.

The Governor in Council will observe that the discussion turned chiefly on the construction of the pile, and that it ended in a general agreement on the part of the Brahmins, that it should on all future occasions be made of grass, according to a particular model, which is described in Captain Robertson's letter, and which appears to be as near the plan and fashion prescribed by the law of the Shasters.

It is thought by the collector, and by the natives in general, that by constructing the pile after the manner which leaves to a female, who should not have resolution to go through the sacrifice, the power of escaping, very few will have courage to undertake it. The opinion is indeed corroborated by the circumstance, that more than one case of suttee has been already prevented, the intended victims having been deterred from devoting themselves when informed of the mode in which alone the pile could be constructed.

I have taken some pains to ascertain whether the assent of the Brahmins to the proposed regulation has been entirely sincere, free, and unconstrained; and it has afforded me the greatest satisfaction to find that they have most readily acceded to it, without evincing any of that spirit of fanaticism, or of religious prejudice and bigotry, which, but for the judicious conduct of the collector, might have been so easily excited on so delicate a subject. I consider it to be highly creditable to the humanity of the Brahmins of the Deckan, that they have almost, without even the appearance of controversy, met rather than opposed the wishes of government, by so readily embracing the rule which the collector has so happily suggested, and which bids fair to prove a considerable bar to these sacrifices in future. Only one objection was stated to me by the Brahmins whose opinions I collected, and that related to the expression contained in the memorandum drawn up by a spectator, and adverted to in the 7th paragraph of Captain Robertson's letter, in which it is laid down, that a woman attempting to burn herself is to be informed, that if she fails to go through with her resolution she is to be consigned to the society of chundals or dhers. The alteration of this wording is recommended by Captain Robertson, in a subsequent letter of the 13th instant, of which I enclose a copy, and should accordingly be made. The letter appears to be a communication of some importance in another respect, inasmuch as it conveys the particular request of a number of shastrees, that the utmost publicity may be given to the account of the discussions relative to the practice of suttees, and to the new rules that have been suggested for the future regulation of this tragical ceremony.

I do not believe that any objections whatever are likely to be made to the rules that have been instituted for the guidance of magistrates in Bengal respecting the practice of suttees; I imagine the general tenor of them has always been adhered to in the Deckan in former sacrifices of this nature that have occurred since the establishment of the British government.

The impediments opposed to the practice by Captain Robertson's new plan promise however to be more efficacious than any that I could suggest; and as these restrictions have the advantage of being entirely consonant to the feelings of the Brahmins, I would strongly recommend the extension of them to other quarters, should they be found, on further trial, to answer the expectations that have been formed of them. The merit of becoming a suttee will now be raised to the highest pitch, since nothing but the greatest faith and devotion can enable a woman to sustain the torments of the sacrifice. The consideration may prompt a few females still to persist in it; but I am willing to hope a majority of those who would have been the victims of fanaticism, will avail themselves of the existing obstacles to decline the performance of so revolting a ceremony.

I have, &c.

Camp at Paubul,
15th December 1823.
(signed) *Wm Chaplin*,
Commissioner.

TO the Commissioner.

Sir,

1. THE discussion regarding suttees, which I had the honour to inform you, in my letter dated the 14th ultimo, it was my intention to enter into during the convention at Poona of Brahmins from all quarters on account of the Dukshurra, took place on the 3d and 8th instant.

2. On the 3d of December, I requested to be furnished with a good account or plan of the pile, termed in the Shaster *Trin Cootee*, the exact meaning of which words is, *a house of grass*. Wamun Shastree Sathey observed, that it would be satisfactory to the Brahmins that I should in the first place prove there was any passage in the Shasters in which mention was made of this kind of pile. I mentioned to him the names of two books, and begged he would refer to them, either then or at his own house, and that I had no doubt he would find in them the passage alluded to. Several of the most learned shastrees then assured Wamun Shastree that the text existed, and that they would show it to him. After an unconnected conversation on various points relating to suttees the assembly broke up, under an engagement to meet again, and to furnish me with a plan for the construction of the grass pile, according to the intention and meaning of the Shasters. I was promised a definitive answer also in regard to the penance for women withdrawing from the pile after once entering it.

3. I met the shastrees again on the 8th instant: there were present Mulhar Shrowtee, the most highly respected Brahmin in this country; Nilcunt Shastree Thuthey, and Wittul Oopdadea, of Pundapoor, esteemed the most able men and the most deeply versed in the learning of the Shasters in the whole of the Deckan, and who have instructed and still instruct many young Brahmins; Raghoo Achary, an eminent scholar, the principal of the college at Poona; Hurbhut Casseekur, a Benares Brahmin of great celebrity; Chintamun Dixit Gunesh, shastree of Rajapore; and many other eminent shastrees from all quarters. The number of persons assembled was at least five hundred, and the streets leading to the Boodwar palace were filled with people, curious to know the result of the discussions regarding suttees, and the right of Sowars to perform certain Brahminical ceremonies; which last was also a question appointed to be determined in that meeting.

4. The conversation commenced by my requesting the plan of the pile. Mulhar Shrowtee spoke in favour of the present custom of the country. He admitted that that custom was nowhere described or enjoined in the Shasters, but he contended that it was proper to keep it up on the general grounds, that if a particular observance is legal, the most effectual means that can be devised for fulfilling it are also legal. I argued that this reasoning was not applicable to the case in point; that a suttee being a voluntary sacrifice of life, compulsion, or the imposition of an inability to retract while life remained, altered the nature of the observance altogether, and that therefore the means in this case, by accomplishing an end which was illegal, must also be deemed illegal. Mulhar Shrowtee then contended that it was lawful to provide against the want of bravery of some, who having the courage and will to commence, could not command fortitude sufficient to carry them through the trial. I replied, that this argument merely confirmed what I had advanced, and showed that he was convinced that the greatest number of those women who went as suttees died involuntarily. I then adverted to the inconsistency of the practice of the present times, and of the arguments of Mulhar Shrowtee, not only

with the spirit, but with the direct declarations of the Shaster; I said that the method of constructing the widow's pile was expressly declared to be in the shape of a cootee, (a house, or thatched roof or arbour), a word implying an empty space covered at the top and sides, and having an entrance or door to it; and that in one book of high authority this cootee was directed to be made of grass; that it was impossible to reconcile the present practice in the construction of the pile with this description, or to allege that the striking away the pillars of the pile loaded with wood, was according to the intention of the Shaster, in which, though every requisite observance is minutely mentioned, this is not; that from the description of the ceremonies of suttee, it was also quite evident the cootee or house had a door or opening at which the woman entered; and that this entrance was no doubt a large one, since the widow is enjoined not to go quickly (which she could not do if the entrance was a small one), but to advance deliberately and slowly, and lay herself down by the corpse of her husband; that it was equally evident that the authors of the Smrityustsar, the Neernay Sindhoo, and Meeta Aesharee, who have declared the act of suttee proper, also contemplated the power of the woman to retract during any part of the ceremony; for that if she had not that power, that is, if the entrance into the cootee or house had been contemplated by the authors of these books to have been closed up, whether by shutting it up or letting down a heavy roof of wood, they never would have promulgated those rules which their books contain, declaring the penance to be undergone by a woman who should separate herself (bruhusht) from the fire.

5. The assembly had evidently come prepared to hear and to be convinced by such arguments; and the readiness with which Nilcunt Shastree and Wittul Oopdadea coincided with me, not only relieved me from the fear of strong opposition which I at first entertained, on hearing Mulhar Shrowtee's speech, but satisfied me, as I hope it will government and yourself, that the feeling of the people is entirely in unison with my proceedings. Controversy on religious subjects is bad enough when government takes no share in the discussion: The demon of fanaticism is very easily roused, and when governments venture to enter his haunts, they must submit to the irksomeness of treading on tiptoe, circumspectly, cautiously, and of assuming the guise of mendicants. I told the shastrees on their declaring themselves convinced, that I was highly gratified I had not in vain spent the time I should otherwise have devoted to government affairs, in begging of them to discover the law of their Shaster, and to reform the present practice of constructing piles for the immolation of widows according to it. They returned my compliment by declaring, that they themselves would never have taken the trouble of ascertaining what was proper, and that they were all much more indebted to me than I was to them.

6. The result of these good feelings was the description by Wittul Oopdadea of what he thought would be a proper pile for widows, constructed according to the meaning of the Shasters. His description having been unanimously pronounced to be excellent, I declared that piles upon that model would for the future be the only ones allowed in this district. The following is what was thus declared to be allowed: The foundation of the pile on which the corpse rests to be as high or as low as the friends or widows choose to make it; resting upon this foundation, four sticks to be firmly erected at the four corners, and on these cross pieces of wood placed so as to support a roof of sticks; the sides to be composed of grass, and the height of this room to be such as that the widow can easily walk in at one end door or entrance, which is not to be shut up, and the four supporters not to be removed by the bystanders, but the upper part of the pile to be left to fall in on the burning of the props.

7. I did not think it wise to request the shastrees to revive the old law regarding penances for those who retracted after entering the pile, for I consider the law they wished to establish a positive check to women attempting to burn themselves. We have therefore agreed that when a woman declares she intends to burn, the pile shall be minutely described to her, and her relations ordered to give her no combustible materials; that if she perseveres in saying she will attempt the sacrifice, she is to be informed that if she does not go through it and die, she will be consigned to the outskirts of the town, and to the society of Chundals (Derhs.) The penance ordained by the Shaster is to give a cow in charity, or to fast some days.

8. It is the opinion of every native that not one woman of one thousand of those who otherwise might have devoted themselves, will, under these regulations, attempt to burn.

9. The following are translations of the passages relating to the cootie upon which my arguments rest.

From the Shoodee Myook.

"Having worshipped the stone on which the widow steps to ascend the pile, let fruits and flowers be taken in the hands (open); then, walking round the fire three times, let the following invocation be repeated:—'O Fire! thou who pervadest and art the essence of every living being; thou who triest all; who alone knowest man, be thou my guide, now that overwhelmed with the sorrows of widowhood, I am about to accompany my husband; and do thou conduct me to wherever he now is. Having consumed my whole body, do thou reimbody me again, and thus also do to my husband; and now embracing my husband, I enter into thee.'—'Saying thus, let the widow enter the *grass-house*, and with her own hand set it on fire with a blazing firebrand: then let her children and relations, considering her life gone, set fire to the pile on all sides."

From the Anunt Bhuttee Pryog.

"Let the widow's children and relations light the pile, and then let her walk round it three times. After which let her worship the stone, and then having stepped upon it, let her take in her hands fruits and flowers, and thus invoke the fire:—'O Fire! thou who pervadest and art the cause of the existence of every living being; thou who provest all; who alone comprehendest man, him whom no other does comprehend, guide me on this occasion when oppressed with the afflictions of separation; I go to reunite myself with my husband, and wherever he is there conduct me also.'—Having repeated this prayer, let the widow slowly and calmly enter the *house*, and laying herself down on the left side of her husband, set it on fire with a large firebrand, or let her children and relations do so for her."

10. I enclose a short report of what occurred on the 8th of December, drawn up at my request by a spectator; it contains very succinctly what appeared to him the material points discussed. I have circulated copies of it among the shastrees, especially the most eminent of those who were present, and whose sentiments it records.

11. I sincerely hope that the rules for the construction of the pile adopted here may become general; a government order making them so might, perhaps, be efficacious: but I am so fully persuaded that the less government shows itself in such discussions the better, that I take the liberty of recommending the circulation of the enclosed paper to the different magistrates, with a latitude of action in adopting or rejecting the custom as they may find it consonant with the feelings of the shastrees of their districts, whom they ought to summon to discuss the point in a friendly way, and as if the magistrate himself were alone desirous of introducing the reform from his own opinion of its excellence. It is not at all probable that the Brahmins would any where hesitate to adopt a reform, sanctioned by so numerous and learned a body on such an occasion as the distribution of Dukshana; and in the city of Poona, even if they were ordered to do so by government: but in such matters men like to be consulted, and the measure is thus rendered palatable, and admitted to be just, because they think it in some degree their own. Those who may choose to oppose it, will have to oppose the opinions of some of the most able men of their country.

12. I respectfully trust these proceedings will be approved of by yourself, and by the honourable the Governor in Council.

I have the honour to be, &c.
Poona, December 1823. (signed) *H. D. Robertson*, Collector.

To the Commissioner in the Deccan.

Sir,

With reference to my letter, dated the 10th instant, on the subject of suttees, I have the honour to inform you that I have received a deputation, preferring a request from a number of shastrees that the Mahratta Memorandum, drawn up by a spectator, which I enclosed in my letter above mentioned, may be circulated in the most public manner through all the surrounding districts and countries. Government will, of course, be best able to determine on the propriety of rendering the rules therein described final, or not, while complying with this request, which has

Presidency of BOMBAY.

has been urged chiefly by shastrees of the surrounding country. There has been only one exception made to the wording of the memorandum; and I beg to suggest the propriety of an emendation being made in it accordingly, if government promulgates it, by leaving out the words *derh or chundal*; *and by merely describing in general terms*, that the woman who *retracts* from burning, after entering the fire, shall be an outcast from society, and obliged to live outside the limits of inhabited towns and villages.

Poona,
13th December 1823.

I have the honour to be, &c.
(signed) *H. D. Robertson*, Collector.

(True copy.)
(signed) *W. Chaplin*, Commissioner.

Narrative, by a Spectator, of what passed on the 8th Dec. 1823, at the Boodwur Wara of Poona.

Several eminent shastrees of Poona, and many great shastrees from other parts of the country, who had assembled together on the occasion of the Dukshuna, were convened, in the afternoon of the 8th December, at the Boodwur Wara of Poona, and were requested to deliberate and decide on the following proposition; viz.

In your Hindoo Shaster it is thus (written): " The woman intending to offer herself a suttee must enter a shed made of hay, and herself set fire to it." Let all the shastrees consult together and give a particular description of the mode in which the said hay-shed should be constructed.

To the foregoing proposition Mulhar Shrowtee, one of the assembled shastrees, replied:—

" All acts (ordained in the Shaster) to be performed should be performed in the completest manner possible, to which end there must be a plentiful supply of *all things requisite*; (for which complete performance) Mulhar Shrowtee delivered various other precepts of the same kind, the substance of which was, that she who goes as a suttee burns herself alive; and there must be a sufficient quantity of dry wood to consume completely her own body, and the corpse of her deceased husband; and since all who undertake this living (sacrifice) have not fortitude equal (to support them through its torment), the apparatus should be so strongly constructed as to preclude all possibility of escape from it.

Hereupon another question was put.

In your Shaster it is thus (written): A suttee escaping from a funeral pile may be re-admitted (to her cast) on the performance of certain lustrations; but what you have now declared leaves her no means even of escape, and renders nugatory what is written in the Shaster.

Upon this all the assembled shastrees, namely, Nilkunt, shastree, Wittul Padhay, Ragova Charya, Mulhar Shrowtee, Hurbutjee Kaseekur, Chintamun Dixit, Gunesh, shastree, Rajpoorkur, and other shastrees, deliberated together, and agreed on the following resolution; viz.

The hay-shed to be prepared for the female offering herself must be constructed round the funeral pile, which is to consist (of blocks) of wood; it must be built with a roof above, and a wall of grass all round, leaving a door for the suttee to enter at; (pieces of) wood to be laid on the top of the roof, but the door not to be closed up, neither must the (props of the) roof be cut away, but it must be allowed to fall in of itself from the action of the fire: thus have all the shastrees met in council determined.

Further, whosoever shall propose to offer herself a suttee is to be informed of the foregoing regulation, now ordained agreeably to the authority of the Shaster; and she is to be informed also, that if she fly from the pile no one will receive her again into the cast; and that so long as she lives, she must dwell among the mahars. If, on this being explained to her, she shall still persist in offering herself, she is to be told, that she must offer herself in the manner laid down in the foregoing resolution; and that in case she escape from the pile, no one will administer purification to her, nor admit her into the cast. Thus it was universally resolved.

Dated 8th December 1823.

The above is as literal a translation of the spectator's narrative as I can give; the original is not written in the clearest or best phrase.

(signed) *W. Simson.*

Reply to the Commissioner.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 15th ultimo, with its enclosures, from the collector at Poona, reporting his proceedings for checking the practice of self-immolation of suttees.

2. The honourable the Governor in Council has directed me to inform you, that however anxious he may be to adopt any measures that may tend to diminish the number of suttees, he would by no means have approved of the exertion of any influence over the shastrees to obtain their acquiescence in a rule to which they did not sincerely assent; such an acquiescence would only have been temporary, and would have led, in the end, to increased discontent.

3. Under the opinions now expressed by the collector and yourself, that the consent of the Brahmins is entirely free and voluntary, the Governor in Council has only to express his high satisfaction at the attainment of an object which promises so materially to diminish the disposition of Hindoo widows to continue the practice of self-immolation.

4. The Governor in Council observes, with particular approbation, the humanity by which Captain Robertson has been actuated throughout the late inquiries and discussions, and the temper and ability which he has evinced in conducting them to so successful a termination.

5. You are requested to transmit to all the collectors of the revenue within your charge, a copy of Captain Robertson's letter, with the narrative of a spectator, in the original and English languages, that they may adopt a similar rule or not, according to the receipt which the opinions of the Poona shastrees may meet with among those of their districts. But they should be particularly enjoined to forbear introducing the rule, unless it is voluntarily and cordially agreed to by the shastrees of most authority among the people under their jurisdiction.

6. Similar instructions will be sent to all the other authorities under the government, and a statement of the case, including the narrative of the spectator, printed for more general circulation, amended as suggested in Captain Robertson's letter of 13th December.

7. The Governor in Council has, however, directed me to submit, whether it is not possible yet to amend the wording of the resolution regarding penances for those who may retract after entering the pile; since it appears, that to compel a woman who retracts, after entering the pile, to live an outcast from society on the outside of the limits of inhabited towns and villages, is rather calculated to encourage than to check the practice.

I have the honour, &c.

Bombay Castle,
30th January 1824.

(signed) Wm *Newnham*, Chief Secretary.

EXTRACT Bombay Judicial Consultations, the 12th May 1824.

No 24, of 1824; Judicial Department.

To J. Farish, Esq. Secretary to Government, Bombay.

Sir,

WITH reference to Mr. Chief Secretary Newnham's letter of the 30th January last, I have the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter from the collector of Poona, dated the 1st instant, and of its enclosure, regarding the future regulation of the act of suttee.

I have the honour to be, &c.

Poona,
3d March 1824.

(signed) *W. Chaplin*, Commissioner.

To William Chaplin, Esq. Commissioner, &c. &c. Poona.

Sir,

I HAVE had the honour to receive your letter, dated the 3d ultimo, communicating to me the gratifying intelligence of government having approved of my proceedings regarding the future regulation of the act of suttee.

2. It may be satisfactory to the honourable the Governor in Council to know, that since the promulgation of the rules here up to this date, six widows, five of

whom were of the Brahmin cast, and one of the tailor cast, who had declared they would burn with the bodies of their husbands, were induced to abandon their resolution, on the shastrees and myself rejecting their supplications for any other description of pile than that in the form of a grass-house. These women would not venture the risk of their fortitude failing them. One of them, however, the wife of a man who was a carcoon in my treasury, persisted so resolutely, that at one time I saw no prospect of withstanding her will; and I certainly think she would have shown us a practical specimen of the effect of the new pile, had not my shastree terrified her by intimating to her the dire fate that awaited her if she should withdraw from the pile, by her being rendered an outcast from society.

3. There is certainly, at first view, no very obvious reason why government should not endeavour to modify this part of the arrangement, every Shaster being plainly in favour of the pardon of a suttee escaping from the fire, on the performing a slight penance. But the Brahmins were anxious (well knowing that very few women will venture to burn in the new pile without immediately coming out of it again) to obtain it as a powerful preventive check to their wives attempting the sacrifice in the first instance, and thereby diminishing the chances of families losing their character by the escape of victims. I, in fact, tacitly yielded this point to them, as I saw they were strongly bent on its being admitted; and it must be confessed, that however harsh the rule may at first view appear, on fully reflecting on the arrangement with which it is connected, its severity becomes, in some degree, its excellence; and next to the unshut pile itself, it may be considered a very terrific obstacle, especially to highly reputable females.

4. But whatever the most certain effect of this rule may be, whether as a check to the irresolute before ascending, or as an aid to the bravery of those who have ascended the pile, it is clearly my opinion that we should rest satisfied *for the present* with the introduction of the new construction of the pile. When that is fairly established, and admitted generally, and there shall remain no danger of opposition to it, we can, if a necessity exists, in two or three years, revert to the text of the Shaster for a reformation which humanity suggests.

5. Mr. Borrodaile has, with great kindness, favoured me with a translation of some answers on the subject of suttees, by a shastree of Surat, to very judicious questions he put to him. The answer to the thirteenth question describes a grass-room of about eighteen cubits, (allowing four cubits for the heap of cow dung and sticks on which the bodies rest,) or thirty-six feet square, to be the pile for the suttee, and having a door to the south. I enclose a copy of these translations, which are, some of them, very interesting.

I have the honour to be, &c.

Poona,
1st March 1824. (signed) *H. D. Robertson*, Collector.

Question 1st. WHAT woman is permitted by the Dhurm Shastr to burn with the body of her husband?

THE wives of the four great classes (vurn) of Hindoos, (Brahmun, Kshutree, Vyshyn and Shoodr); and those of other casts, or subdivisions of these, provided the widow be of the defunct's own class, and lawfully married to him under one of the eight rites, (having always lived in obedience to her husband,) puttee vrith; and provided the husband was unexceptionable in his life, have the power after their husband's death of becoming a brumhacharya, of remaining single like a good woman; or of performing the suhugumun (accompanying), or suttee. The authorities for these alternatives are as follow:

In the Mitakshuree we meet with the words of Vishnoo, "After the death of her husband a woman may become a brumhacharya, or she may accompany his corpse" (to the pile.)

In the Brumh Virurta Pooran it is said, "She who accompanies her husband's corpse to the pile acts very greatly, or she may remain a widow if she like without disgrace." The same book says, "A woman of this Kulyoog who has lost her husband has no resource left but going to suttee;" but this evidently alludes to one who is incapable of remaining single and leading a virtuous life.

Munoo says, "Let a woman either become a brumhacharya or burn (with her husband.")

Kashee Khimde writes, "Every woman after the death of her husband should preserve widowhood (undefiled), for by remaining a widow she will hereafter receive joy with that husband again among the inhabitants of heaven."

Hareet in his Smrittee says, "As long as a widow refrains from burning with her husband, *so long does she retain her sex*;" wherefore it appears to the shastree to be understood, that a widow in burning transmigrates to the male sex; it is therefore to be inferred, that she may not expect so much happiness in heaven from burning *as from remaining a brumhacharya, or holy widow.*

In the Smrityurth Sar Grunth, (which means the pith of the commentaries upon the Shaster,) it is written, "A widow of any cast, if she have been a puttee vrith, (a good wife,) may choose either to burn with her husband or to remain a brumhacharya, or to burn on a separate pile (unvaroo), which is enjoined to a wife of a different cast from the husband. Any one of these three acts performed will atone for her own and her husband's sins, and they will both be absorbed in Brimha; for this reason one of these three acts should be performed, and they are equally permitted to all ranks, even to the lowest, or chundal." It is written in the Maha Bharut, "Let a widow who has been a good wife (puttee vrith) be sent to the fire."

The Prugvid holds, that a virtuous woman alone, and not a bad woman (door vrith), is entitled to perform these acts; and the Brumha Pooran says the same.

The Bruhun Narudee Pooran has it thus, "A widow, whose cast is different from that of her husband, may become a brumhacharya, or perform the unvaroo, (that is, burn on a different pile); but a widow, being of the same cast as her husband, must become a brumhacharya, or burn on the same pile."

Question 2d. HOW may a woman who is unclean from the menses, or has lately borne a child, or whose husband died in a far country, perform the sugumun or suttee?

A widow labouring under her courses may perform suttee on the fifth day, when a woman is held to be again clean; or by performing the usual penance enjoined for a woman's purification, in any urgent case, for as many days as remain unexpired of the five. The penance is thus explained in the Devyadriyik Nibundh: "When a man dies at the time his wife is labouring under her courses, and the widow wishes to sacrifice herself before they are finished, she may thus render herself clean: Let her pound with a pestle sixty-four seers of rice in the husk, and the impurities will by exercise flow from her body: let her then persuade herself that no impurities remain, and examine her body: let her five times clean her *whole body with five kinds of earth*, one to be taken from a horse's hoof, the second from under an elephant's foot, the third from a white ant's nest or any little mound in a jungle, the fourth from under a cow's foot, the fifth from under the foot of a rhinoceros (vurah); and let her on the first day give away thirty cows to Brumhamuns, and the second twenty, on the third ten, on the fourth five, and on the fifth one cow: let her then be declared pure by the mouth of a Brahmun (vipr), and she may then burn." Thus says the Devyadayik on the second point: A woman left a widow by a husband of her own class, or suvurna: A woman who has borne a child is called sootika, and remains unclean fourteen days after childbirth; but a woman can only burn on the same pile with her husband's body, therefore a suvurna sootika cannot burn.

The woman of a different class from her husband, called a suvurna, it is thought may burn on the eleventh day, when become clean; for this reason, that she is not restricted to burn on the same pile with her husband.

The widow of a man who died in a far country may burn with his bones, &c. The Mudun Pareejat says on this point, "The widow of a Brahmin who has died abroad may burn with her husband's bones: the widow of other classes may burn with their husband's shoes, clothes, or other things (which have touched his body.")

Question 3d. WHAT benefit *accrues* to a widow, or to her husband, from her burning with his body?

The widow and her husband, and the whole body of their relations, are benefited by the act.

Hareet says, "The woman who burns with the body of her husband after his death shall be considered like Uroondhuttee, wife of the Rushee Vashista, (who is fixed in the heavens as a constellation by the side of her husband, translated as one of the stars of Ursa Major, the seven bright stars of which constellation Indian astronomers distinguish by the names of the seven great Prushees); as his wife was

Presidency of BOMBAY.

famous for her virtue, and was rewarded by a place in heaven, so will a woman who burns likewise obtain a place by her husband in heaven."

Unjira writes, "As a snake-catcher with force seizes the snake and drags him from his hole, so the virtuous woman by force drags her husband up to heaven, washing away his sins by going suttee, and obtains happiness for both."

In the chapter Pret Kulp of the Guroot Pooran, Vishnoo says, "As an innocent man, who stands a trial by ordeal of fire, is thereby cleared of the crime charged against him, and suffers no harm or pain, so a woman who burns with her husband's body suffers no pain in her soul from the act of burning her body. As the seven* metals by being heated in the fire become purified from dross, but are not themselves consumed, so a woman who burns herself feels as if bathing in nectar."

* Supt Dhatoo.

Shunkr in his Smritee says, "The woman who burns with her husband's body shall live with him in heaven among the gods for three and a half krores (thirty-five millions) of heavenly years, each day of the gods being equal to one mortal year." He in another place repeats the words of Hareet, above recorded, "The woman who, forsaking fortune, children, and parents, follows the body of her husband to the pile, shall be supremely happy."

The Nirnnyn Sindhoo says, speaking of a woman not permitted to burn on the same pile with her husband, "A woman should burn, because she thereby obtains absolution for the sins of both, and enables him and herself to escape hell; moreover, she obtains for both the rewards of all the heavens, and finally she is absorbed in Bramha along with him, remaining his wife in the intermediate transmigrations in this world, in which they shall be blessed with issue, riches, and other good things."

Hareet says, "Hear my words, spoken of a woman who burns after the death of her husband. As a woman has three krorees and a half of hairs upon her body, for every hair shall she enjoy a thousand years in heaven. A woman who burns after the death of her husband expiates the sins of her father's, and of her mother's, and of her father-in-law's relations."

In the Pruthvee Chundroduye book of the Skund Pooran, (the Life and Adventures of Kartek Sicamee,) it is written, "For every step a woman makes from her house to the funeral pile," (musan chitees than, &c.) will she acquire the benefit of an ashwunnedh†.

The Nirnnya Sindhoo sums up all the advantages above set forth in the words, "1st. To become equal to Urrondhutee; 2d. To be great among the inhabitants of heaven; 3d. To live in happiness with her husband in heaven for as many years as she has hairs on her body; 4th. For fourteen Indrees‡; 5th. To cleanse from sins their relations; 6th. To atone for her husband if he have injured a Brahmin or a friend; 7th. To be inseparable from her husband; 8th. To be rendered fit for *absorption*; and 9th. To change her sex. These are the fruits obtained to a woman from the above acts."

Question 4th. IS there any woman incapable of performing suttee?

A woman who carries a child in her womb; who has a child unweaned; who is in a state of uncleanness from recent child-birth or from her monthly courses; who is a prostitute; who is guilty of deadly sins, (mahapap, laid down in the Untakshura and other books); who is disobedient to her husband and walks by her own will alone; who has not known what it is to be affected with the monthly courses;—no one of these has any right to burn herself, and others might be specified. The authorities are the Nirnnyn Sindhoo and Mudum Pareyat, the Mudun Rut Smritee Sungruh, in the words of Brahusputee, the Prulhiree Chundroduya Goureeya, Shodh-dhee-Tuto, Brahun Naradee Pooran. The originals, containing nothing more than is above explained, are not translated. The concluding words of the Mudeve Pareejat are as follow: "Both the person burning" under any of the above circumstances, "and her husband, shall be accounted guilty of sin."

Note: Therefore the suttee must be an unavailing one, as relates to future happiness, the object to be attained by it; for as a person cannot tell a truth and a lie in the same word, so the act which is thus declared to be one of sin, cannot convey at the same time the advantages of a virtuous one.

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† A ceremony performed with a horse of particular marks and qualities. One hundred ashwunnedhs form a yugnya, and the performer of a yugnya obtains the throne of Indree.

‡ "One year makes a day of heaven, or three hundred and sixty mortal years make a heavenly one; twelve thousand heavenly years one chutooryoog, (or revolution of the four yoogo sutyoog of eight thousand four hundred heavenly years; tretayoog, of three thousand six hundred heavenly years; dwapeeryoog, two thousand four hundred; and the kulyoog, twelve hundred years); seventy-one chutooryoog one day of Bramha, or fourteen Indrees." This is taken from the Bhagvut Pooran, in the words of Vyas.

Presidency of BOMBAY.

Question 5. IS it in the power of any one to prevent a woman performing suttee; and if it may be forbidden, on what grounds forbid?

Any of the women above declared unauthorized to burn, may be prevented by their relations and those superior to them in age or understanding, or by their spiritual teacher, or by the cast, or finally by the prince. Among the unauthorized may be reckoned all those instigated by want, anger, fear and abstraction of mind; for in the Mitakshura it is thus written, in the words of Yagnyovulkya, "A female in her childhood before marriage must be taken care of by her father; in her youth by her husband; and her old age by her son. In the event of her not possessing these relations, the cast must take care of her. If there be none of her cast, then let the prince do it: she possesses no power to follow her own way in the performance of improper acts."

Munoo says the same in every point, adding, "She must be watched carefully in the minutest actions; grief will fall upon the families of her father and her husband if they neglect this."

From many other authorities the necessity of this might be proved.

Question 6. IN what manner is a widow enjoined to perform suttee?

She must perform it according to the rules laid down in the Dhurin Shastr. Madhyandree, in the branch of the Veejoorveda, written by him, says, "Let the widow watch when the soul of her husband is about to leave his body, (when it is quivering in his throat), and at that moment make her a vow (Sunkulp) in the following words: God made me what I am, and gave me a husband to fix my adoration upon; wherefore, O husband! I will accompany thee, that in the next life also thou mayest be mine! Let her then perform her ablutions, and make the usual presents given by a person about to die, according to her ability. Let her after bathing adorn herself as a married woman, perform the Usht Lucbaya, or eight ceremonies, viz. paint her eye-lashes with kajul, anoint her hair with oil, put the zeeka or patch between the eye-brows, put on the kunth sootr or kalee gauthee (a necklace of small beads), put on her bracelets, wear a dress of either red or yellow silk cloth, put on her toe rings, and put on her bodice, (called vauchookee or kachoolee,) being a sort of cholee, but tying behind and not covering the back, and put on all her ornaments. Then, being full dressed, let her worship four married women who are mothers of families, and sitting down with them make a dinner of *rice milk* (doodhpak), ghee, and honey mixed together. If she cannot do this, let her take milk with them, or at least water. Having done this four times, and a munter being duly repeated each time,—the first, 'May I never be a widow;' the second, 'May I never for an instant be separated from my husband;' the third, 'May I never be barren;' the fourth, 'May I never experience misfortune,'—let her distribute to these four women, pan soeparee, clothes, ornaments, saffron, sandal-wood, and a pastil composed of ten ingredients, and then crave pardon of her relations for all faults ever committed by her towards them, and the same of her intimate or dearest friends. This must be done with cheerfulness and a pleasant countenance. After this, taking rice soaked in saffron, she must throw it over and about the house, blessing the house at the same time; and all these things having been accomplished, she may accompany her husband's body to the river side. Let her there perform the functions of nature, and, purifying herself with earth and with water, perform the Achmun (a pretended ablution of the inward man) after these occasions, performed by taking up water three times in the palm of the hands, and turning the wrist (not the fingers) to the mouth, pouring or pretending to pour the water out of the hand into it, repeating munters at the same time. Then must she repeat the * Maha Preyog, (a prayer to God for forgiveness of sins, in which every possible sin is recapitulated by the person confessing, praying he or she may be forgiven for all and every one of them which she may have committed), and bathe again during its rehearsal, expressing *her* determination to (burn with) accompany the body of her husband, and that her *ablutions* is for that purpose. When the ablution is finished, let her put on other clothes of cotton thread, coloured as above mentioned; and upon that spot make offering to a Brahmin of a cow or its value, as Oothrantee, or given for the purpose of propitiating the gods, and prevailing on them to render the sacrifice free from pain; with the cow must be given 27 wal of gold, and any other offerings, according to the ability of the woman. Again she must put on matron's apparel, and pay mental devotion to Vishnoo at the time of approaching the pile (cheeta); and

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* It is useful to attend to this, as a means of finding out whether the woman is in her right senses, as she is enjoined to repeat the day of the week, month, division of the month, its name, and many other things, which one at all stupified could not do.

H. R.

Presidency of BOMBAY.

placing pinds, or balls made of rice flour either by her own or friends hands, on the ground, say to each pind, 'I being of such and such descent (geter) and name, am about to die, do you keep me company.' Thus having put six balls on six different spots,—(this is done to propitiate Yum Raja, the stern and just judge of human actions, both good and bad. The first is to be put on the death-bed; the second on the threshold; the third in the market-place; the fourth on the visram, or spot half way between the house and place of interment, where the corpse is always set down for a short time; the fifth is to be put into the hand of the deceased when upon the pile, and the sixth is buried in the ground with a small bone taken from any part of the body above the navel. Each of these balls is intended as food for the deceased, or as a refresher for one of the six messengers of Yum Raja, who comes for the dead at the different stages above mentioned),—or at least on the banks of the river, let her make a water offering to the sun, (urgh is the term, expressing the taking up water in both hands joined, putting in flowers, rice, betle, sandal-wood, five precious gifts, &c. and pouring them out before the sun,) saying the following prayers: 'The offering I have just made thee, O Sun! it is fitting thou should'st receive and be propitious to me, for thou art the witness (of the deeds) of the whole world.' Saying this, let her clasp her hands, looking at the sun, and repeat his praises as follows: 'Thou, O Sun! art Brumaha; thou art Vishnoo; and thou art Roodr (seize or mahadeo); thou art Pryaputtee (the three sons of Bramha, who officiate as his lords of the creation,) as well as Soorya, the sun; thou art the eight versus, and even the great soul itself. O Vishnoo! (the sun under this name) thou art my preserver and my lord, whether thou goest to heaven or to hell, or wheresoever else thou goest, thither I will follow and adhere to thee. Be not therefore angry with me; thou canst free even the murderer of a Brahmin from the house of Yum Raja, and from the bondage of sin.' Let the woman then retire within herself, saying, 'I am Bramah, Vishnoo, and the sun (Soorya); I am mistress of the ten ends of the earth; but the sun and moon, wind and fire, sky, earth and water, morning and evening, my own soul and the heaven above, day and night, and religion, all are conscious and constant witnesses of the innermost thought of man; you are all powerful; be propitious therefore in this my difficult undertaking.' Having made this invocation, let the woman go before the body of her husband, and pour out another offering of water and flowers mixed, repeating this munter, 'O husband! pardon whatever faults I have willingly or unwillingly committed towards thee. Be propitious, O husband! to me, for thou art in my eyes the greatest amongst men; thou art all the gods to me, and in the light of all the holy rivers of pilgrimage the object of my greatest reverence (firth roop); I prostrate myself before thee, O lord! my soul, and great spirit.' She must then take up the body and lay it out upon the pile; then pour out another water offering over the pile, mixed with all kinds of flowers, pronouncing this munter: 'Thou Bramah, under the form of Vishnoo, art lord of the funeral pile; I make an offering to thee, and prostrate myself before thee; for I wish to accompany my husband to his place, and pray thee to permit me.' Then turning about, say, 'Pardon all ye people.' When this is done, let her make a burnt sacrifice with ghee, repeating munters from the Vedw (which are not given here, as not allowed to be spoken before any but Hindoos; these munters are out of the Poorans); and having done so, let her rub her body with ghee, putting leaves of the toolsee and five precious things into her own mouth. Then walking round the pile, come before a lamp fed with ghee, made of cows milk, (with which the pile is to be lighted), and recite the praises of the lamp, kneeling before it with joined hands: 'Thou art the dispeller of darkness; thy light is all powerful; it is in all the corners of the earth; I kneel before thee; be propitious to me. The light of life which is in me I acknowledge to be derived from thee (the doctrine of the Ugnee Pooran), wherefore I beseech thee to enlighten the road by which I am about to seek my husband.' Now let the woman ascend the pile, repeating this munter: 'I do embrace the body of my husband, conscious of never for a moment having thought or wished him ill in my life-time; and thus embracing him, I am about to die in the fire. My thoughts are fixed upon my husband's fate, and before the God of the universe I prostrate myself.' Then taking roses and other flowers in her hands, let her say to the fire, 'Oh Fire! thou movest like a witness through the midst of the universe; for thou art inherent in every thing, and knowest whatever is concealed from every thing else. I am about to follow my husband from the dread of widowhood, do thou therefore show me the road, and lead me to my husband. Oh Fire! consume the whole of this my body, and quickly render me pure; in like manner purify that of my husband. Oh Fire! I am going near my husband. The by-standers seeing the climax of the scene arrived shall then clap their hands, and her relations shall cry aloud upon the name of Hurree, &c. that the suttee may hear it."

> Question 7th. CAN the prince or people of her cast refuse to receive again among them a woman who, having resolved to burn with her husband, has been induced to retreat (from fear) from the pile?

The prince and the people of her own cast must, after the expiration of twelve days, receive back into the cast, and into society, (the village), a woman who has resolved to burn with her husband, but has retreated, through fear, from the pile, when she has performed the penance enjoined by the Dhurm Shaster. Thus says Yagnyuvulkyee: "Prayuschit (penance) is an atonement for sin. He who doth not that which he ought to do, who doeth that which he ought not to do, who retains not his ten members, (called Indruya, including the senses of seeing, hearing and smelling, and the sensual passion), but allows them to work their own way; such a one departs from his religious duty, and, becoming a sinner, can return to his former pure state only through penance performed.

> Question 8th. DOES the woman who sets out to accompany (burn with) her husband, and from fear does not complete the sacrifice, become liable to the penalty of sin, or impure?

Such a woman does become liable to the penalty of sin (ashoodh), or is impure; for Yum, in the Yum Smritee, says, "Let the person who resolves to destroy his own life by water, fire or strangling, and retreats; who resolves to become an ascetic and retreats; who commences starvation, or determines to take poison, to throw himself from a precipice, to kill himself with sharp weapons, and retracts from any of these modes of voluntary death, let him be excommunicated from all mortal society."

> Question 9th. IS any penance enjoined in the Dhurm Shaster, for a widow who has retracted from her vow to follow her husband to the pile, to render her pure again?

Such penance is written in the Shaster; for Purashur, in the Smrittee, in the chapter "The established modes of death," says, "He who, having resolved upon any of the established modes of death, being either by water, fire, leaping from a precipice, becoming a sunyasee or ascetic, starvation, retracts and refuses to perform it," what penance must be undergone.

> Question 10th. IF a woman can become pure by penance, in what manner, and to what extent, must she perform it?

The penance of this is laid down in the Apustumbu Smritee as follows: "A woman who has retreated from the funeral pile (cheeta), running away through distraction (mohu), becomes liable to one praya putya," which means, to feed twelve Brahmins. This penance expiates the sin.

> Question 11th. AFTER the woman has performed the above enjoined penance, is she fully restored to the exercise of her religious privileges, and of her worldly duties, or not?

She is then fully restored to the free exercise of her privileges, both in religion and wordly affairs, for the object of that penance was to atone for the sin; and the penance having been performed, the expiation is complete by the removal of the sin, wherefore the woman is restored to her rights. This is according to the Nirnnyn Sindhoo, who says, "Penance destroys sin."

> Question 12th. IS any punishment enjoined in the Shaster for those persons who forcibly finish the burning or sacrifice of a woman who has, of her own accord, commenced it, but does not choose to perfect it by burning?

The punishment will be equal to half that denounced against a wilful murderer; for those who by force throw a woman into the fire against her will, do it with this impression on their mind: that it is a most meritorious act for a widow to burn with her husband; for she herself, of her own accord, it is, who resolves to burn with the body of her husband, and devotes, by a vow, her own body to his service, performing the ceremonies enjoined by her religion, invoking the sun and fire, and with her own free will ascends the pile herself, setting it on fire. If, by her ill fate, she cannot support the pain of burning, and bursts out from the pile again, and her relations, with the hope of doing her a service, even against her will, should throw her by force again into the fire, they are not in their hearts guilty of wilful murder, yet they do put her alive into the fire and cause her death, and are thereby certainly rendered liable to all the penalties denounced for women murder. But the intent of the person so acting is not wilfully to take her life, since they are actuated by no deliberate or premeditated malice (*prepense.*) Moreover they reflect,—"this woman, who has broken her holy vow, to burn with her husband's body, will be looked on as a sinner; she will be the laughing stock of all men, and an excommunicated wretch. Let us oblige her to perform her vow." Acting under these impressions, and ignorant of the law of the Shaster, as bearing on the subject, if they burn her, their case comes under the law of the Shaster,—that an unpremeditated and unwilling act only half equals the magnitude of a wilful and premeditated one; wherefore, as their crime is only half as great, the penance or punishment must only be half as severe. For the words of Hareet, in the stree wudh chapter of the Prajuscheet Muyookh, are as follows: "Asamei a kamuto vudhe wetu devardhun kulpyum;" which means, The unpremeditated death of any of the women above specified shall only be avenged by half the punishment above denounced against the wilful murder of any of them." Again: in the Shaster it is written, "Keeping in mind the measure of atonement awarded, let the punishment be proportionate to it." This is my opinion*; but after all, the prince and the learned must settle the points.

Question 13th. IS it permitted by the Shaster for a widow to retreat from the pile after she has reached it, for the purpose of burning according to her vow?

It is not actually permitted by the Shaster: Vishnoo writes, in the Gurood Pooran, in the Prèt Kulp, or chapter on death, "The person (neuter gender) who, having set out with intention to die at a feerth, or holy place of pilgrimage, on the banks of any holy river, and should retract and return, shall for every step back be considered guilty of the death of a cow. But he may still return on performing the following penances: Let him represent to a learned Brahmin,—I have come with the intention of dying here, but my mind is not now equal to the undertaking, I wish to return home again; may it please you to permit me, therefore, to perform the penance enjoined in the Shaster, and to return. With the Brahmin's permission he shall then give away in alms, gold, a cow, landed property, an elephant, and a horse. He may then return home, after going the great pilgrimage (to Benares)."

Question 14th. IN what manner is the pile to be prepared for a woman about to burn with her husband's body?

The pile must be covered over with grass, laid upon branches or sticks. Shankhayum Rushee writes in that Shakha, a branch of the Roogvedu bearing his name, "Cheeta sumuntal supt hust premana puritu hu kusht yookta *treen* muyee dukshina dora vitee kustee kaya tushyn or puryupee runjoombudhoa tudoopuree kustu chuyum indudhyaditee;" which means, Build a room around the pile itself of seven cubits breadth, all around it (the pile) made of grass, with sticks, and let a door be on the south; over it tie a roof of sticks, and cover it in.

Question 15th. When, where and how is a widow to make a vow of burning with her husband's body?

She must make her vow, or sunkulp, precisely as explained in answer to the 6th question.

Question 16th. WILL the husband of a widow, who has made a vow to burn, but retracting is by force thrown into the fire by others, receive the same benefit from it as from a voluntary suttee?

The benefits derived from a voluntary sacrifice have been above detailed; but none of these benefits will accrue from the violent sacrifice of a widow, by others, against

* The shastree consulted by Mr. Borradaile.

against her will; for in the Bhagvut Geeta it is written, in the words of Shree Krishna, "'Shrudhdka, vehimung yetkwema neka mootr phul prudung;" which being interpreted, is, The act of a person obliged to perform it against his own will, obtains no reward, either in heaven or earth.

Question 17th. IS the penance enjoined in the Shaster for widows of the four great classes of Hindoos who retract their vow of burning, the same, or different, in kind or degree?

The penance enjoined for all is the very same, for this reason: that the word used in the Apustumber, in the quotation from these Veds respecting penances for women, is "naree," which is applicable to the female sex in general.

Question 18th. IN replying to all the above queries, be particular in quoting the book, the verse or phrase, and the name of the original rushee or author.

This caution has been generally attended to, as the quotations in the different answers will show.

(A true copy of Mr. Borradaile's translation,)
(signed) *H. D. Robertson*, Collector.

(True copies,)
(signed) *W. R. Morris*, First Assistant.

(True copies,)
(signed) *J. Farish*, Secretary to Government.

FROM the Commissioner in the Deccan; dated the 22d April.

Sir,

I HAVE the honour to forward the enclosed Mahratta memorandum, touching the discussion about suttees, amended as was proposed in Captain Robertson's letter of the 13th December 1823.

I have, &c.
(signed) *W. Chaplin*,
Commissioner.

Bombay,
22d April 1824.

Ten hundred copies of the preceding Mahratta memorandum having been printed; ordered the following letters be written on the subject.

TO the Commissioner in the Deccan.

Sir,

IN acknowledging the receipt of your letter of the 22d instant, I am directed by the honourable the Governor in Council to transmit to you 300 Mahratta copies of the narrative of a spectator of the conference at Poona, for the checking of the self-immolation of the suttees, and to request you will distribute them, agreeably to the instructions of 30th January, to those collectors within whose jurisdiction suttees are prevalent.

I have, &c.
(signed) *J. Farish*,
Secretary to Gov^{t}.

Bombay Castle,
8th May 1824.

TO the Collector in the Southern Concan, and a similar Letter to the Collector in the Northern Concan, and a Copy of the Letter to the Collector of the Southern Concan, forwarded to the Judge of the Southern Concan.

Sir,

1. I AM directed by the honourable the Governor in Council to transmit to you copy of a letter dated the 15th of December last, from the Commissioner in the Deccan, with enclosures from the collector of Poona, and extracts (paragraph 1 to 5,)

of the reply returned under date 30th January, and 1st and 3d of Captain Robertson's letter of 1st March, regarding the proceedings adopted there for checking the practice of the self-immolation of suttees.

2. I am at the same time directed to transmit to you 100 copies of the Mahratta narrative, and an English translation of it, and to authorize you to adopt a similar rule or not, according to the reception which the opinions of the Poona shastrees may meet with among those of your district. You are particularly enjoined to forbear introducing the rule unless it is voluntarily and cordially agreed to by the shastrees of most authority among the people under your jurisdiction.

3. In those districts in which the practice is of very rare occurrence it may be most advisable to give no public notice whatever of the transactions and rules now communicated, and in respect to this you will be pleased to exercise your own judgment.

4. Should it appear to you to be at all called for you are authorized to issue a proclamation throughout your district, announcing that every person concerned in forcing a woman to burn against her inclination will, according to the Regulations, be tried.

I have, &c. &c.

Bombay Castle,
8th May 1824.
(signed) *J. Farish,*
Secretary to Gov^t^.

FROM the Honourable the Court of Directors; dated the 10th of September.

(*Vide* Letter, 10th September 1823.)

To the Chief Secretary to the Supreme Government.

Sir,

THE honourable court's despatch of 17th June 1823, to the Supreme Government, regarding the policy to be observed for the checking of suttees, having been transmitted to this Presidency, I am directed by the honourable the Governor in Council to request to be favoured with a communication of such proceedings as may have been adopted in consequence by his Lordship in Council.

For the Commissioner, dated 11th October, Reply 30th Oct.; from 15th Dec. Reply 30th Jan.; from 3d March.

2. I take this occasion to transmit copy of correspondence of dates mentioned in the margin upon the same subject. His Lordship in Council will doubtless be highly gratified to observe the favourable result of the rules established by Captain Robertson at Poona, during the short period that has been elapsed since their adoption.

I have, &c. &c.

Bombay Castle,
8th May 1824.
(signed) *J. Farish,*
Secretary to Gov^t^.

EXTRACT Bombay Judicial Consultations, 9th June 1824.

Extract of a Letter from Mr. J. A. Dunlop, the Magistrate in the Southern Concan, to the Secretary to Government; dated 5th March 1824.

1820 - - 66.
1821 - - 50.
1822 - - 47.
1823 - - 38.

Paragraph 16. THE honourable the Governor in Council will perceive with pleasure a gradual reduction in the number of suttees since the year 1820, as noted in the margin; and if the measure proposed by Captain Robertson at Poona, of allowing the person burning the free means of escape, as directed by the Shasters, was adopted generally, I am satisfied that the number would be still further diminished; I therefore request the sanction of government to prevent the means ordinarily used to preclude the possibility of the victim escaping from the pile, and thus to render the immolation an unconstrained and voluntary act throughout, which it certainly is not according to the present mode of performing the ceremony.

ANNUAL REPORT of the Number of Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the Zillah Southern Concan, during the year 1822.

N°	NAMES.	Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Ruckmeenbaee	18	Murrattee	Bass Sawant, murratta	4 Jan.	Village Harkool Khoord, mehal Salsee, Malwan talooka.	
2.	D°	32	Brahmin	Taka Patell, bramin	7 –	Village Kulmut, mehal Salsee, talooka Malwan.	
3.	Parwutteebaee	45	Murattee	Tuckierjee Dulvree, muratta.	20 –	Village Wally, mehal Gonsalla, talooka Razpooree.	
4.	Goonabaee	55	Bramin	Gopall Sudasew, bramin.	1 Feb.	Village Kunary, mehal Soondal, talooka Viziadroog.	
5.	Luckshumeebaee	40	D°	Mahadew But, phulkay	3 –	Village Perrol, mehal Penn, talooka Sanksay.	
6.	Saveetreebaee	25	D°	Bhaulchund Bhatt, bramin.	7 –	Village Warree, mehal Kharaputtan, talooka Viziadroog.	
7.	Annundeebaee	40	D°	Tattaee Luba, bramin	10 –	Village Bhowan Warree, mehal Meetagownay, talooka Viziadroog.	
8.	Bhageerteebaee	25	D°	Bapoojee Bulal, putwurdun.	13 –	Village Kussawally, mehal Kurvat Neura, talooka Rutnageery.	
9.	Ummabaee	35	D°	Ballumbhutt Newia, bramin.	24 –	Village Razapoor, mehal Razapoor, talooka Viziadroog.	
10.	Sunderabaee	20	D°	Ramchunder Gunnesh, bramin.	25 –	Village Moonagay, mehal Salsee, talooka Malwan.	
11.	Essadabaee	55	D°	Mahadew Bhut, bramin	2 March	Village Tulla, mehal Tulla, talooka Razpooree.	
12.	Surusvutteebaee	80	D°	Bajee Bhut Wuyed, bramin.	6 –	Village Veswee, mehal Bankote, talooka Bankote.	
13.	Unpoornabaee	25	D°	Gopall Trimbuck, bramin.	14 –	Village Kassayn, mehal Savurda, talooka Anjenwell.	
14.	Gungabaee	74	D°	Mahadew Chut, bramin.	6 April	Village Narangra, mehal Salsee, talooka Malwan.	
15.	Duarcabaee	80	Murrattee	Tan Goura, murratta	21 –	Village Meetbah, mehal Salsee, talooka Malwan.	
16.	Gungabaee	35	Bramin	Venaik Bhut, bramin	29 –	Village Balgavry, mehal Jaulgaon, talooka Severndroog.	
17.	Surusvutteebaee	75	D°	Venaik Bhut, bramin	2 May	Village Mussoora, mehal Mussoora, talooka Malwan.	
18.	Casseebaee	20	Sonar	Bapsett, sonar	5 –	Village Doopeswar, mehal Razapoor, talooka Viziadroog.	
19.	Aunsabaee	27	Murrattee	Luxemon Dulvie, murratta.	11 –	Village Faulgaon, mehal Vurad, talooka Malwan.	
20.	Ruckmabaee	30	Bramin	Pandooring Bhut Neura, bramin.	31 –	Village Razapoor, mehal Razapoor, talooka Viziadroog.	
21.	Savitreebaee	17	D°	Bajee Pandoorung, bramin.	5 June	Village Vingorla, mehal Vingorla, talooka Malwan.	
22.	Waranasabaee	30	D°	Abajee Mahadew	6 –	Village Chiploon, mehal Chiploon, talooka Anjenwell.	
23.	Radahbaee	19	D°	Pundoolkeer, bramin	11 –	Village Seersoolabaree, mehal Neezampoor, talooka Razpooree.	
24.	Luckshumeebaee	50	D°	Ragopunt Chanphekur, bramin.	14 –	Village Gotnay, mehal Razapoor, talooka Viziadroog.	

N°	NAMES.	Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
25.	Ruckmabaee	72	Bramin	Mackoondsett Bura, bramin.	18 June	Village Ambolgud, mehal Razapoor, talooka Viziadroog.	
26.	Jankeebaee	35	D°	Sewajee Puikar, bhundaree, Ramchunder Henry Atowlay, bramin.	1 –	Village Gohaghur, mehal Gohaghur, talooka Anjenwell.	
27.	Ruckmabaee	27	D°	Gunness Dikclt Bhaputt, bramin.	9 July	Village Galop, mehal Galop, talooka Rutnageery.	
28.	Parwutteebaee	35	D°	Ballumbhup Pattonkeir, bramin.	21 –	Village Waday, mehal Kaharaputun, talooka Viziadroog.	
29.	Essodabaee	65	D°	Wassoodew Chut, bramin.	2 Aug.	Village Dhopeswur, mehal Razapoor, talooka Viziadroog.	
30.	Luckshumubaee	60	D°	Baljosee, bramin	7 –	Village Neura, mehal Neura, talooka Rutnageery.	
31.	Unpoornabaee	22	D°	Suckumbhut, bramin	8 –	Village Pawus, mehal Pawus, talooka Rutnageery.	
32.	Muthoorabaee	42	D°	Tattobah Dassoy, bramin.	18 –	Village Malwan, mehal Malwan, talooka Malwan.	
33.	Ambeekabaee	20	Wanee	Ballasatti, vanee	8 Sept.	Village Razapoor, mehal Razapoor, talooka Viziadroog.	
34.	Annundeebaee	50	Bramin	Wassoodew Chut, bramin.	14 –	Village Golup, mehal Pawus, talooka Rutnageery.	
35.	Mhokoomeebaee	80	Marrattee	Arzoon Dulvie, marratta.	25 –	Village Darwar, mehal Vuraud, talooka Malwan.	
36.	Luckshumeebaee	40	Bramin	Bhaskerpunt Aptay, bramin.	30 –	Village Trimbuck, mehal Salsee, talooka Malwan.	
37.	Saveetreebaee	55	D°	Baboorow, bramin	6 Oct.	Village Naringray, mehal Salsee, talooka Malwan.	
38.	Sunderabaee	50	D°	Baldew Nuatha, bramin	13 –	Village Bhoo, mehal Razapoor, talooka Viziadroog.	
39.	Radabaee	30	D°	Bhasker Apajee, bramin.	22 –	Village Razapoor, mehal Razapoor, talooka Viziadroog.	
40.	Parwutteebaee	18	D°	Mahadew Chut, bramin.	25 –	Village Gotway, mehal Razapoor, talooka Viziadroog.	
41.	Radhabaee	80	D°	Dew Sawant, brahmin	6 Nov.	Village Parowley, mehal Pally, talooka Malwan.	
42.	Gungabaee	16	D°	Abbajee Chutt, bramin	6 –	Village Malwan, mehal Malwan, talooka Malwan.	
43.	Radhabaee	65	D°	Moreswer Bhut, bramin.	6 Dec.	Village Naringra, mehal Salsee, talooka Malwan.	
44.	Radhabaee	16	D°	Gopall Punt, bramin	16 –	Village Warra, mehal Kharaputtan, talooka Viziadroog.	
45.	Radhabaee	25	Murrattee	Dondoo Sinday, murratta.	17 –	Village Someswer, mehal Hurchery, talooka Rutnageery.	
46.	Purwutteebaee	25	Bramin	Bapoo Bhut, bramin	23 –	Village Alhund, mehal Kharraputtan, talooka Viziadroog.	
47.	Sagoomabaee	35	D°	Kessoo Punt, bramin	29 –	Village Oosgaon, mehal Punchnudee, talook Severndroog.	

Southern Concan, Magistrate's Office,
1st January 1823.

(signed) *John A. Dunlop*,
Magistrate.

ANNUAL REPORT of the Number of Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the Zillah Southern Concan, during the Year 1823.

N°	NAMES.	Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Lukshumaeebaee	60	Bramin	Lukshumun Sunker, bramin.	8 Jan.	Village Lowghun, mehal Lanjdy, talooka Rutnageery.	
2.	Gungabaee	75	D°	Antajee Ram Atowlee, bramin.	25 –	Village Mhaboolah, mehal Sungameshwer, talooka Rutnageery.	
3.	Roomabaee	75	D°	Vitool Bhut, bramin	27 –	Village Dhowloolee, mehal Rajapoor, talooka Viziadroog.	
4.	Gopileabaee	65	D°	Govind Bhut, bramin	28 –	Village Musoorah, mehal Musoorah, talooka Malwan.	
5.	Esodabaee	45	D°	Wassoodeu Jossa, bramin.	3 March	Village Bang Toura, mehal Salsee, talooka Malwan.	
6.	Cassee	20	Bhandaree	Kainoojee Naik, bhundaree.	5 –	Village Mandkhan, mehal Kuriat Malgowna, talooka Viziadroog.	
7.	Lukshumeebaee	70	Bramin	Narroo Punt, bramin	20 –	Village Woolowlee, mehal Rajapoor, talooka Viziadroog.	
8.	Esodabaee	75	D°	Bhall Sawunt, bramin	21 –	Village Dhowlolee, mehal Wura, talooka Malwan.	
9.	Roomabaee	45	D°	Chimnajee Govind, bramin.	22 –	Village Mherah, mehal Ushtoonee, talooka Ouchitghur.	
10.	Lukshumeebaee	20	D°	Narain Bhut Labe, bramin.	2 April	Village Wara Mertha, mehal Pawus, talooka Rutnageery.	
11.	Annundibaee	70	D°	Gunness Bawajio, bramin.	3 –	Village Mootala, mehal Khareepatur, talooka Viziadroog.	
12.	Roomabaee	30	D°	Chinajee Lukshuman, bramin.	12 –	Village Kusbah Penn, mehal Penn, talooka Sanksay.	
13.	Parwutteebaee	25	D°	Gungadhur Shastry, bramin.	16 –	Village Deurook, mehal Deurook, talooka Rutnageery.	
14.	Lukshumeebaee	40	D°	Kurbhut Bhalumbut, bramin.	20 –	Village Kheleh, mehal Kheleh Masgam, talooka Rutnageery.	
15.	Gopikabaee	65	D°	Govind Joshee, bramin	24 –	Village Mussateh, mehal Salsee, talooka Malwan.	
16.	Gopikabaee	75	D°	Govind Appajee, bramin	4 May	Village Mowjah Doognee, mehal Surgmishwur, talooka Rutnageery.	
17.	Dhoorgabaee	40	D°	Bappajee Baboorow, bramin.	18 –	Village Sayegaon, mehal Sowndhul, talooka Viziadroog.	
18.	Roomabaee	35	D°	Kiustshreenanus Thakoor, bramin.	29 –	Village Koteheah, mehal Paut, talooka Malwan.	
19.	Suruswutteebaee	60	D°	Moor Bhut, bramin	4 June	Village Moorood, mehal Punchnuddue, talooka Severndroog.	
20.	Gopikabaee	22	D°	Jairam Govind, bramin	21 –	Village Mowjah Mhutt, mehal Hathambay, talooka Rutnageery.	
21.	Esodabaee	50	D°	Hurree Narain, bramin	21 –	Village Kheir, mehal Kheir, talooka Severndroog.	
22.	Annundibaee	75	Murattee	Soonjee Naik, muratta	22 –	Village Atchree, mehal Atchree, talooka Malwan.	

N°	NAMES.	Age.	CAST.	Names and Cast of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
23.	Suruswutteebaee	25	Bramin	Gunness Luxemon, bramin.	15 July	Village Gherah, mehal Kuriat Meetgownah, talooka Viziadroog.	
24.	Gungabaee	35	D°	Gungadhur Balcrust, bramin.	16 –	Village Sewnah, mehal Sungmeshwur, talooka Rutnageery.	
25.	Radhabaee	55	D°	Lukshuman Narrain, bramin.	19 –	Village Soomeshwur, mehal Kurchera, talooka Rutnageery.	
26.	Suruswutteebaee	23	D°	Wisoonath Bhut, bramin.	21 –	Village Ambarah, mehal Parous, talooka Rutnageery.	
27.	Luksheemeebaee	50	D°	Sadasew Gunness, bramin.	14 August	Village Khariat Neurah, mehal Khariat Neurah, talooka Rutnageery.	
28.	Unpoornabaee	50	D°	Bhaskee Josee, bramin.	23 –	Village Wurrud, mehal Usiah Adhurna, talooka Outchitghur.	
29.	Suttambabaee	75	D°	Pandooring Punt, bramin.	7 Sept.	Village Pundha, mehal Chiploon, talooka Anjenewell.	
30.	Suraswatheebaee	40	D°	Marroo Appajee, bramin.	12 –	Village Pawus, mehal Pawus, talooka Rutnageery.	
31.	Lukshameebaee	75	D°	Narrain Chut, bramin	15 –	Village Nackrah, mehal Pawus, talooka Rutnageery.	
32.	Parwalteebaee	45	D°	Gungadhur Chut, bramin.	26 –	Village Hurcool, mehal Rajapoor, talooka Viziadroog.	
33.	Radhabaee	80	D°	Govind Anund, bramin.	1 Oct.	Village Majhun, mehal Sungmeshewur, talooka Rutnageery.	
34.	Somabaee	80	Murrattee	Vishtnoo, murattee	2 Nov.	Village Vanganah, mehal Salsee, talooka Malwan.	
35.	Sattabmamabaee	22	D°	Jagarnuth Pandoorung, bramin.	14 –	Village Meetgownah, mehal Kurat Meetgownah, talooka Viziadroog.	
36.	Purwutteebaee	63	D°	Madhew Chut, bramin	19 –	Village Penn, mehal Penn, talooka Sanksay.	
37.	Bhagurteebaee	30	D°	Chintamur Butt, bramin.	27 –	Village Penth Dewghur, mehal Salsee, talooka Malwan.	
38.	Umabhaee	40	Brahmin	Cassinath Butt, bramin	9 Dec.	Village Pendha, mehal Chiploon, talooka Anjunwell.	

Southern Concan, Magistrate's Office,
1st January 1824.

(signed) *John A. Dunlop*,
Magistrate.

Extract of a Letter from the Secretary to Government, to the Magistrate in the Southern Concan; dated 5th June 1824.

Par. 6. THE subject of the 16th paragraph is met by the instructions regarding suttees, given you under date the 8th of May last.

Presidency of BOMBAY.

EXTRACT Bombay Judicial Consultations; 30th June 1824.

Extract of a Letter from Mr. T. Barnard, the President, and Mr. C. Norris, a Member of the Regulation Committee, to the Secretary to Government; dated 21st June 1824.

Par. 5. THE Members of the committee are divided in opinion on the question, whether the self-immolation of suttees shall be prohibited or not: on one side doubts exist, whether circumstances are such as to warrant one incurring, by prohibition or prevention on this side of India, a risk of occasioning dissatisfaction and disaffection on the part of the natives, which might not perhaps be confined to the Bombay territories; and the opinion of the other member is expressed in the enclosed minute.

MINUTE.

THE question of whether suttees (such of course as are voluntary) shall be prohibited is not before us as peculiarly affecting the South Concan, nor on consideration of the numerous doubts respecting the tendency, does it appear immediately urgent; I am nevertheless glad to take this opportunity of proposing a measure which I have hopes may produce the effects so much desired, and it is afforded as practicable to every part of the jurisdiction. The circumstances under which such practice prevails, the classes interested therein, the number of instances, and the conduct of the community in their communications, both with the magistrates and with each other on such occasions, as well as the impressions generally entertained by those not concerned, convince me that there are few cases in which evil would ensue from prohibition and coercive prevention; but I am very averse to carrying the principle to the extent of theoretical consistency, liable to penal retribution; I apprehend no harm from preventing even by force, but punishing is a step farther than appears to me safe. The ingenious device adopted by the collector at Poona of deterring victims, by insisting on the pile being so constructed as to render the operation too long for human nature to undergo, strikes me as having a very different effect from that intended; for it can scarcely be expected that very nice distinctions will be made between making a law and revising it, or that the Brahmins are such bad casuists as to overlook so prominent a part of the law, as that which gives sanction to established custom, even in contradiction to what may be written. I have no doubt that the impression produced in the minds of the natives is precisely the same as if an avowed prohibition had been issued, and that if any odium has been incurred, it has not recoiled on the Shaster; but I do not suppose that odium has been incurred at all, except perhaps by a few of the most bigotted Brahmins, who flatter themselves that they derive personal importance from any conspicuous display arising from their tenets, and am inclined strongly to advocate the adoption of a practical bar to these sacrifices without allowing much consideration to such theoretical inconsistency as might accompany it, by means of an enactment to the following effect:—“ The magistrate shall have a discretionary power, subject as in general to the court of the sudder foujdaree adawlut, to prevent Hindoo widows from sacrificing themselves as suttees; but his authority shall not be interposed if likely to produce such impressions on the minds of the natives as would involve pernicious consequences, and shall not extend beyond confining or taking security from persons likely to be concerned in such sacrifices, either as principals or accessaries, for such period as may be sufficient for prevention, or seizing and destroying materials procured for this sacrifice. Nothing in the enactment is to be understood as interfering with any penal consequences which would otherwise ensue from sacrifices termed suttees, or from opposition being offered to the proceedings of a magistrate whether they be conducted by virtue of this or any other enactment.” There is indeed herein an inconsistency not merely theoretical; viz. parties are left at liberty to attempt eluding the vigilance of the magistrate, the ceremony however is not such as can be conducted very secretly, and I do not pretend to offer a complete system for immediate suppression, but merely to remove the obstacles which at present exist to an officer's interposing when he is confident that it may be done with safety, and at the same time enable him to proceed gradually towards the object with a power of retraction whenever it may appear that his measures are tending to a doubtful effect.

Bombay, Office of the Committee,
21st June 1824.

(signed) *T. Barnard.*

Extract Letter from the Secretary to Government, to the Regulation Committee; dated 26th June 1824.

THE Governor in Council directs me to observe, that he cannot concur in Mr. Barnard's proposal regarding suttees, because success is uncertain, and failure dangerous, and likewise because the plan has the radical defect of lessening the publicity of acts of self-immolation, which is the only security against their degenerating into murders.

EXTRACT Bombay Judicial Consultations; 18th August 1824.

From the Chief Secretary to the Supreme Government; dated the 8th July.

Sir,

I AM directed by the Right honourable the Governor General in Council to acknowledge the receipt of a letter from you, dated the 8th May last, with its enclosures; and in reply, to request that you will be pleased to apprise the honourable the Governor in Council, that no resolution has yet been passed on the letter from the honourable the Court of Directors, dated 17th June 1823; the subject of that letter will be considered when the annual report of suttees is received from the court of nizamut adawlut for the year 1823; and any orders that may be passed on that occasion will be communicated to the government at Bombay.

I have, &c.

Fort William, 8th July 1824. (signed) *B. W. Bayley*, Chief Secretary to Government.

EXTRACT Bombay Judicial Consultations, 20th October 1824.

Remark by the Board.

Governor in Council; Remark by the Board relative to a case of suttee which has lately occurred in the Southern Concan.

See Bombay Courier, 16th October 1824.

THE decision of the Poona shastrees having been acceded to by the people of the Southern Concan as perfectly reasonable, and considered as laying down the only manner in which the suttee should be performed, it will naturally be the desire of government that no deviation from the rule should be allowed, which may tend in the slightest degree to facilitate the consummation of such a sacrifice, but that as far as the rule in question can be rendered effectual to the prevention of suttees the natives should be required strictly to adhere to it; if this is done it may be hoped in a short time to be completely effectual: to permit such deviations seems to be permitting, by an abuse of the law, the performance of a suttee, which would have been prevented by requiring conformity to the law. It may go further than this in the way in which the present rule may bring about the discontinuance of suttees; this is, by deterring those interested from risking the disgrace of one of their family failing to go through the sacrifice; each successful completion of it, though secured by an abuse of the rule, will tend to counteract the effect of so beneficial an impression, and on the first adoption of the new rule it would seem to be of peculiar importance that such impression should not be counteracted.

Proceeding to point out some very essential deviations from the spirit of the decision of the Poona shastrees, it is there shown that the sacrifice must be entirely voluntary, and that the possibility of escape must not be cut off while the will to escape may be exerted. The account states, that the opening which should have been left for escape was closed with hay which was lighted; the roof also seems to have been formed of logs of wood, large enough to crush the woman, and was supported in so slight a manner that the fastening, to which the flame was rapidly conducted, immediately gave way, and it fell in, and became as effectual a preventive to all escape as could have been provided under the former practice. In regard to this, which is not expressly mentioned in the rules, Mr. Dunlop should ascertain the feeling of the people, and discourage it if possible; and at the same time be informed, that it is the wish of government, as the rule has been acceded to in the Concan, that he should take such measures as he may think prudent for the purpose of preventing the performance of suttees otherwise than therein directed, and to guard against any deviations from the Poona rule that may in any way tend to prevent or to obstruct the female's escape from the pile while she may have life and strength to make the attempt.

TO the Magistrate in the Southern Concan.

Concan, Southern, Collector and Magistrate.

To drawing his attention to a case of suttee at Severndroog, and directing him to take such measures to prevent suttees, as far as the rule laid down by the Poona shastrees, and acceded to by the people of the Southern Concan, are reasonable, and can be rendered effectual to the prevention of their frequency.

THE circumstance of a suttee which took place in the neighbourhood of Sevendroog, an account of which appeared in the Courier of the 16th instant, will no doubt be duly reported to you by the proper officer of the district. The Governor in Council however directs me on this occasion to communicate to you the following observations:—

The decision of the Poona shastrees having been acceded to by the people of the Southern Concan as perfectly reasonable, and considered as laying down the only manner in which the suttee should be performed, the Governor in Council is naturally desirous that no deviation from the rule should be allowed, which may tend in the slightest degree to facilitate the consummation of such a sacrifice, but that as far as the rule in question can be rendered effectual to the prevention of suttees the natives should strictly adhere to it.

It is understood that no suttee has taken place at Poona since the adoption of the rule, and the Governor in Council doubts not that it has been attended with very beneficial consequences in the Concan. The way in which it is intended to bring about the discontinuance of suttees is, by deterring those interested from risking the disgrace of one of their family failing to go through the sacrifice. Each successful completion of it, though secured by an abuse of the rule, will tend to counteract the effect of so beneficial an impression, and on the first adoption of the new rule it is of peculiar importance that such impression should not be counteracted.

It is the spirit of the decision passed by the Poona shastrees, that the sacrifice should be entirely voluntary, and that the possibility of escape from the pile should not be cut off while the wish to escape may be exerted.

Adverting to the account of the late suttee, it is there stated as doubtful whether the widow herself set fire to the pile. The opening which should have been left for escape is stated to have been closed with dried grass, which was lighted, and the construction of the roof, as described, appears to have been irregular; the manner also in which it was made to fall in and prevent the possibility of escape is a point on which the feeling of the people should be ascertained, and it should be discouraged if possible.

These observations are not intended to lead to any inquiry into the circumstance which is past, but chiefly to express the wish of government, that as the rule has been acceded to in the Concan, you should, in addition to the steps you have already taken, adopt such measures as you may think prudent for the purpose of preventing the performance of suttees, otherwise than as directed therein, and to guard against any deviations from the Poona rule, that may in any way tend to prevent or to obstruct the female's escape from the pile, while she may have life and strength to make the attempt.

I have the honour, &c.

Bombay Castle, 20th October 1824. (signed) *J. Farish*,
Secretary to Government.

Extract from the Bombay Courier of the 16th of October 1824, referred to in the foregoing Letter.

THE following extract of a letter, dated Severndroog, 29th September last, gives an account of a suttee which took place recently in that neighbourhood, and will, we are convinced, be perused by our readers with much interest:—

" I have felt so shocked by a scene of superstition and cruelty which I yesterday witnessed, that I cannot refrain from giving you an account of it. We indeed read such expressions as, ' the stale subject of suttees, &c.;' but this is language which can be used only by those who have never witnessed their horrors, and who contemplate the melancholy subject at a distance, or through a distorted medium. It is true there is a something in the frequent contemplation of ignorance, superstition, and wretchedness, which has a tendency to blunt the human feelings; and who that has resided for any time in India, is not constrained to say, with the venerable Archdeacon of Calcutta, 'the scenes around me grow horribly familiar?' Our feelings, however, on any subject, can never alter its real nature; and it is of importance that we should be aroused, when, to any of particular horror, we have, by their frequent occurrence, been rendered indifferent and callous. It is more for this purpose than from the idea that I can communicate any thing new, that I write you an account of the first suttee I have seen.

" I left this early yesterday morning to visit —— at Broondie and Koorundah, and, on returning, was surprised to find an immense concourse of people assembled on the shore at the further end of the village of Murood. On inquiring at my hammals, I found that a suttee was about to be performed, and of course immediately stopt. The pile was already prepared, and the corpse placed on it. The deluded victim had arrived at the ground, and was preparing for the last and dreadful scene. I felt at that moment an irresistible trembling seize on my whole frame, when I thought on the appalling spectacle I was then unexpectedly called to witness: *then*, however, was not the time to indulge personal feelings; and I determined to improve the short period that might intervene to set before the people the wickedness of the work in which they were engaged, and to dissuade the poor deluded woman from her rash and dreadful purpose.

" My first inquiries were directed to the circumstances of the case, when I found that the deceased was a Brahmin of the village, who had suddenly expired on the preceding day; that, on his wife expressing her resolution to burn along with him, the friends had gone to Bankote, and had returned that morning with an order, or rather permission, from the soobahdar. This permission I found that the people most ignorantly and perversely abused; and, at every stage of my argument with them, an appeal was made to the order of government as a vindication of their conduct. There can be no doubt of the benevolent intention of government in issuing such an order, and as little of its beneficial influence in many instances, as it prevents the employment of force; but the people construe it into a direct approval of the dreadful act; and a long time, " Sircar ka hookim," seemed to form a triumphant answer to all my arguments. The poor wretched woman I found seated on a mat, and surrounded by about forty or fifty females, who all seemed to be in a state of perfect indifference, and were frequently laughing to each other. I was particularly anxious to discover if any intoxicating draught had been administered to her; but of this there was no appearance, as she seemed to be in the possession of all her faculties, and gave distinct answers to all my questions. She told me that she had no family: that her mother-in-law had burned with her husband, on the same spot, about two months ago: that she was resolved to follow her footsteps: that in so doing she obeyed the commandment of God, and was certain of everlasting happiness. I endeavoured to set before her the absurdity of such conduct, and to show how much it was at variance with the character of the Divine Being; and that, in place of performing an acceptable service, she was doing the very thing which he had commanded not to be done, and assured her, that if poverty had driven her to her present resolution, if she would only abandon it I would find her adequate support. After reasoning with her a long time, I took higher ground, and plainly told her she was a self-murderer; and that, instead of finding happiness after death as the reward of her conduct, she must be visited with the punishment which a murderer deserves. She told me that she was not poor; that she had never committed any sin; that her heart was holy; that she had gone to God, and that He had ordered her to do what she was about to do. This last expression she explained by saying, that she had gone to the idol, and that it had told her to burn. It immediately struck me, that perhaps some interested individual had induced her to go to the temple, and had employed means to give her such an anwer; but on this subject I could obtain no information, as her answers were vague and unsatisfactory. In the meantime the Brahmins seemed impatient of the delay which my remonstrances had occasioned, and at first attempted to answer for the woman; but upon my rejecting their interference, they gave me no further interruption. I endeavoured to set before them also the wickedness of their conduct, and told them, that all who took any part in the dreadful transaction could be regarded only as murderers. I appealed to their common sense and feeling; and one of them, whom I had often previously seen, and who pretends to a greater share of enlightened ideas than his neighbours, said, that it was a bad practice, but it was according to the commandment of the Shaster, and what could be done?

I asked him, and those around, if they believed in the wisdom and benevolence of the Divine Being; and if so, they thought that Being could command any thing that is bad. But, upon my pressing home their admissions, and asking how, on their principles, they could believe that their Shaster came from God, when it desired them to do what their own consciences told them was sinful, the only answer they attempted to give was, 'It is the custom, and we have got the government order for so doing.'

"After I had spent more than an hour, without producing any salutary impression, it occurred to me that the presence of another European might perhaps given some weight to my arguments and entreaties. I therefore despatched one of the hammals for my friend Mr. S. while I endeavoured to detain the multitude from the execution of their purpose until his arrival. It was then mid-day, and the dazzling rays of the sun, as reflected from the beach, produced such an overpowering heat, that I was compelled to take shelter in my palankeen, which gave them an opportunity of proceeding with their ceremonies. These were nearly completed when Mr. S. arrived. Again we entreated them to consider the consequences of what they were doing; and, with all the earnestness in our power, endeavoured to dissuade the unhappy woman from her purpose. We reminded her of the many Brahminee widows who had not adopted this practice; again we proffered her support; but she said she was determined not to return home, but to adhere to her first resolution.

"We were then under the painful necessity of giving up all hope, and abandoning them to the strong delusion they had chosen. The ceremonies, which were performed on the occasion, were few, and have often been described. The widow took off her ornaments and gave them to her sister-in-law, who was the only person, in the whole company, that seemed in the least affected. She partially undressed and bathed in the sea, from which she returned singing some verses, while a Brahmin sprinkled her with a red powder, which seems to be frequently used in their religions services. She then sat down in front of the pile surrounded by five or six aged Brahmins, and, at their dictation, repeated certain prayers. She walked twice round the pile with her hands clasped, and then distributed some beetle-nut and spice to those around, who fell at her feet and did her reverence, as a being of a superior nature. She ascended and calmly laid herself down on the pile, without the smallest assistance; and nothing I have ever witnessed surprised me more than the indifference with which she went through the whole. She was a young woman of perhaps about twenty-two, in the full vigour of health and strength. There appeared no sympton of grief for her departed husband, and I should certainly have thought her in a state of stupor, but for the answers she gave to our questions and the composure with which she performed all the ceremonies. No sooner had she laid herself down on the pile, than her husband's brother heaped around the entrance an additional quantity of dried grass, calmly gathered his flowing garments around him, and set fire to the whole. Oh! I shall never forget that satanic joy which at this moment was displayed by the whole multitude, by the clapping of hands, and a shout, which sent to my inmost soul a thrill of inexpressible horror.

"The only reason why Mr. S. and I remained to witness the end was the probability, or at least the possibility of the woman, when things came to the extremity, attempting an escape, in which case we conceived that a positive interference to stop all further proceeding would be lawful. But almost on the first application of the flames, the roof fell in and rendered such an attempt utterly impossible, and seeing this we immediately left the ground.

"In addition to a desire of arousing further attention to suttees, there are two reasons which have induced me to enter into these melancholy details. The first of these is the hope of drawing forth some explicit statement of the particular circumstances under which an European may interfere to prevent such dreadful acts as I have now described. I know that the general regulation of the Company is, not to interfere with the religious practices of the natives; but, when the life of a fellow creature is at stake, I am convinced there will be some limitation to the general rule. For example, on minutely reflecting on the present case, there were two circumstances, on which I am doubtful, if an interference might not have been lawful; first, the application of the fire; and secondly, the form of the pile. In reference to the first, I have heard various statements, but the prevailing one seems to be, that if the widow herself apply not the flame, it is unlawful for any other person to do so. Now, in the present instance, I am convinced this was not the case. It is true, indeed, when I saw the poor deluded creature actually mount the pile, I really felt so agitated as not to be able minutely to observe if she took a light along

Presidency of BOMBAY.

along with her. But of this I am certain, that some time elapsed, after she had mounted and laid herself down, before the fire was applied from below, and previous to this no flame could be seen in any part of the pile; but the instant it was thus applied, the whole was in a blaze.

"In reference to the form of the pile, I understand it is a regulation that space should be left for the escape of the person, should she, on the application of the fire, endeavour to do so. Now if, in the present case, the letter of the law was attended to, it was done in such a manner as to render escape quite impossible. The roof was formed of two beams, which were crossed by heavy billets of wood, and might be about two feet thick; the one end rested on the body of the pile, and the other was raised about two feet above it, and was slightly tied to two of the posts which formed the principal supports of the whole. There was thus a small space at each side, and at the entrance, which admitted of escape; but then I distinctly remember that large quantities of dried grass were placed around the posts, which instantly led the fire to the ropes, and consequently that part of the roof fell in; and being on a level with the body of the pile at the other end, all escape was impossible even before the woman could have forcibly felt the effect of the flame.

"Another circumstance which made me suspect this was designed was, that the moment the roof fell in the brother-in-law turned to a person near him and gave a significant nod of his head and a laugh, as if to say, 'Now all is safe.' Perhaps were it distinctly explained in what circumstances any interference is lawful, some such horrid act might be prevented; for who would not seize on the minutest circumstance if it gave any hope of saving the life of a fellow creature?

"My second reason for writing the above is, to endeavour to do away with the impression that suttees are not so frequent as we are apt to imagine; the reverse of this I am convinced is the case. There was one, as I have mentioned above, on the same spot about two months ago, within three miles of my own door, and the inhabitants of which I almost daily see, and yet it was never heard of by any European in the neighbourhood until now; and in all probability the present would never have been known had I not been passing accidentally at the time. In general it is only when attended by some peculiar circumstances that they are brought before the public, and thus hundreds of our fellow subjects may be burnt alive, under the influence of a cruel and unnatural superstition, while we are pleasing ourselves with the idea that such instances are but of rare occurrence.

"Who does not earnestly desire the adoption of some effectual measures for the universal diffusion of that heavenly system, which carries knowledge and benevolence, holiness and joy along with it, wherever its influence is felt?"

HINDOO WIDOWS.

RETURN to an Order of The Honourable House of Commons,
dated 21st February 1827;—*for*

Copies or Extracts of all Communications and Correspondence, relative to the burning of Widows on the Funeral Piles of their Husbands; with such Proceedings as may have been had thereon, in the Court of Directors since the 5th July 1825; with a detailed Statement of the Number of SUTTEES since the Year 1823; with Copies of all Reports, Statements, or other Documents, upon the Subject; which may have been received in India, or by the East India Company, which have not already been presented.

(A.)—PROCEEDINGS OF THE COURT OF DIRECTORS.

(B.)—BENGAL PAPERS; 1813—1825.

(C.)—FORT ST. GEORGE PAPERS; 1825, 1826.

(D.)—BOMBAY PAPERS; 1824—1826.

Ordered, by The House of Commons, *to be Printed,*
17 *May* 1827.

LIST OF PAPERS

Presented to the Honourable House of Commons, in obedience to their Order of the 21st February 1827.

MINUTE of the Proceedings of the Court of Directors of the East India Company, the 11th February 1824 - - - - - - - - - - - - page 1.
D° - - - - - D° - - - - 10th March 1824 - - - - - ibid.
D° - - - - - D° - - - - 17th March 1824 - - - - - ibid.

PROPOSED Paragraphs referred to in the foregoing Minute - - - - ibid.

MINUTE of the Proceedings of the Court of Directors, 19th March 1824 - - p. 32.
D° - - - - - D° - - - - - - - - - - 31st March 1824 - - ibid.

DISSENT of John Hudleston and William Taylor Money, Esquires, dated 31st March 1824 - - - - - - - - - - - - - ibid.

BENGAL.

EXTRACT Military Consultations, 2d October 1813—N°s 28 to 31 - - - p. 35.
- - - - Judicial - - - - 9th October 1813—N° 16 - - - - p. 38.
- - - - Military - - - - 16th October 1813—N°s 81 and 82 - - ibid.
- - - - Political - - - - 7th July 1821 - - - - - - p. 40.
- - - - Judicial - - W. P. 26th February 1824 - - - - - p. 43.
- - - Judicial (Criminal L. P.) 20th January 1825—N°s 3 and 31 - - ibid.
- - - - D° - - - - - - 14th April 1825—N°s 9 and 10 - - - p. 45.
- - - - D° - - - - - - 10th November 1825 - - - - - p. 51.

EXTRACT of a Letter in the Judicial Department, from the Court of Directors to the Governor General in Council, dated the 11th April 1826, para. 25 - - - p. 128.

FORT ST. GEORGE.

EXTRACT Judicial Consultations, 4th February 1825—N° 1 - - - - p. 129.
D° - - - - - - D° - - 11th February 1825—N°s 29 and 30 - - - ibid.
- - - Political - - - - 1st July 1825—N°s 3 and 7 - - - - p. 131.
D° - - - - - - D° - - 25th October 1825—N°s 20 and 21 - - ibid.
- - - - Judicial - - - - 28th March 1826—N°s 7 and 8 - - - p. 133.

BOMBAY.

EXTRACT Judicial Consultations, 18th February 1824 - - - - - p. 134.
D° - - - - - - D° - - 12th May 1824 - - - - - - - ibid.
D° - - - - - - D° - - 1st September 1824 - - - - - p. 135.
D° - - - - - - D° - - 15th September 1824 - - - - - p. 136.
D° - - - - - - D° - - 9th February 1825—N°s 52, 53 and 64 - - p. 137.
D° - - - - - - D° - - 23d February 1825—N°s 3 and 30, to 37 - - p. 138.

Bombay—*continued.*

EXTRACT Judicial Consultations, 2d March 1825—N°s 3 and 4 - - - p. 141.
D° - - - - - - D° - - 23d March 1825—N°s 62 and 63 - - - ibid.
D° - - - - - - D° - - 6th April 1825 - - - - - - p. 143.
D° - - - - - - D° - - 25th May 1825—N° 45 - - - - - ibid.
D° - - - - - - D° - - 6th July 1825—N°s 7 to 11, and 28 to 30 - ibid.
D° - - - - - - D° - - 3d August 1825—N°s 37 to 41 A. - - - p. 151.
D° - - - - - - D° - - 24th August 1825—N° 38 - - - - p. 154.
D° - - - - - - D° - - 5th October 1825—N° 14 - - - - ibid.
D° - - - - - - D° - - 7th December 1825—N°s 27 and 28 - - p. 155.
D° - - - - - - D° - - 21st December 1825—N°s 37 and 38 - - ibid.
D° - - - - - - D° - - 25th January 1826—N° 47 (parts) - - - ibid.
D° - - - - - - D° - - 8th February 1826 - - - - - p. 157.
D° - - - - - - D° - - 19th April 1826 - - - - - - ibid.
D° - - - - - - D° - - 19th July 1826 - - - - - - p. 159.

EXTRACT of a Letter in the Political Department from the Governor and Council, to the Court of Directors, dated the 1st September 1826, paragraph 81 - - - p. 160.

EXTRACT Political Consultations, the 16th June 1824 - - - - - ibid.

THERE are no Documents at the East India House, from which a detailed Statement of Suttees in the years 1825 and 1826 can be prepared.

East India House,
16th May 1827.

WILLIAM MAC CULLOCH,
Examiner of India Correspondence.

(A.)—Proceedings of the Court of Directors - - - - - - - pp. 1—34.
(B.)—Bengal Papers - - - - - - - - - - pp. 35—128.
(C.)—Fort St. George Papers - - - - - - - - pp. 129—133.
(D.)—Bombay Papers - - - - - - - - - pp. 134—161.

HINDOO WIDOWS.

Communications and Correspondence Relative to the burning of Widows on the Funeral Piles of their Husbands.

A.

PROCEEDINGS OF THE COURT OF DIRECTORS.

AT a Court of Directors, held on Wednesday, the 11th February 1824;

A MEMBER of the Court gave notice, That on Wednesday, the 3d March next, it is his intention to call the Court's attention to the practice of Suttee in India, with the view of submitting paragraphs on the subject.

It was then ordered, That the Court be summoned for the 3d March next, on special affairs.

AT a Court of Directors, held on Wednesday the 10th March 1824;

THE motion on the subject of Suttee in India, of which a Member of this Court gave notice on the 11th ultimo, and which stood for this day, was further postponed until Wednesday next the 17th instant, and the Court ordered to be specially summoned for that day.

AT a Court of Directors, held on Wednesday the 17th March 1824;

A MEMBER of the Court, in fulfilment of the intention expressed by him on the 11th ultimo, calling the Court's attention to the practice of Suttee in India, and submitting paragraphs for Bengal in the judicial department on the subject;

It was moved, and on the question resolved, That the said paragraphs be now read; whereupon

The said paragraphs were read accordingly.

It was then moved, "That this Court approve the said paragraphs."

And after some debate, it was moved, and on the question resolved, That the further consideration of the said paragraphs be adjourned until Friday next the 19th instant.

PROPOSED PARAGRAPHS.

1. In our despatch of the 17th June 1823, we adverted at some length to the horrid practice so prevalent on your side of India, called Suttee, or widow's burning alive on the funeral pile with the bodies of their deceased husbands. Our attention has been recently again drawn to the awful subject, and we have contemplated with regret the asserted fact (which is confirmed by a reference to your proceedings on the subject, and the reports of your police officers and magistrates which have been called for and printed by the orders of the House of Commons), that of the widely-extended regions which now form British India, the murderous act is more frequently perpetrated in Bengal than in any other part of India, and apparently more in the precincts of Calcutta, the seat of the Supreme Government, than in any other district of that Presidency. From the Reports of 1820, to

your Court of Nizamut Adawlut, it appears that of 650 cases of suttee in the preceding year, 421 were reported to have occurred in the division of Calcutta, being forty-three more than occurred in the whole extent of the Bengal provinces in 1815. Upon this the Governor-General in Council observes, in August 1822, "It is impossible to look upon the returns for the Calcutta division, without being satisfied that a fanatic spirit of this kind must have had influence in producing the numerous cases reported for every district of it (the Presidency), excepting Midnapore: in this view it is matter of infinite concern to his Lordship in Council to observe, that there is no symptom of a diminution at any of the principal places, but on the contrary, that the total number of the division still maintains its proportion of nine sixteenths, or something more than half of the grand total of the territory subject to this Presidency."

We observe also that the number of these sacrifices has in general progressively increased in the territories immediately subject to your authority, and we concur in the opinion expressed in your Minutes, and those of Nizamut Adawlut, as also in the official reports of several of your magistrates and police officers, namely, "that the fact of the increase which appears to have been progressive, must immediately excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect to the one contemplated." Doubtless the Nizamut Adawlut here meant by leading the Hindoo mind to the conclusion that the British Government approved the practice, when it was carried on agreeably to their prescribed regulations; and we are confirmed in the doubt above expressed, by observing that from the year 1815 to 1818, the number of suttees in the Bengal provinces gradually increased from 378 to 839. The observations of two of your magistrates, Mr. H. Oakley, magistrate of Hooghly, and Mr. L. Warner, of the twenty-four Pergunnahs, are striking on this point, the former observes that previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed legally or illegally as might happen, but the Hindoos were *then* aware that the Government regarded the custom with natural horror, and would do any thing, short of direct prohibition, to discourage and gradually abolish it. *The case is now altered; the police officers are ordered to interfere for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters, and in that event to allow its completion. This is granting the authority of government for burning widows, and it can scarcely be matter of astonishment that the number of sacrifices should be doubled when the sanction of the ruling power is added to the recommendation of the Shasters.*" The other magistrate, Mr. L. Warner, states that he "finds it difficult to account for the increase of suttees, unless it may be attributed to the orders of Government for the attendance of the police officers, giving a legal sanction to the practice, and by so doing enhancing the reputation of the family of the person who devotes herself." Mr. C. Chapman also, magistrate of the Zilla of Jessore, states, "that the increase may chiefly be attributed to the interference of the Government, by the circular orders of the Nizamut Adawlut issued to the several magistrates the 29th April 1813, 4th January 1815, 25th June, and 11th September 1817. The interference of the police," he adds, "has, by legalizing the practice, increased the number by withdrawing from it the terror of any penalty. Prior to the promulgation of the circular orders, the practice of the suttee was known by all to be particularly obnoxious to the Government, and universally condemned by every European serving under it, however high or low his situation in life may be."

Papers of Session 1821, p. 236.

p. 238.

p. 240.

p. 241.

3. We feel it therefore an imperious duty to enter into a deeper examination than we have ever yet done, of the important question, whether there in reality exists a necessity for sanctioning the practice under *any* regulations or limitations whatsoever —we mean a necessity so clear, and ascertained so free from doubt, as to justify the permitting, and leave no dissatisfaction for still continuing to permit a practice by which many thousands of His Majesty's most innocent subjects are allowed to perish in flames, in a part of India where the British power is absolute, and where every crime and practice less barbarous is cognizable and made liable to punishment by the British laws.

4. We shall now put before you the result of that examination, and the strong impressions left upon our minds by a perusal of the various documents recorded on the subject in your proceedings, and those of the other presidencies, and the facts which they exhibit.

5. We are fully aware that in tolerating the practice, and giving through your judges, magistrates and collectors the sanction of the British Government for its exercise, under certain regulations, you have been guided by the principle of consulting, and abstaining from interference in the religious opinions, customs and prejudices of the natives, from an apprehension that such interference might excite a spirit of fanaticism and be followed by disturbance and commotion, or in short, produce a religious insurrection in the country; for such is the scope of all we find stated in support of that principle, however conveyed in different and milder forms of expression, although the most intelligent and best informed among the natives must be aware that the prohibition of such a practice could only originate in the same motives of humanity and justice to which they are indebted for the protection of the English laws, and relief from oppressions and arbitrary exactions which they suffered under their own native rulers, and the lower classes must feel that they are equally under the care of Government with the great and powerful; but it is satisfactory to remark, that among the higher classes the practice is least prevalent. Mr. G. Forbes, first Judge of the Calcutta court of circuit, states in his letter to the Nizamut Adawlut of November 1819, "It appears from the reports of the magistrates, that the practice is prevalent amongst the most ignorant and deluded of the people, whilst the numerous instances of the widows of the higher classes continuing to live in affluence and respectability, *afford the most satisfactory evidence that there is no* imperious call to submit to, nor dire disgrace attending the rejection of the dread alternative."

Papers of Session 1821, p. 243.

6. In all our deliberations and orders hitherto on the subject, we have been implicitly governed by the same principle and the same apprehension which have governed yours as above stated; but adverting back, as we have done with sincere pleasure and commendation, to the essential good which your Government has already effected, to the efforts it has successfully made, and the firmness it has shown, in prohibiting under severe penalties every other cruel and inhuman practice, which prevailed in the territories you now administer, before they became subject to British rule—practices only inferior in cruelty to the one in question; above all, adverting to the determined firmness, and regard to impartial justice, with which, in complete contravention both of Hindoo law and Hindoo Shasters, your Government has abolished the impunity or inviolability of *Bramins*, and made them, in common with all other classes and castes, amenable to the British laws—considering too, that if your prohibitions of all these practices have not as yet operated their entire discontinuance, they have at least made them less frequent, and that neither those prohibitions, nor even the far more serious interference with both the religion and laws of the Hindoos involved in the abolition of the impunity of Bramins, have, in any instance, been followed by resistance or commotion, nor, as far as we can discover from your records, excited even a murmur of discontent—we upon these grounds alone, and if there were no other, should feel extreme doubt, and, divesting ourselves of the partiality naturally indulged for opinions habitually entertained, and prejudices long rooted, should be able confidently to pronounce that the principle above referred to of non-interference, and the apprehension built upon it, have been carried to a very questionable length: but there *are* other and very forcible grounds deserving our attention, and yours, furnished by your records, of which we shall now state in substance the most prominent; but previously we must point out to you what appears to us an important fact, and of difficult solution, and to involve an inconsistency, namely, your continued toleration and sanction of the practice of suttee contrasted with one, and *that* the most excellent and comprehensive, of your own promulgated regulations, by which the practice is virtually prohibited.

7. We here state an abstract of the Regulations of your Government which relate to this subject.

Bengal Regulations, passed in 1795—Prohibits *khoorahs*, *dhurna*, *infanticide*, and every species of murder, where the act is *not that* of the party slain, in the province of Benares.

Regulation 6, passed in 1802—Prohibits the murder of infants at Saugor and other places. Then come the important Regulations alluded to—

Regulation 8, of 1799, sec. 2 and 3, and 8, of 1803, sec. 15 and 16—*Prohibit "the killing of a child, a slave, an aged person, or any other individual, even at the desire of the party slain."*

Bombay Regulations, 3 of 1803, sec. 6 to 8; Fort St. George Regulations, 8 of 1802, sec. 15—Contain exactly the same prohibition as the last-mentioned Bengal regulations.

Bombay Regulation, 8 of 1812, sec. 18—Prohibits, under the penalties of murder, "sutras from putting to death persons deemed sorcerers."

8. It is perfectly obvious, that the practice of suttee, taking it in its most favourable sense, and regarding it in its least revolting and abhorrent light, is the "killing" (and *that* in the most horrid mode) "of an individual at the desire of the party slain," and consequently is virtually prohibited by your Regulations, 8 of 1799, sec. 2 and 3, and 8 of 1803, sec. 15 and 16 as above stated. It seems therefore undeniable, that in tolerating the practice under *any regulations or restrictions whatsoever*, you tolerate what you have virtually forbidden in those Regulations, and afford the natives ground for concluding that the practice of suttee was to be excepted from their operation.

9. We shall now state in substance the additional grounds afforded by your Records in support of our present view of the subject, and of our opinion that the toleration of the practice might be withdrawn with perfect safety, and a prohibition against it issued with no more danger or evil consequence than have followed your truly commendable prohibitions of all the other barbarous and unnatural but less cruel practices, which prevailed under the native governments, and above all (as already observed) your violation of that fundamental Hindoo law, which enacts the impunity of Brahmins. We shall hereafter adduce similar reasoning from the reports of several of your most intelligent magistrates.

10. First, then it is abundantly shown in your proceedings, and those of the court of Nizamut Adawlut, including their inquiries of the pundits, and their official correspondence with the judges and magistrates in the interior districts, that the practice of suttee is not founded in or enjoined by any Hindoo law, and is only recommended, not enjoined even in the Shaster, and as to the law, is, on the contrary, discouraged by their most eminent and venerated lawgiver, Menu, from whom it is stated in their books, "there is no appeal," of whom the vedah declares, "whatever Menu has said is wholesome," and his injunction, or decree for the guidance of widows is thus translated by the late Sir William Jones: "Let a widow emaciate her body, by living voluntarily upon pure flowers, roots and fruits, and let her not when her lord is deceased, even pronounce the name of another man; let her continue till death forgetting all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband."

Papers of Session 1823.

M. C. M. Lushington, magistrate of Trichinopoly, also makes the same quotation from Menu, admitting at the same time that "there is a diversity of opinion in Hindoo law on the subject, one recommending immolation on the funeral pile, and the second, a rigid practice of austerity;" but, he observes, "it must be recollected that the weight of authority is in favour of the latter practice, because it is that prescribed by Menu, revered *by the Hindoos as the first* and greatest law authority."

12. We observe also that the law authority of Menu as discouraging the practice, is quoted by Mr. Thomas Newnham, criminal judge of Cuddapah, in his Report, dated 1st April 1820, which concludes with the following judicious observations: "An efficient administration of law must be of great efficacy in making this barbarous ceremony obsolete, and giving encouragement to civilization. *The Hindoo Shaster lays down rules for securing proper provision for the widow, and confidence* in the uninterrupted validity of such claims has proved, and probably would continue to prove as a solace to them in their afflictions, one of the most efficacious considerations to operate the prevention of the practice; while the precautions which the priesthood use to induce widows to devote themselves to this sacrifice, have the greatest influence on those who, being without future protection and maintenance, regard a future sojourn in this world with despair." p. 98.

13. We observe also, that in their regulations the court of Nizamut Adawlut quote the authority of Menu, in alluding to a case of widows burning, though she had been absent at the time of her husband's death; they observe, "the suicide in these cases is not indeed a *religious* act, nor has it the sanction of *Menu*, and other ancient legislators revered by the Hindoos; on the contrary, Menu declares that a virtuous wife ascends to heaven, though she have no child, if after the decease of her

lord she devote herself to pious *austerity.*" And it is declared by Vrehasputy, "whether she ascend the pile or survive for the benefit of her husband, she is a faithful wife." He further declares that, "*the mother of an infant child may not relinquish the care of her infant to ascend the pile.*"

14. Here too we can with pleasure quote a passage in a very able letter from one of your most experienced servants, Mr. Walter Ewer, superintendent of police in the lower provinces, to the Secretary to your Government in the judicial department, from which letter we shall have occasion to quote passages on other important points connected with the subject. In the sixth paragraph he states, "Very properly anxious to avoid all interference with the religious prejudices and customs of the Hindoos, the Government has not thought it advisable to prohibit the practice of suttee; but I submit it has little or no connexion with their religion. If the relations chance to bestow a thought on the consequences of the sacrifice, it will be directed to the benefit which may thereby accrue to themselves in this world or the next. The future happiness of the sufferer and her deceased husband is much too disinterested a consideration to deserve one thought. The practice is strongly recommended by the Shasters, but *nothing more*, and Menu, (together with other authorities of great respectability,) prescribes the duties of a widow without hinting that burning herself is one of the most important. The recommendation is even addressed to the widow, and her relations are no way told that they are to induce her to become a suttee either by force or persuasion. Now it is well known that the education of Hindoo females of all ranks, precludes the possibility of their having of themselves any acquaintance with the contents of the Shasters, and consequently on all subjects connected with them they must be compelled to trust implicitly to the guidance of others; these, as I have already observed, are all in one way or another directly interested, and must be gainers by the widow's death. It is not probable that they will state *suttees* to be nothing but a praiseworthy act, left to the discretion of the widows; they will represent it as an absolute duty, the neglect of which must be punished both in this world and the next.

Papers of Session 1821, p. 228.

"From a consideration of all these circumstances, I submit that in permitting, or indeed authorizing suttee, we are by no means showing a proper forbearance towards the religious customs, or long-established prejudices of the Hindoos, but that we *are virtually sanctioning the sacrifice of widows by their relations, an act nowhere enjoined by the Shasters*; on the contrary, a crime which their own laws would punish with death, and *only* tolerated by our Government *because we overlook the impudent imposition which has transformed a recommendation to the widow to accompany her husband, into an order which the relation must carry into effect if she should evince symptoms of disobedience.*

"I admit that supposing the practice to be expressly prohibited, *one* voluntary and legal *suttee* perhaps out of a hundred murders will be prevented, and the widow in consequence feel miserable for the rest of her life.

"But I call a voluntary and legal suttee one in which the widow is fully aware that she is going to perform *not* a prescribed, but a recommended duty, and I imagine that a case of *this* nature scarcely ever occurs."

15. On this point (as to the practice being enjoined by the Shasters) the magistrate Mr. H. Oakley, from whom we have above quoted, on another occasion observes, "I have been informed on good authority, that suttee is comparatively little known beyond the districts in the vicinity of Calcutta, and I have endeavoured in vain to trace a satisfactory cause for this difference; it is *supposed by some to be an act enjoined by the religion of the Hindoos, but if so, why does it prevail in one part more than in another, and why is that one place in the immediate neighbourhood of the Presidency? The worship of the Hindoo deities is tolerably equal wherever the religion extends, and the pilgrimages whereby they are to be propitiated are the same throughout India*; *and if suttee was really an act enjoined by religion, it would be universally meritorious, and equally observed wherever that religion is followed*; *but as it is not, we must account for its prevalence among the Hindoos in the neighbourhood of Calcutta, not by their peculiar strictness in the observance of religious and moral duties in general, but to some peculiar circumstances affecting their moral character.*"

Papers of Session 1821, p. 236.

16. Mr. L. Warner, magistrate of the 24 Pergunnahs, confidently asks, "Is the practice of suttee in any part of the Shasters *insisted upon*, or is it only recommended? Can the performance of this ceremony be with truth called a voluntary act? Is the custom prevalent throughout India, or is it confined in a great degree

to the districts adjacent to the Presidency. Look at the statements; they exhibit a class of people who must have been generally ignorant of the Shasters."

17. Secondly, The second additional ground in support of the safety with which your toleration and sanction of the practice might be withdrawn, is the great division of sentiment among the Hindoos on the subject, including as immediately connected with it, the infrequency of the practice, and the very small number of suttees which actually take place, compared with the immense number of women who must become widows in a population of 80, or according to some calculations 100 millions.

18. This fact is so fully and frequently admitted and alluded to in your proceedings, that we need not enlarge upon it in detail, but shall merely state the substance or abstract from your proceedings, and those of the Nizamut Adawlut. So long ago as the year 1805, the Court of Nizamut Adawlut stated that "the prejudices in favour of the custom were so strong in most parts of Bengal, that all castes would be tenacious of its continuance; but in other provinces, particularly in Tirhoot, more rational opinions prevailed, and the inhuman custom has almost entirely ceased; while in some districts the usage is nearly confined to particular castes, the Khotree and Kyuth especially, being either discountenanced, or but little practised in the other tribes." The Court therefore thought the immediate "adoption of the measure" (the abolition of the practice) highly inexpedient; that it appeared however to the Court, that hopes might reasonably be entertained, that this very desirable object may be gradually effected, and at no very distant period of time."

Papers of Session 1821, p. 27.

In concluding, the Court add: "After information has been obtained of the extent to which the practice prevails, and of the districts in which it has fallen into disuse, or in which it is discountenanced by the principal and most respectable classes, it may be immediately abolished in particular districts, and be checked and ultimately prohibited in the other parts of these provinces."

19. Such were the opinions and prediction of your Court of Nizamut Adawlut in the year 1805, since which the inhuman practice instead of its abolition having been gradually effected, or any prohibition of it issued, appears to have gradually increased, and the toleration of it continues to rest on the same foundation on which it rested at that period, and to be supported by the same reasoning, which seems uniformly confined to a few serious sentences expressive of adherence to the principle of noninterference in the religious customs and prejudices of the natives, and fears of the danger of interfering notwithstanding the decided departure from that principle, and the many instances in which that danger has in the interval been successfully braved for objects of less importance, and proved to have been visionary; notwithstanding also the enormous addition which in the same interval has been made to our territory and power, and the more rooted confidence of the natives in the equity of our rule.

20. We observed, that in April 1816, Mr. E. Watson, fourth judge of the Calcutta court of circuit, offered to the consideration of the Nizamut Adawlut the important proposition to discontinue the sanction given to the burning of Hindoo widows with the bodies of their husbands, and to declare all parties assisting at their death guilty of murder, under the provisions of Section the Third, Regulation the Eighth, 1799, in support of which proposition he reasons thus: "It appears that this abhorrent, and often utterly illegal practice, was forbidden by the foreign governments of those settlements, and that the prohibition was *obeyed* without a murmur.

Papers of Session 1821, p. 99.

"So little do the people appear to have interested themselves in the affair, that we find from Mr. Forbes's letter, that the mere publication of an order from himself prohibiting the practice, effectually prevented it, and that no single instance of a woman burning herself has occurred since.

"I really think that there is as little justification for a woman to burn herself with the remains of her husband, as for a rajkoomar to destroy his daughters at their birth, burying alive for the leprosy where the party is desirous to die, human sacrifices at Saugor, putting sorcerers to death, or killing a human creature by any other means, without justification or excuse: all of which are expressly made capital by the regulations.

"The killing in all these instances, especially that contained in Section 3, Regulation 8, 1799, (*where the desire of the party slain will not* justify the killer,) has quite as much in its favour on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of suttee; but we do not find that the

punishment

A.
Proceedings of the Court of Directors.

punishment of death denounced against these crimes, has at all been considered as an infringement of that complete toleration in matters of religion which it has been the fundamental principle of the British Government to allow, and *there can be no doubt that the practice of suttee might be as easily checked and prevented throughout the British territories, as any of the other* murderous practices above referred to. We have the fact that its suppression at the foreign settlements was effected without the slightest difficulty."

21. The Nizamut Adawlut, in answer to these forcible arguments of Mr. Watson, refer to the sentiments they had expressed in June 1805, against the expediency of that measure; they add that, "they rather hope the necessity of an absolute prohibition may be obviated by the gradual introduction of precautionary rules and restrictions, which shall not only prove effectual in preventing all serious abuses, but in co-operation with salutary discouragements, and the prevalence of more rational sentiments among the higher orders of the Hindoo community may be expected by *incidental checks and difficulties,* to induce a general discontinuance of the practice already relinquished in some districts, and less frequent than heretofore in others." That these sanguine hopes have proved delusive is but too obvious; and we reflect with deep concern, that on such delusive hopes the barbarous practice of suttee still continues under the sanction of British rule; and that among a people so justly attached to it, we have hitherto only ventured to introduce "incidental checks and difficulties," to induce a discontinuance of the practice, while the sanction given to it, instead of contributing to that desirable end, appears to have had the contrary effect.

22. In the very able letter from Mr. Walter Ewer, which we have already quoted in support of another ground for the discontinuance of the toleration of the practice, we find the following in support of that which we are now pointing out to your attention: in the ninth paragraph of his letter, Mr. Ewer states, "The practice of suttee may be almost called local, for it will be seen from the enclosed statement, that during the years 1815, 1816 and 1817, 864 suttees were performed in the five zillahs of Burdwan, Hooghly, the Jungle Mehals, Nudden, and the suburbs of Calcutta, and that in the same period only 663 took place throughout the remainder of our extensive empire, including the holy city of Benares, in which only forty-one sacrifices of that nature were performed, although its population is almost exclusively Hindoo, and it is a place where every meritorious act is of double value. I cannot attempt to account for the great prevalence of suttees in some districts, and the rarity of it in others; but it is a proof that it is a custom seldom thought of in the greater portion of our dominions."

Papers of Session 1821, p. 228.

23. In the 11th paragraph of his letter, Mr. Ewer adduces, as Mr. Watson has done, the same facts that form the principal ground of our own opinion and conviction on this important subject; after observing in his preceding paragraph, that there had been "frequent instances of illegal suttees having been prevented by the police officers, some even in the holy city of Benares, *without the interference having excited any feeling of dissatisfaction.*"

p. 228.

Mr. Ewer proceeds thus, "But I meet with frequent instances of the interference of Government in matters intimately connected with the prejudices of the Hindoos.

"The repeal of the law prohibiting the capital punishment of Brahmins at Benares, the law against infanticide, the rules prohibiting dhurma, and the sweeping clause, Section 3, Regulation 8, of 1799, which *prohibits the killing of a child, a slave, an aged person, or any other individual, even at the desire of the party slain,* in which even *suttee* may be included; and although I am aware that the exposure of infants at Saugor, and at other places, and the murder of their female offspring by the rajkoomars are neither of them duties, either directly enjoined or authorized by the Shasters, yet I submit that the exposure of infants is in consequence of vows made by the mother for the purpose of obtaining some favour from the gods, and that the fulfilment of such is meritorious in the highest degree. The practice of the rajkoomars is, I have reason to think, but little checked by the enactment above alluded to. It is a custom founded on immemorial usage, and as such, does not require either the aid of religion or law to give it support. The practice of the widows of jogees is not sanctioned by the Shaster, yet they undoubtedly continue to prefer burying to burning, because it is the custom of their caste, and we may as well attempt to direct the mode of disposing of the husband's corpse, as prescribe rules for the conduct of the widow. I have noticed these cases not to prove that legal prohibition will have no success in opposing customs, but as instances of our interference

A. Proceedings of the Court of Directors.

ference with the prejudices of the Hindoos, without exciting any symptoms of dissatisfaction. It may be said that the people are aware that these practices are not authorized by the Shasters, and therefore submit quietly; but it is well known that *not one man in a thousand knows any thing of the contents of the Shasters*; or if they are aware of these rules, why persist in illegal acts, if custom was not in their eyes paramount to law?

p. 229. "I have submitted the above remarks for the consideration of his Lordship in council, not with the hope that I can afford any new information on the subject so frequently discussed by the higher authorities, but only to offer the grounds of my opinion, *that the barbarous custom of suttee may be prohibited without exciting any serious or general dissatisfaction among our Hindoo subjects.*"

24. Mr. Ewer then adverts, as we have recently done, to what were the sentiments of the Nizamut Adawlut in 1805, and to the complete disappointment of their sanguine expectations, and concludes with this striking observation, "It is true the interference of the police may in some cases have induced compliance with the rules of the Shaster, but the official attendance of the darogah, (active officer of police,) stamps every regular suttee with the sanction of *Government* and *I must humbly submit that authorizing a practice is not the way to effect its gradual abolition.*" p. 229.

25. In the letter from which we have made the preceding quotations, as well as in that from Mr. Watson, not only the grounds on which we were particularly treating are strongly referred to, but every other connected with the important question at issue, and we observe with particular approbation, that a few weeks subsequent to the date of that letter, namely, the 11th January 1819, Mr. Ewer, in another address to your Government, states, that "anxious to obtain the best information on the subject of suttees, and to assist his own opinion by those of the local authorities, he had written a circular letter to each of the magistrates, of which, and of their replies, he submits copies to the Most Noble the Governor-General in Council;" of these replies, four of the writers enter fully and argumentatively into the subject, namely, Mr. E. Molony, magistrate of Burdwan, Mr. H. Oakley of Hooghly, Mr. R. Morrison of Beerbhoom and Mr. E. L. Warner of the 24 Pergunnahs. To the important question of "What would be the effect of a law abolishing the practice of suttee?" Mr. Molony replies, "After having attended at several suttees myself, for the purpose of gaining as much information as possible on the subject, and having paid to it considerable attention ever since I have been in the district, and after having attentively considered the doctrines under which it is sanctioned, the circumstances attending the actual performance of the sacrifice, and the terms upon which those who have been prevented from burning have subsequently lived with their relations and neighbours, I am decidedly of opinion, that the abolition of the practice by law would not be attended with any evil consequences. On the contrary, I think the enactment of such a law is dictated by every principle of humanity; nor does it appear to me, that the abolition of the practice is altogether inconsistent with the spirit of toleration which has ever distinguished the British Government. I shall even venture to make the doctrine of the Hindoo law under which the practice is allowed the ground-work of my argument on the subject. The ideas of the Hindoos regarding this ceremony are evidently the same as in regard to penances; that is, they think that the superior resolution of the woman who can resist worldly attachment, and endure the pain of fire, will entitle her and her husband to happiness hereafter. The Pundits have also declared the free conduct of the woman to be absolutely necessary; now admitting this free-will to be necessary, and adopting the reasoning of the Pundits, that it is the superior resolution of the woman which entitles her and her husband to such happiness, I think it must be admitted, that this resolution ought to be formed by the free agency of the mind of the woman who wishes to become a suttee, and every word of insinuation and persuasion on the part of the Bramins which tends to influence her mind one way or the other must be considered as illegal and contrary to the Shasters. This exclusive free agency of the mind is plainly implied in the Bewastas of the Pundits, for they declare, first, that no blame attaches to any woman who does not become a suttee: secondly, that a woman who recedes from her declaration of becoming a suttee before pronouncing the sunkulp is also held blameless; and thirdly, that even after she has pronounced the sunkulp, if she has not courage to ascend the pile, she may recover her purity by undergoing a severe penance. These doctrines of the law, admitting a recovery of character, evidently show, that human nature is considered too frail to expect that the generality of women should be enabled to form the high-minded resolution of burning themselves.

p. 231.

Mr. Molony. Papers of Session 1821, p. 235.

themselves. The next point to be considered, is, whether the intention to burn expressed by so many women, is the genuine offspring of their own reasoning powers, or proceeds from the insinuations and persuasions of the Bramins, who flock around them upon the death of their husbands, and often before their dissolution.

" The total want of any thing like a system of education among the natives is well known. I firmly believe, that if a hundred Hindoo men were asked to state what it was that constituted the merit of a suttee, ninety-eight would be unable to answer; they would perhaps say, that they know it to be a laudable act; but they could not tell why it was considered so. We know that whatever little education is given to the male is never extended to the female sex.

" I have never met an instance of a Hindoo woman, of whatever rank, who could write even her name; if, therefore, the greater portion of the men are unable to give a reason for the performance of the sacrifice, we may surely infer that the women are not better informed on the subject, and therefore that the resolution to become suttees cannot proceed so much from having reasoned themselves into a conviction of the purity of the act itself, as from an infatuation produced by the absurdities poured into their ears by ignorant Bramins. This mode of arguing may be considered theoretical, but at every suttee at which I have been present, I have met with nothing that has tended to contradict it; on the contrary, the having seen the performance of the ceremony has convinced me more and more of the truth of what I have advanced, and I am persuaded that ninety-nine out of a hundred sacrifice themselves more under the influence of this infatuation, than from any conviction of their own minds.

" Those persons who sacrificed their children at Saugor also acted under the influence of infatuation; they threw their children to the sharks, because they thought it right and religious; but they could give no reason for so doing.

" The only difference between this sacrifice and that of a suttee is, that the one is recognized and the other not recognized by the doctrines of which the people are kept in ignorance, but the impulse under which they act is the same in both cases. I do not think that any evil effects are to be dreaded from the enactment of a law abolishing this sacrifice. A few instances of opposition might occur at first, but none of a serious nature, or more than may be effected in every change of custom; and after the law became generally known, the practice would be totally laid aside."

26. On the same important question, Mr. Oakley, from whose letter to Mr. Ewer we have already quoted on another point (the effect of the sanction of the practice in increasing the number of suttees), thus declares his opinion: " Regarding the prevalence of suttee as the effect of local immorality, instead of general religious prejudice, I do not hesitate in offering my opinion, that a law for its abolition would only be objected to by the heirs of the widows who derive worldly profit from the custom, by Bramins who partly exist by it, and by those whose depraved nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show. At any rate the sanction of Government *should be withdrawn without delay*." p. 237.

27. Mr. Lee Warner, in expressing similar sentiments, takes a wider scope and naturally alludes, as several of your able magistrates had before him, to what you have already effected, and practices you have already prohibited. He states, " A law might doubtless be promulgated for the abolition of the practice, without causing any serious disturbance; it has already been done in regard to the sacrifice of children at Saugor, and elsewhere, as well as the practice of destroying female infants, and the burying alive of women. Why if these customs, which were also so generally practised, have been abolished by a humane government, should not the practice of suttee be abolished? the distinction of woman or of a child is equal in the eye of the law." Mr. Lee Warner, p. 239.

" The free consent alleged in palliation of the sacrifice appears to me inadmissible, that is, no fair judgment can be passed upon a person *non compos mentis*, assenting to the performance of this act; for can a person be called in a sound state of reason and of mind, under the agitation of extreme grief? and would a person's deposition, under this state of mind, be received in a court of judicature, in a case where life and death were at stake? Can the performance of this ceremony be with truth called a voluntary act? Is the custom prevalent throughout India, or it is confined in a great degree to the Presidency?"

Mr. C. Chapman. Papers of Session 1821, p. 241.

28. Mr. C. Chapman's answer to the most important question is expressed in these strong and decisive terms: "Any law abolishing the suttee would be attended with no other effect than it should have under every good system of government, the *immediate* and due observance of its enactments. *I would most willingly undertake to promulgate any orders regarding its abolition throughout the district under my charge without dread of any ill consequences from the interference of Government.*"

Mr. W. P. Pechell. p. 233.

29. Mr. W. Pechell, magistrate of the zillah of Chittagong, in his answer to the important question, states, "It is proper, in reply to this question, to observe generally, that the greater poportion of the inhabitants of this district are of the Mussulman persuasion, and that the Hindoo part of the population is not, as far as I can judge, much bigoted, nor fastidious with respect to the observance of the ceremonies and customs of its religion; neither are the Hindoos of high caste in general; for these reasons, *I do not think* that much, if any difficulty, would be experienced in abolishing the custom of suttee, if a law for that purpose were to be established. The landed property is held by the proprietors in such small portions generally, that the middling classes of the population are much more independent of the influence of the superior classes than in other districts, and as the people are continually at variance with each other, they are not likely to be united in offering resistance to any measure, such as the one proposed."

Mr. R. Morrison.

30. Mr. R. Morrison of the zillah of Beerbhoom, is the only magistrate who, entering argumentatively into the subject, in his answer to Mr. Ewer, does not give a very positive or decided opinion on the important point; but his reasoning, and the general tendency of his remarks, afford no inference that he thought the abolition of the practice would produce any resistance; he remarks that, "before the decided interference of the police, the practice of suttee had of itself very much subsided, and among other causes of its subsiding, he attributes it to the moral certainty of the heirs of the deceased husband being maintained in the possession and enjoyment of life, honour and property by the existing laws and justice of Government;" and the concluding paragraph of his letter is still more expressive, and more incompatible with his apprehending any danger from the abolition of the practice, namely, the following paragraph, "The interference of Government is well understood to be the Christian wish of humanity. The rajah of this place is a Mussulman, and the *Hindoos seem generally willing to embrace the excuse of the will of the reigning power to evade the suttee, believed of their little read and less understood Shaster.*"

p. 237.

31. The answers of the other magistrates, Mr. R. B. Gardner, of Behar, and Mr. John Master, of Dacca, are extremely brief; they are unfavourable to the abolition of the practice, as an infringement of the system of complete toleration in matters of religion, declared to be a fundamental principle of the British Government in India. Mr. Master, however, adds "that the nature of our government provides against any serious tumult, but popular discontent may with reason be anticipated."

p. 240.

32. We observe that your Government, having before it the documents containing the above opinions of Mr. Ewer, the acting superintendent of police in the lower provinces, and the magistrates to whom he had applied, adverts only to the great increase in the number of suttees from the year 1815 to 1818 inclusive, and acknowledges that "those documents have tended to excite considerable doubts with regard to the actual effects produced by the circular orders under the authority of Government, and by the interposition of the judicial authorities, with a view to diminish the prevalence of the practice of suttee." It then refers to some observations of the Court of Nizamut Adawlut on the subject, which we have quoted in a former part of the despatch on this subject, in support of the opinion expressed in those observations.

p. 243.

33. We now advert with pleasure to a letter to which, on another point, we have already referred, namely, a letter which appears on your judicial consultations of the 5th November 1819, from Mr. George Forbes, first judge of the Calcutta court of circuit to the Nizamut Adawlut. Mr. Forbes observes, "The number of suttees ascertained to have taken place in this division, exhibits an awful increase in the number of human sacrifices, and I take the opportunity to express my concurrence in the opinion which I found to prevail with the judicial officers of the several stations with whom I conversed on the subject, *that the practice* of Hindoo women burning themselves on the funeral pile of their deceased husbands, if prohibited by Government, might be effectually suppressed without apprehension of

any serious obstacles. At the foreign settlements of Chandernagore, Chinsurah and Serampore, suttees are not permitted by the local authorities, nor were they during the period that those places were in our possession." He then alludes in the following terms to some of those facts which form a distinct, and as we conceive irrefragable ground of argument in proof of the safety with which the practice might be abolished, or at least prohibited, namely, the numerous instances in which it has been prevented from taking place without even a murmur: "I am happy to adduce an instance of effectual interference in the suppression of this barbarous custom under the British authority in the territory of Delhi. The late resident, Mr. Metcalfe, never, when apprized of the intention, permitted the burning of a widow to take place, and was prepared to prevent the practice whenever necessary by forcible interference, but which was requisite only on one occasion that came under his immediate observation. I have been induced to mention this instance of successful interference by the Resident at Delhi, as affording an example which I believe nearly every magistrate in the country would, if authorized, be most happy to follow; and in order to show that there appears no insurmountable obstacle to a measure, with regard to the exigency of which there can be but one sentiment." p. 243.

On the letter from Mr. Forbes containing this important information, the Court of Nizamut Adawlut, when they laid it before the Governor-General in Council, briefly observed, that "his remarks did not seem to call for any remarks from the Nizamut Adawlut at present;" they add however, "On the abstract question of abolishing the practice, if the existing prejudices of the native subjects were ascertained to be in a state to admit of it, the court must of course express their concurrence with Mr. Forbes; but that the measure of its abolition by authority would be so easy as Mr. Forbes understands, the court do not consider themselves warranted in concluding, from the information they hitherto possess on the subject." p. 242.

34. Upon this we must remark that it would have been more satisfactory to us if the Nizamut Adawlut had mentioned the sources of the information or authorities to which they alluded, that we might have been enabled to form a judgment of the weight due to them, and whether it was such as to bear down the combined and decisive opinions and reasoning officially delivered, not by Mr. Forbes only, but by many others of the most experienced and enlightened servants of the Company, employed in those very stations which gave them the best opportunities of acquiring a correct knowledge on the subject; and which, if authorized to act upon it by a prohibition of the practice, would expose themselves, in the first instance, to any peril that might attend the carrying the prohibition into effect; but whatever may have been the sources of information which the Nizamut Adawlut possessed at this time, (September 1819,) as to the effect of an abolition of the practice, it appears that in 1821 the members of that court were far from unanimous on the subject; and we have the pain to perceive that while your sanction of the practice is admitted by your Government and by the Nizamut Adawlut to have increased, instead of diminishing the number of sacrifices, the regulations under which you gave it, and which were framed in conformity with those laid down in the Shaster, are frequently, if not always, violated.

In the proceedings of the Nizamut Adawlut of the 25th of May 1821, appear several cases in which suttees had taken place in opposition to the promulgated rules. In one of them the victim had been a year younger than the age at which the performance of the rite is allowed by the Shaster. In regard to another, it is stated, "the sacrifice of Mussumnut Bishnee, with reference to her caste, was clearly illegal. The acting magistrate is desired to furnish a fuller report of the circumstances of the case, as far as they can be ascertained at this distance of time;" and Mr. W. Leycester, the chief judge of the Nizamut Adawlut, recorded the following minute on the occasion:

"We could with no consistency declare *that* to be murder to-day which we yesterday declared to be justifiable; and I do not think we ever can do so until we are armed with law opinions, that the practice of suttees is not conformable to the Hindoo law, and it by no means seems certain that such construction of the law would be unattainable; I think, however, it would be proper to require by proclamation that the sacrifice of woman suttee should be abstained from in those districts where it is so little in practice, viz. Dacca, Moorshedabad, and Bareilly, and in Allahabad, Futtehpore, Bundlecund, and Calpee. This might be done on the principle that it was not consistent with the general local usage of those parts, and that there were many doubts whether the best construction of Hindoo law would authorize the practice. On a great many points the Hindoo law is merely a local practice; it is not

Papers of Session 1823, p. 63.

not one general law, but is one thing here, and diametrically opposite in other parts. I would not, however, attach any penalty at present to the infringement of the requisition. The measure would show Government's decided wish to discontinue the practice, which is not under the present system sufficiently perceptible."

p. 63. Minute of the second judge of the Nizamut Adawlut, Mr. C. Smith :—

"My opinion is that the toleration of the practice of suttee is a reproach to our Government, and that the entire and immediate abolition of it would be attended with no sort of danger.

"I would suggest a short regulation on the subject, somewhat in the style of the Sixth Regulation of 1820, against the sacrifice of children at Saugor. There are expressions in the preamble of that regulation which would not exactly suit the case of suttee; but a preamble somewhat to the following effect, would not perhaps be unapt :—'Whereas the practice of suttee is shocking to humanity, and contrary to nature; and whereas the British Government after the most careful inquiry, and the most mature consideration, feels it impossible to be satisfied that this commission of self-murder can ever be in truth the free, voluntary, unbiassed, and uninfluenced act of the female who is sacrificed; and whereas to interfere with a vigorous hand for the protection of the weak against the strong, of the simple against the artful classes of its subjects, is one of the most binding, imperious and paramount duties of every civilized state, and a duty from which it cannot shrink without a manifest diminution of its dignity, and an essential degradation of its character among nations,'" &c. &c.

p. 63. Minute of the third judge, Mr. S. T. Goad :—

"I am decidedly against the regulation proposed by the second judge, because the Government has repeatedly declared its determination to grant the fullest toleration to the religious prejudices and ceremonies of the natives; because the rite of suttee has existed for ages, and because, however desirable it might be to abolish it on the score of humanity, the attempt at abolition might be attended with consequences, which, with our present knowledge of the feelings of the natives as to any measure against their religious ceremonies, I cannot but contemplate as very serious."

Minute of the officiating judge, Mr. W. Dorin :—

p. 63. "I would not recommend such a regulation at the present time as that proposed by the second judge, for putting down the practice of suttee by an act of authority. As to its being highly desirable that the practice should cease, there can be only one opinion; but whether it would be safe to promulgate such a law at once, and without ceremony, is the point to be considered. My impression has always been, that it would not. It will be found on a reference to answers from the several magistrates of the Lower Province to a circular of last year's from the superintendent of police, that about one half of the magistrates expressed their opinion in favour of such a measure as that now proposed, and the other half against it, as being likely to create disturbance among the people." The minute of the officiating judge concludes thus, "If the Government should think it desirable to attempt its abolition, the measure of selecting some particular district to try the effect might deserve consideration. It is well known that in the districts round Calcutta the evil prevails to an extent equal to that of all the other provinces put together. Suppose Hooghley, for instance, were taken, and without any formal enactment of a law, the magistrates were desired to prohibit it for the space of six months or a year, and from time to time report the effect. I believe the present magistrate of Hooghley is one of those who think it might, and ought, to be put down by authority. The reported number of suttees in that district for the past year is 93, the total number for the whole provinces 597; so that in Hooghley alone more than a seventh part of the whole mischief took place."

On the above minutes of the Nizamut Adawlut, we observe the following was the p. 65. resolution of your board: "The Governor-General in Council cannot concur in the policy or expediency of the measure proposed by the second judge of the Nizamut Adawlut, and he is of opinion that the authoritative interposition of Government with a view to abolish the right of suttees, either in the manner recommended by Mr. Smith, or by the adoption of the partial measures respectively suggested by Mr. Leycester and Mr. Dorin, would not only fail of success, but would tend to excite a spirit of fanaticism, and eventually to produce very injurious consequences."

35. In the next page of the Report of the court of Nizamut Adawlut is a narrative of extreme horror, communicated by Mr. R. M. Rattray, fourth judge of the court of circuit at Goruckpore, of which we shall state the substance, to show how

A.
Proceedings of the
Court of Directors.

unavailing are the rules which, with the best intentions, your Government has attached to its sanction of the practice of suttee, and how little influence in reality the Shaster has on the minds and conduct of those who assist at it.

The case is that of a widow named Hoomalee, "a girl of about fourteen years of age, whose husband a Brahmin died when absent from his family, and a fortnight after the event, her father being absent and unacquainted with what was passing, she proceeded to burn herself on a pile prepared by other near relations, and which was fired by her uncle. She soon leaped from the flame, and was seized, taken up by the hands and feet and again thrown upon it much burnt, she again sprung from the pile, and running to a well hard by laid herself down in the water-course weeping bitterly. A sheet was then offered, and she was desired by her uncle to place herself upon it; she refused, saying, he would again carry her to the fire, and she would rather quit the family and live by beggary, or any thing, if they would have mercy upon her. At length, on her uncle swearing by the Ganges, that if she would seat herself on the cloth he would carry her home, she did so, was bound up in it, carried to the pile now fiercely burning, and again thrown into the flames. The wretched victim once more made an effort to save herself, when at the instigation of the rest, a Mussulman approached near enough to reach her with his sword, and cutting her through the head she fell back and was rescued from further suffering by death."

p. 67.

36. In the minutes of the court of Nizamut Adawlut on this case, it appears that six persons who had assisted at the tragedy had been tried at the Benares court of circuit, charged with murder, and it is stated, "The court of Nizamut Adawlut having duly considered the proceedings held on the trial, and the futwa of the law officers," which declared, "all the prisoners liable to punishment for their respective shares in the crime, at the discretion of the court, adding that the punishment of the two principal actors may extend to death."

p. 66.

"The Nizamut Adawlut concurs in the convictions, and observes that, under the promulgated orders on the subject of the suttee, the right in this instance was illegal, the widow having been a Bramin woman proceeding to burn without the body of her husband, who was absent from her when he died, and that every species of compulsion against the widow having been prohibited by those orders, the forcing her back to the pile against her will and her entreaty were punishable crimes. Making allowance, however, for the superstitious prejudices of the Hindoos concerned, and the ignorance of the Mahomedans, the court do not discover in any of them the guilt of murder, and viewing the case as one of culpable homicide, sentences the prisoner Bhurrachee to be imprisoned with labour for five years, Roosa for three years, and Sheolal and the three other prisoners to be imprisoned without labour for two years."

37. On this most cruel and atrocious case also, we observe, that the Nizamut Adawlut was not unanimous; the chief judge, Mr. W. Leycester, thought that two of the prisoners, Bhurrachee and Sheolal, should suffer death, and the others be confined for life; and he added, "I do not see how we could be justified in passing any other sentence; as the case, however, is quite new, it is desirable that the case should go before another judge."

p. 66.

The second judge, Mr. Courtney Smith, (whose strong dissentient opinion in another case we have particularly noticed,) differed "entirely from the first judge, being decidedly of opinion that none of the prisoners should be sentenced capitally, or even to perpetual imprisonment;" in support of which opinion he argues forcibly and at considerable length, and the most remarkable part of his minute we shall here state, as it is very nearly connected, and for the most part concurrent with that view of the subject in which this dispatch has originated. The part of the minute of the second judge to which we allude is the following:—

"The suttee was irregular, inasmuch as the police officer was not there, and as the widow (a Braminee) burnt without the corpse of her husband; but frequent irregularities occur *in this detestable practice, yet no one has ever yet been hanged for it, or even punished, that I can recollect, by temporary imprisonment for a misdemeanour.*"

p. 67.

"*Our Government by modifying the thing, and issuing orders about it—orders which even the Government and the Sudder judges themselves do not appear clearly to comprehend—have thrown the ideas of the Hindoos upon the subject into a complete state of confusion. They know not what* is allowed, and what interdicted, but upon the whole, they have a persuasion that our Government, whom they most erroneously suppose to be indifferent about the lives of the natives, are rather favourable to suttees than otherwise. *They will then believe that we abhor the*

A.
Proceedings of the Court of Directors.

usage, when we prohibit it in toto, by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety; they conceive our power and our will to be commmensurate."

"*That a suttee in the outset voluntary, shall be deemed murder in those conducting it, if they force the widow upon the pile from which she escaped, I do not find positively declared in any of the instructions promulgated through this court, nor do I know whether by the Shaster it is legal or illegal; for in all the rules that have been issued, the Shaster is quoted as the authority; the essence of the rules is, that if the suttee be according to the Shaster it is lawful, if not it is criminal: with this declaration from the supreme court of authority, I do not see how a Hindoo can in common sense, or common equity, be made amenable to the Mahomedan law for the offence.*"

Papers of Session 1823, p. 67.

Mr. C. Smith's observation, that it is not declared positively in any of your promulgated instructions through the Nizamut Adawlut that a suttee shall be deemed murder in those conducting it, if they force the widow upon the pile from which she had escaped, appears to have been correct, and another of your magistrates appears to have been so in his observation, that "although the regulations for tolerating the practice declare that the act must be previously ascertained to be voluntary, they contain nothing to prevent the binding down the victim to the dead body," that is, nothing specifically applying to the case of the widow's repenting on the pile, and endeavouring to rise and escape from it; but it seems extraordinary that Mr. Smith, as a judge of the Nizamut Adawlut, should not have been aware that the case is expressly anticipated, and provided against in the Shasters; indeed it is quite impossible for any one with human feelings not to anticipate the case, or to believe that the act of burning herself can continue to be voluntary in the widow after the flames have reached her body, and therefore in the actual practice, as it is carried on, and we believe can be attested by all who have ever witnessed the horrid ceremony, the precepts of the Shasters are constantly, and in almost every instance violated.

Papers of Session 1821, p. 115.

38. It appears that on the 21st March 1817, the following question was proposed to the Hindoo law officer of the Sudder Dewanny Adawlut: "Is it authorized by the Shaster to bind or restrain in any manner, a woman who has ascended the funeral pile of her husband, by tying her down with cords, or placing bamboos over her, or using any other means to prevent her escape from the pile? If there be any authorities for such measures, state them at length."

p. 118.

"Answer.—*No authority permits any restraint to be used; an expiation is ordained for the widow who has slipped off the pile, both in the Shoodhee Futwa and Nunugee Sindoo. The same is to be met with in the text of Apustumba Keepurdie, and Ashoolguna. In the text of Narayumu, its commentary, and in the Numeyu Sindhoo, mention is there also made of taking a woman off the funeral pile in the event of her being terrified, and of the persons by whom this is to be done.*"

"The authority for the above is the text of Apustumba, quoted in the Shudhee Futwa and Manayee."

Among the rules previously stated to be universally observed throughout Benares, it is said, the text of Apustumba ordains, "that the widow shall be placed on the right side of her deceased husband if, having arrived at the place of burning, she determine to burn, the ceremonies of depositing the widow, &c. must again be gone through, if she afterwards express a wish to rise, she must be lifted off."

"Kumwittee commenting on the above passage, says, if the widow wishes to get off afterwards, the brother of the deceased or some other Bramin, repeating, &c. shall lift her up."

39. Such appear to be the regulations of the Hindoo Shasters, and if the observance of them were strictly enforced, it cannot be difficult to pronounce that there would be but few instances of widows remaining on the pile to be burnt, or omitting to avail themselves of the option of rising or being lifted off.

We have adduced one affecting instance in which that option was implored, and most inhumanly denied. A narrative of almost equal horror, but of briefer suffering, appears in the proceedings of your Government in the judicial department, in the month of August 1822, with several other cases stated to be considered by the Nizamut Adawlut as demanding particular notice: "The case of Mussunt Kumbahin Cuttack is reported *to have been at first in appearance perfectly voluntary, and the widow performed the usual ceremonies, after which she dropped herself into the burning pit or koond,* which in this province is always used for burning the bodies on the occasion of a woman becoming a suttee. *Immediately on dropping into the pit, she rose up and stretched out her hands to the side of the pit, but whether this was done with an intent to escape, or whether it was merely an involuntary motion from pain, does not appear; however, Keyjed, a washerman, who appears to have had the management of the ceremony, seeing this, gave her a push or blow with a bamboo, which tumbled her into the hottest part of the fire, where she was immediately consumed. The washerman was summoned before the magistrate, but released under a doubt if his conduct had been illegal.* The Nizamut Adawlut remarked, that he ought either not to have been summoned, or being summoned, should not have been released without punishment."

40. At Maradabad three persons were committed for assisting at an illegal suttee, and the magistrate of the same district reports a case, of which the following is the substance: "On the 28th May 1821, a person named Bhoonmlanee, reported at the thannah of Goomour, that a year and a half had elapsed since his brother Sewarour had died; his wife, Rhoobe, aged twenty years, proposed to perform suttee. The thannadar being unwell, sent some burgundauzes to prevent the sacrifice, and they reasoned with the woman, but without effect. The thannadah repaired instantly to the spot, where he found a large assembly of people, in the presence of whom the woman prepared herself and set upon the pile, having with her the turban of the deceased husband. Bhoomutrai then set fire to the pile, and when the flames reached her body she *jumped out of the fire. Her relations immediately tried to force her back into the flames*; but the thannadar rescued her, though she was much burnt. He then apprehended the persons concerned in the sacrifice, and sent them with the woman to the magistrate, and Bhoomatrae was committed for trial."

41. The magistrate of Gornekpore reports a second case of compulsory suttee, in addition to that which was brought under the consideration of Government in August 1821, the particulars as follow: "Mussumul Bussuntree *leaped twice* from the pile *and attempted to escape; she was twice thrown back by her relations, who surrounded the pile, and forcibly detained her there until consumed.* This took place in the presence of the cutwall of the city, who, with others proved to have been concerned, are committed for trial to the judge of circuit."

42. Another melancholy instance of the same kind, we observe is related in a letter from Mr. R. C. Plowden, salt agent at Barripore, to C. H. Hopper, Esq. magistrate of the twenty-four Pergunnahs, dated the 1st June 1822. The following is the substance: "Yesterday evening a report was conveyed to me, that a suttee was about to take place within a few hundred yards of my residence, horror-struck at the thought of witnessing such a scene, I yet felt it a point of duty to repair to the spot, and was accompanied by my assistant, by the surgeon of the station, and another medical gentleman who happened to be here. I cannot doubt, sir, but you will give us credit for the exercise of every humane feeling in our endeavours to ascertain whether this was a voluntary act on the part of the female, and to dissuade the deluded woman from a sacrifice, which, under the circumstances of her particular case, justified severe remonstrance. At one time I was fully impressed with the belief that I had succeeded, but in the end, either different sentiments, or rather as I fear other advice prevailed, which strengthened her resolution to perform the sacrifice; but the point to which I am most anxious to draw your attention, is, *the grossly deficient conduct of the darogah of the thannah, who instead of remaining near the funeral pile with the view of taking advantage of any relapse in the resolution of the victim at the awful moment, stood aloof,* and when remonstrated with on the point, replied that, he being a Mussulman, would not be permitted to remain, though in the face of this assertion he saw European gentlemen surrounding the pile; but this was not all, the ceremony was suffered by him to take place, in known contravention of the principles and rules which, as I am informed, authorize the ceremony. The Shaster, which sanctions the burning, enjoins the jullut chirta ardun, that is the victim mounting and throwing herself on the pile, *when it has burst out into flames.* This feature of the ceremony, which offers a momentary excitement to shake the strongest resolution of the human mind, was wholly dispensed with. *The victim was laid down by the side of the deceased husband, and if she was not bound to the body by her clothes, they were so wrapped about her and the body, that it would have been difficult for her to have disentangled herself from them. Upon her were then laid logs of wood, some of them of a size and weight such as but one man could lift and carry—a minute or two then elapsed, (which, from the meaning of the term jullut chota arthun, must*

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A.
Proceedings of the Court of Directors.

have been contrary to the injunction of the Shaster,) when the pile was set fire to, and immediately after a large green bamboo was placed across, and held down by two men on either side, so that it rendered any effort on the part of the victim to escape, wholly unavailing. Scarcely had the funeral pile been lighted, when she made a most violent effort to escape from the flames; but the nature and construction of the pile, rendered any immediate effort to release her from the flames with any chance of escaping with her life quite impracticable.

"Had I noticed the bamboo at the moment it was placed across the pile, or been aware of all the informalities that were taking place, I should at all hazards have put a stop to the ceremony, but never having seen a suttee before, and ignorant until now of the particular forms to be observed, I was fearful of too great a degree of interference on my part.

"Such is the true but melancholy account of the scene I yesterday witnessed, and if this revolting ceremony cannot be prevented, but which, as far as every information *I can obtain, it could, by a short prohibitory enactment of the Legislature,* it is at least of great importance that the forms and manner of which the observance is enjoined should be rigidly adhered to, as exciting a hope of diminishing its frequency by the probability that it would often shake the resolution of the victim at the most awful moment of the ceremony. I therefore feel it a duty I owe to humanity and to the Government, whose paternal solicitude on the subject is well known, to bring before you the particulars of this suttee, and all the information respecting it and the ceremony in general, which has reached me, for such notice as you, or the Government, on your representation, may think proper to take of it."

43. We observe also in a report from Mr. R. M. Bird, magistrate of Ghazeepore, to the Nizamut Adawlut, the 31st July 1817, several melancholy cases of illegal suttees; among them the case of a widow of the Bramin caste, aged twenty-five years, who had burnt with a turban that had "belonged to her husband, who had died thirteen years before, *when she was twelve years old*; that on the fire reaching her, she fled from the pile, but died in the course of the day, and no information given of the occurrence until a month had elapsed: also the case of another Bramin widow, *aged ten years,* who left her house with the intention of burning with the turban of her husband, which the village barber had brought from the place where her husband died. Some burgundauzes were sent to make the prescribed inquiries, but before they arrived, the victim was consumed. The magistrate then states, that in no instance that has come before his notice of the occurrence of a suttee, had the police been informed of it in time to make the inquiries enjoined by the orders of the Nizamut Adawlut of the 4th of January 1815."

Papers of Session 1821, p. 135.

In the conclusion of this magistrate's report is a passage which conveys so just a picture of the enormous cruelty of the practice that we here transcribe it: "If it were desired to pourtray a scene that should thrill with horror every heart not entirely dead to the touch of human sympathy, it would suffice to describe a father, regardless of the feelings of his child in having already suffered one of the severest of the miseries that flesh is heir to, with tearless eye, leading her forth a spectacle to the assembled multitude, who with barbarous cries demand the sacrifice, and unrelentingly delivering up the unconscious, unresisting victim to end her life in the most cruel tortures."

p. 136.

44. On the melancholy cases we have stated, it is obvious to remark, how little influence the Shaster has in producing these sacrifices, and how generally its precepts are violated in the manner of conducting them; they fully confirm the reasoning and observations of Mr. Walter Ewer, which we have already quoted, that the practice of suttee "has little or no connexion with their religion," and that the "education of Hindoo females, of all ranks, precludes the possibility of their having of themselves any acquaintance with the contents of the Shaster;" also, that "it is well known that not one man in one thousand knows any thing of the contents of the Shasters." They confirm also his observations on another and highly important point, by showing that these sacrifices are in reality not voluntary on the part of the poor deluded victim, and that, in effect, it is miscalled suicide or voluntary self-immolation, on which construction it is sometimes defended, or the enormity of it palliated. "I know (Mr. Ewer continues) it is generally supposed, that a suttee takes place with the free-will and consent of the widow; indeed, that she frequently persists in her intention to burn in spite of the arguments and entreaties of her relations; but I submit that there are many reasons for thinking that such an event as a voluntary suttee very rarely occurs; that is, few widows would ever think of sacrificing

Papers of Session 1821, p. 228.

p. 227.

A.
Proceedings of the Court of Directors.

sacrificing themselves, unless overpowered by force or persuasion; very little of either is sufficient to overcome the mental or physical powers of the majority of the Hindoo females; and a widow who would turn with natural and instinctive horror from the first hint of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent, because distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry Bramins, and interested relations, either by argument or force; accustomed to look to the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she was able to make herself heard, deny the certainty of the various advantages which must attend the sacrifice; that by becoming a suttee she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, that disgrace in this life, and continued transmigration into the body of a female animal, will be the certain consequence of a refusal. In this state of confusion a few hours quickly pass, and the widow is burnt before she has had time to think on the subject. Should utter indifference for her husband and superior sense enable her to preserve her judgment, and to resist the arguments of those about her, it will avail her little; the people will not on any account be disappointed of their show, and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile."

p. 227.

"*Under these circumstances nine out of ten widows are burnt to death*; and having described the manner in which these sacrifices are generally performed, I shall now proceed to show that they are more frequently offered to secure the temporal good of the survivors, than to ensure the spiritual welfare of the sufferer or her husband."

"I have already stated, that the widow is scarcely ever a free agent at the performance of a suttee, and therefore her opinion on the subject can be of no weight, and whether she appear glad or sorry, stupid, composed or distracted, is no manner of proof of her real feelings; her relations, her attendants and the surrounding crowd of men, women and children will be seen to wear one face of joy and delight, none of the holy exultation which formerly accompanied the departure of the martyr, but all the savage merriment which in our days attends a boxing match, or a bull bait; nor can this be otherwise among those present, her relatives are directly interested in her death; if she had a son, he may perhaps wish to be relieved from the expense of maintaining a mother and the trouble of listening to her unseasonable advice, if she has none, her husband's male relations will take care that she stand not in their way, by claiming his estate for life which is her legal right. *The Brahmins are paid for their services and are of course interested.* The crowd assemble to see a show, which in their estimation affords more amusement than any other exhibition with which they are acquainted, and the sacrifice is completed, because the family is anxious to get rid of an encumbrance, and the Brahmins desirous of a feast and a present."

45. This description of a suttee, how is it brought about, and the motives which lead to it, or in which it originates, and the objects for which the victim is sacrificed, if it is correct, and we do not find it controverted in any part of your proceedings, abundantly proves that suttee is indeed miscalled *suicide* or voluntary self-immolation; but the fallacy of such a denomination of the practice, will, if possible, be made still more manifest by the mere mention of particular suttees, to which we shall now advert. In the annual list of suttees reported to the Nizamut Adawlut in the years 1815 to 1820, inclusive, it appears sixty-two widows were burnt, most of whom were children, viz.

Papers of Session 1823, p. 45.

14 of 17 years of age.
1 of 16 ½
22 of 16
6 of 15
2 of 14
2 of 13
10 of 12
1 of 10
3 of 8
And to complete the melancholy catalogue - - - 1 of 4
62

Of these forty-six were under the age above which only your regulations permit the ceremony to take place, and it may be presumed that many of them had scarcely ever left their parental roof until taken to the funeral pile.

46. We now proceed to advert to some striking instances of the horrid ceremony having been prevented from taking place, either by the direct interference, or by refusal of permission on the part of the authorities in different stations; and in relating them will also appear the decided opinions of others of our able and experienced servants, in addition to those already stated, on the important question of the facility and safety or the danger of abolishing the practice.

Papers of Session 1822, p. 22.

47. In the Bengal consultations so long ago as January 1789, appears a report from Mr. William Brooke, collector of Shahabad, stating, that he had "*refused his consent to a widow's burning herself on application made to him for that purpose*;" his communication of the circumstance is in these terms, "Impressed with a belief that the savage custom has been prohibited in and about Calcutta, and considering that the same reasons for its discontinuance would probably be held valid throughout the whole extent of the Company's authority, I positively refused my consent." He adds, "the rites and superstitions of the Hindoo religion should be allowed with the most unqualified tolerance, but a practice at which human nature shudders, I cannot permit within the limits of my jurisdiction without particular instructions." It does not appear that any bad consequences whatever followed the refusal.

p. 23.

48. Another successful refusal appears to have been given in May 1797, by Mr. James Rattray, acting magistrate at Midnapore. This was the case of a widow of scarcely nine years of age. The Government being advised of the circumstance, desired him to use every *means of persuasion* to induce her to relinquish her intention, and also to "endeavour to persuade her family to exert their influence in discouraging her;" fortunately the magistrate had before refused his permission and nothing adverse followed.

p. 23.

49. A third instance, and one attended with very remarkable circumstances, appears to have occurred in February 1805, in which the permission of the magistrate of the zillah of Behar, Mr. J. R. Elphinstone, does not appear to have been asked, but that he was "informed by the native officer of police, that the deceased husband's relations *intended* to burn the wife, a girl of twelve years of age, upon the same pile." The magistrate sent to ascertain if it were voluntary on the part of the girl, and to endeavour to dissuade her. "The friends of the deceased were preparing to set fire to the pile, on which they had already placed the corpse, and were persuading the girl to ascend it; she appeared to be in a perfect state of stupefaction or intoxication." The magistrate deemed it incumbent on him to exercise his authority to prevent it, and did accordingly prevent it, and (what must have completed his satisfaction) he was afterwards "given to understand that the girl and her friends were extremely grateful for his interposition."

50. We pause here to observe on this case, that the private application to the magistrate seems to us to be equal to a volume of reasoning in favour of the safety and facility with which the horrid practice might be abolished, by showing that in a similar case the natural feelings of the mother and family of every other intended victim would be on the side of Government, and grateful for its interference.

p. 23.

51. The period when these circumstances occurred (1805), was antecedent to the promulgation of the rules and regulations under which your sanction of the practice was issued, and the magistrate of Behar, Mr. J. R. Elphinstone, in his report of the case to Government, through the secretary, stated that he was not aware of the existence "of any order or regulation to prevent such a barbarous proceeding, and he requested such orders as the Governor-General in Council might be pleased to pass for his guidance in future." His letter was laid before the court of Nizamut Adawlut, and the secretary to government, stated in answer, "that the court is aware that it is one of the fundamental maxims of the British Government to consult the religious opinions, customs, and prejudices of the natives in all cases in which it has been practicable, consistently with the principles of morality, reason and humanity." We fully concur in the propriety of that maxim, and would inculcate a strict adherence to it; but without meaning to express or imply any censure on the court of Nizamut Adawlut, we cannot help observing that that maxim would assuredly dictate the abolition of the practice of suttee in every territory subject to the British rule, and of which the people, by being made subjects of it, become entitled to the protection of the British laws. The Governor-General, on the occasion last stated, directed the Nizamut Adawlut to

ascertain whether the practice could not be abolished altogether, and if that should appear impracticable, to adopt measures to prevent any undue influence over the "minds of widows in the situation described, and particularly the abuse noticed by the magistrate of Behar, of suspending their reasoning faculties by means of intoxication." The Nizamut Adawlut in their answer, stated that "the report from Mr. Elphinstone, magistrate of Behar, afforded a sufficient ground for supposing that most *unwarrantable means were sometimes used to give the appearance of a voluntary act to that which the woman neither intended or consented to*; that they had made inquiries for ascertaining whether the custom, though founded on the religious notions of the Hindoos, and stated with approbation in their laws, might not immediately be abolished without greatly offending the religious prejudices of the people." The rest of their report, in which they mention there being a divided sentiment among the Hindoos on the subject of the suttees, and state that though the immediate abolition of the practice would be highly inexpedient, they thought that hopes might reasonably "be entertained that the desirable object may be gradually effected, and at no distant period of time," we have quoted in a former part of this dispatch.

Papers of Sessio 1827, p. 27.

52. In the proceedings of the Nizamut Adawlut, in June 1817, it is stated that the reports of the magistrates specified instances in which the powers vested in them and their police officers for the preventing abuses in the burning of widows had proved successful in the actual saving of human life. That Mr. Hodgson, magistrate of Midnapore, on an information from the zemindar of Thaugeer, had prohibited the sacrifice of a woman of the Goulah caste, as she was not the wife of the deceased; that the magistrate of Goruckpore had prevented the wife of a Brahmin from burning herself on the funeral pile of her husband in consequence of her being pregnant, also that three woemen were prevented from burning by the police officers of zillah Etawah, one of them because she was not considered of the Hindoo tribe, but no explanation was given as to the second and third; in both which cases the intended suttees were 18 years of age.

p. 201.

p. 103.

53. Mr. W. W. Bird, magistrate of Benares, stated, that during the year 1816 two instances were prevented by him; one because not the wife of a man "named Goolanbrar, the other (Soonah) proposed to burn with her husband's clothes ten months after his death." Mr. Bird adds, "*both these suttees* were prevented by the means of force, and as by this means no less than five suttees have been prevented within the space of two years at this place, (Benares,) *without the slightest inconvenience* resulting from it; I again earnestly recommend the adoption of the several rules proposed by me in my letter of the 23d July last, which accompanied the Suttee Report of the year 1815."

In that letter Mr. W. W. Bird states, "During the year there were *three women* prevented from becoming suttees, one under the rules contained in the instructions of the Nizamut Adawlut, and two *under no* particular rule, their cases not having been anticipated in those instructions; the first of the three was the wife of Hingoo Bakkal, who being only twelve years of age at the time of her husband's death, was prevented under the rule which forbids the burning of females not yet arrived at the age of puberty; the other two were prohibited because they were not the wives of the persons on whose funeral piles they had designed to burn themselves: Chunger Rulla was not a Brahmin, nor the wife of a Brahmin, yet, as it was clear to me that the piles on which it is laudable for women of other castes to burn, were piles of the husband's implements, clothes, arms, &c. I had no hesitation to forbid the performance of the ceremony in this instance, and she was thereby saved from meditated destruction, without any exertion of authority beyond that of simply informing her that her application to be permitted to become a suttee would not be complied with."

Papers of Session 1821, p. 133.

"The other of the instances differed only in the degree of coercion to which it was necessary to have recourse, in order to carry the prohibition into effect. The burning Ghooma I deemed it proper to prevent, and my order reached the officers who were to execute it, as she was actually on the way to a palankeen to ascend the pile, and Ghooma was brought to her home without any obstacle, by means of the very conveyance in which she had quitted it; and this interference was not in the least objected to, or considered as any infringement on established usage by either the immediate family of Baboo Mundun Sing, or by the people at large." It is obvious, however, that it was attended with a degree of coercion not exactly authorized by the instructions of the court of Nizamut Adawlut; but without that coercion the life of Ghooma would not have been saved. Although the native officers of police are ordered in the instructions to prevent the ceremony, when contrary to established usage, from taking place, and to require those prepared to perform it to refrain from so doing, *yet they are not authorized to have recourse to actual coercion*; but are to confine themselves to explaining, that in the event of their persisting to commit any act forbidden, they would involve themselves in a *crime, and become subject to retribution and punishment*; *but as it is not even necessary that any express leave or permission be required previously to the performance of the act of suttee, it is obvious that the explanation in question must be made on the spot where the ceremony is about to take place,* and in which is already collected an applauding multitude, and an explanation, under such circumstances unsupported by any proofs of actual coercion, must necessarily in a city full of religious enthusiasm like this, be attended with no effect." Mr. Bird, the magistrate of that city (Benares) then proceeds to propose some additional rules, with a view to check more effectually the performance "of the odious and revolting ceremony in question;" and while the toleration of the practice at all continues, the additional rules which he proposed appear very judicious. One part of this magistrate's statement alludes to a passage in your promulgated sanction of the practice, which we fear may have materially contributed to the effect which you are apprehensive the sanction has produced, by operating on the ignorant minds of the people almost as an encouragement to the practice, or, at least, tend to counteract the endeavours which you direct to be used to dissuade the widow from the performance of the ceremony: we mean the following passage in your promulgated sanction of the practice—"to let them know it is not the intention of Government to forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, *nor even to require that any express leave or permission be obtained previously to the performance of the act of suttee.*"

This, we conceive, was extending the toleration beyond what even the native government allowed, as we have understood the previous permission of the prince, or of the authority on the spot, was always necessary to be obtained before the ceremony could be performed.

54. We have noticed with great pleasure in your letter of the 15th January 1820, the discouragement given to the practice by Captain Henry Pottinger, acting as provisional collector of Ahmednuggur, under the authority of Mr. M. Elphinstone, in declining to be present at the ceremony, and positively refusing to assist in the supply of the requisite cloths, or of the wood to form the pile for the celebration of the practice, and we entirely concur in the high approbation which your Government expressed to Mr. Elphinstone, of Captain Pottinger's procedure on the occasion; also, in your opinion, as communicated to him (and which he would doubtless consider as a virtual direction) that "keeping the necessary caution in mind (of avoiding the imputation of interfering with the religious prejudices of the people) the local officers might still have influence to discourage the practice in a great degree, by declining as Captain Pottinger had judiciously done, to be present at the ceremony, or to assist them in the supply of the necessary cloths and other materials for the celebration of it;" and most especially we approve of your having directed that in cases where widows have been successfully dissuaded from burning themselves, the allowance of a small sum should be granted for their subsistence, you add, "in the territory of Poonah." We would by no means, however, have it confined to that territory, but extended to every district under British rule in which the practice prevails; nor in those districts would we wish the allowance to cease, even after the abolition or prohibition of the practice, or the withdrawing of the present toleration of it, but, on the contrary, would consider a part of our surplus revenue well bestowed on removing that dread of poverty, which is doubtless an incentive to the performance of the sacrifice in the minds of those widows, who, in the loss of their husbands, have also lost the means of future subsistence. Papers of Session 1821, pp. 65 & 243.

We cannot quit the subject of Captain Pottinger's very commendable procedure, without noticing and expressing the satisfaction we derive from the following passage in his report of it to Mr. Elphinstone: "From what I have heard from sound respectable Brahmins, I am almost satisfied, *that the exercise of a very trifling degree of authority would put a stop to this perversion of reason and humanity.* In future, indeed, I anticipate a very good effect towards checking it from the undisguised manner in which I have expressed the abhorrence and disapprobation of the British Government on the present occasion. It appears that the late Peshwah frequently personally exerted himself to dissuade women from becoming suttee, and that he always took upon himself the charge of supporting those who attended to p. 65.

to his advice, I shall be glad to use my influence in a similar manner, and have little doubt of the success of my interposition in the majority of cases that may occur, when *I have it in my power to assure to the women the means of subsistence.*"

56. What we have hitherto stated on this truly interesting and serious subject, has related chiefly to the proceedings of your government, and to events connected with the subject on your side of India. We shall now advert to proceedings of the other Presidencies, and to facts and circumstances stated in them which tend to strengthen and confirm our present view of the subject, and the opinion we entertain that the practice might with the utmost safety be abolished.

57. In a letter to the Court from the Bombay government, in the judicial department, dated 29th July 1818, we were informed of the prevention of three suttees under the local authority of the late Mr. Stephen Babington, judge and magistrate to the Northern Concan which had then been recently annexed to the Company's territory, since which the government say they had received the information solicited from the other governments, and found the rules prescribed for the guidance of their officers in respect to suttees, such as they (the Bombay government) had anticipated; by which rules they observe, "the interference of native officers is limited to powers of argument, and other means of dissuading the infatuated widows and kinsfolk, from adopting the practice, except in particular cases where the controlling power of the magistrate is allowed to be exercised." Being called upon to state what effect had been produced in the zillah, under any proceedings that might have been adopted by him on the subject, the judge and magistrate, in his answer, first states the important fact, that "it had been usual to solicit the authority of the circar for performing a suttee, even during the government of Mahrattas." He then gives the following direct answer to the question above stated in regard to "the effect which has been produced in this zillah by my former proceedings, although I am sensible that a magistrate in India is not very likely to become acquainted with the opinions prevailing on such a subject, unless they are sufficiently strong to be openly manifested, yet the success which attended the prevention of suttees on two occasions, and in times of some difficulty *may warrant a conclusion that the evil might without danger be in almost every instance averted.* The present communication however from the supreme government, points out the difficulty of legislating upon such a subject, since, by declaring in what instances suttees are to be allowed, *encouragement is given to the practice of them,* whilst on the other hand, a spirit of fanaticism may result from a positive prohibition."

Papers of Session 1821, p. 250.

p. 254.

58. Regarding the frequency or infrequency of the practice on the Bombay side of India, and the effects of the regulations passed by the Supreme Government, Mr. J. Morrison, magistrate of Surat, stated, the 21st September 1819, that no attempts have been made by women to destroy themselves with "the dead bodies of their deceased husbands, within the jurisdiction since I have been magistrate, and the last of that kind took place in 1814."

p. 254.

59. Mr. J. T. Pelly, collector and magistrate in the Southern Concan, states, "from the short time that the Southern Concan has been in our possession, there are no means of forming a comparison between the number of suttees which have taken place in the last, and any other year, but as far as my observation goes, I shall say that the humane intentions of the framer of the regulations regarding these ceremonies will not be fully answered. Some few widows escape, as falling under the exceptions specified in the Bengal pundits reports; whilst on the other hand it can hardly be doubted, *but that the necessary presence of the police officers of government, stamps on them that character of strict legality, and seems to afford them that degree of countenance on the part of government, which must produce an evil effect.*"

"Still, it is I presume on the whole, preferable that suttees should be conducted under the existing regulations, than that the magistrate should possess no specific authority for active interference, though probably nothing short of an enactment, rendering the aiding in, or abetting them, highly penal, will at present materially diminish their number. In some parts of Western India, where the natives are of a different race, character and disposition, from those of the Zillah (who are principally low Mahrattas), such a measure might be attended with hazard, but *I should apprehend none from it in the Southern Concan.*"

60. Mr. C. Shubrick and Mr. A. Robertson, magistrates of the zillahs of Broach and North of the Myhee, gave no other information in their answers, than

that many years had elapsed since a suttee had occurred in those zillahs, in the latter only two or three in the last fifteen years.

pp. 255, 256.

61. The answer of Mr. Saville Marriott, magistrate in the Northern Concan, was very important, it stated that, "after having deliberately weighed the mode of carrying into effect the intention of Government, he became fully satisfied, that *if the prohibitory points to the sacrifice were to be determined by native police officers, the practice of that sinful right would shortly multiply manifold.* That opinion was partly founded on the venality of the natives in general, in this case rendered more likely by the augmentation of their consequence, occasioned by their decision being declared unalterable in the disposal of life, and partly *because it was the prevalent opinion among the natives that this sacrifice would not be tolerated by the British Government.*"

Mr. S. Marriott.

That "under these circumstances to have given instructions to my people would at once have informed the community that the sacrifice of the suttee is allowed by the British Government, and that therefore it might have been performed with impunity. It would have opened a source of emolument to such native officers as are corrupt enough to sell their authority at the expense of a human victim. With the confidence which would have been thus given to its performance, and with the inducements which I have mentioned to the police officers to encourage the practice, I am certain that the number of victims would have greatly increased, and I may here observe, that my opinion has been verified by occurrences in Bengal, for in the papers now acknowledged, it is stated, *that the number of victims has greatly increased since the promulgation of the circular orders" to the police officers*; and it is "recorded under date the 30th July, as the sentiments of the Governor-General in Council, *that he is reluctantly led to express his apprehension that the greater confidence with which the people perform the rite, under the sanction of government, as implied or avowed, under the circular orders already in force, combined with the excitement of religious bigotry, by the continual agitation of the question, may have tended to augment rather than diminish* the frequency of these sacrifices. I would humbly add in addition to these causes of increase, *the one mentioned in the commencement of the preceding paragraph.* With this view of the subject, the Right Honourable the Governor in Council, will not I trust expect that I promulgated the circular instructions to my people, but that I rather adopted the resolution of having my own mind satisfied of actual personal examination, as far as delicacy would allow, that each votary to this tremendous sacrifice was not restricted from immolating herself by any of the prohibitory clauses set forth in the 'circular instructions;' and I have now the happiness of believing that the course which I have adopted has been the means of saving many poor infatuated or intoxicated females from destruction.

"It would be sacrilege against humanity, to suppose that there exists a civilized being who would sanction the outrage against nature, when he possessed justifiable means of preventing even a single sacrifice, and I can hardly suppose that it would be thought that I wish to arrogate to myself any superior sagacity or merit, because I have entered into the preceding detail, and because I state as my decided opinion, that if the British Government *do consider it right to recognize the sacrifice of the suttee*, the less frequently the subject is brought before them so much the better for the cause of humanity, and the consequent civilization of mankind. *If* the practice *be* tolerated by Government the magistrates *may still by personal exertion often prevent it*, and to their discretion must the police look for its prevention upon every possible occasion, when it does not directly *militate* against the principle of toleration. The effects of my measures have been, that since the receipt of the circular instructions in October last, only two applications have been made for the sacrifice, but as they were not made in the mode which I prescribed, they did not take place. A third votary was actually sacrificed a short time since without any application being made, and for this breach of police law, the parties concerned have been punished by me, and I have no doubt that the measure will be attended with very good effects."

pp. 256, 257.

62. The answers from the judges of the zillahs of Ahmedabad Adawlut, Adawlut Eastern Zillah north of the Myhee, Surat court of Adawlut and Broach Adawlut, are each confined to a very few lines, stating the practice being of very rare occurrence, or the ceremony being scarcely ever performed in those zillahs.

Papers of Session 1821, p. 258.
Mr. V. Hale.

63. The judge of the Southern Concan Adawlut, Mr. Vicesimus Hale, in his answers, enters into the subject at considerable length, and the substance of his reasoning is as follows:—the most important passage in it is this: "I was much

A.
Proceedings of the Court of Directors.

gratified in finding on my first arrival in this part of the concan, that the ceremony of suttee, at no time so commonly practised as in most parts of British India, had on the institution of the Company's government entirely ceased, *apparently caused by a very general opinion which prevailed among the natives, though certainly without reason, that the performance of this sacrifice was totally repugnant to the laws, as well as to the feelings of government*, in short that it would not be permitted." Here it is right to observe, that Mr. Hale might certainly have spared the remark, that the natives entertained that opinion without *reason*, as the sanction of the practice is certainly no proof that it was not repugnant to the *feelings* of your government, but from the fact of the practice having entirely ceased on the country's becoming subject to British rule, merely because the natives entertained an opinion that it was repugnant to our *laws*, it is clearly to be inferred, that if the practice had been prohibited, instead of *sanctioned*, they would have made no resistance to the prohibition, nor can we doubt that their obedience to it would have been a willing and cheerful one, when combined with it they came to experience the advantages and blessings (so new to them) of a just and equitable system of government. Mr. Hale continues, "This sentiment, particularly as no specific rules at that period existed for the guidance of magistrates, and as no bad effect apparently was the result of it, I had not most certainly taken the smallest pains to remove, contenting myself in the very few instances in which my permission was applied for, by neither giving nor withholding my consent, declaring, as was then literally the case, that I was ignorant whether the usage was permitted by the Government or not."

"The state of doubt in which these evasive answers left the minds of the applicants I found had all the effect I had hoped for, and in a very short time I heard no more of them, the result being that within the boundaries of the late Malwan Residency, not a singly case of suttee had ever occurred, at least not in my time, and I believe I am correct when I add neither within the four years my predecessor was stationed there; at all events if there has, it must have been performed (a very improbable circumstance) with such secrecy as to preclude the possibility of its coming to the knowledge of the local authorities. Since the accession of the Peishwa's conquered districts, where the practice was undoubtedly very prevalent formerly among the Mahrattas as well as Brahmins, I have *only known of two cases of suttee*, and they took place before the institution of the British regulations, and at a time when the inhabitants had been apprized that the customs and usages of the late government were still in force. A circumstance which occurred in one of the cases of suttees above alluded to, and which took place in the Vizadroog province, eight or nine months ago, affords a tolerable instance of the disposition of the inhabitants. A young officer who commanded the fort, hearing of the intended sacrifice, and acting no doubt from motives of humanity, and being also probably ignorant of the established usage, took means to prevent its accomplishment, chiefly, as he relates, through the persuasive interposition of a Brahmin. *Whatever were the means, this attempt was abandoned, and although the occurrence was subsequently reported to me, it did not appear to be complained of*; and I am informed the intended victim is now living, and thankful for her escape."

64. The reasoning of Mr. Hale through the whole of this letter, and the facts stated in support of it, uniformly confirm our view of the subject; but the passage most directly to the important points to which we are anxious to draw your candid attention is the following: Notwithstanding the former extensive prevalence of this custom in the Peishwa's territory, it appears very evident that some restrictions against it were in force, as I found *it was always considered indispensable to obtain previous to the performance of the ceremony the sanction of the local authorities*, and what is still a more favourable feature in their government, persuasions were generally used against it, and in the neighbouring state of Sawunt-Warree, these restrictions were carried at one time to much greater length, *since we find during the reign of Kem Sawunt a positive prohibition against the practice, which altogether existed for ten or twelve years, and that too without creating any disturbance or any outward marks of discontent, affording, if the tradition be not greatly exaggerated, a most favourable instance of what might be done, and what the people would submit to without considering their religious prejudices too much shocked*."

In the next, Mr. Hale states that, the "*sentiment among the people which he had tacitly permitted to remain, of the practice being contrary to the laws of the British Government, has been productive of all the advantages to be hoped for, and however many victims may be saved in the newly-acquired provinces under the* p. 259.

A. Proceedings of the Court of Directors.

present regulations, yet, from the disposition of the people, much stronger restrictions, not to say a total prohibition, would be submitted to without much danger."

p. 258. He then states his apprehension that unless the sentiment he had before alluded to prevails, namely, a "real desire in the people to adhere to the known wishes of Government, in opposition to their own bigoted customs, that *as soon as the provisions* of the existing rules are thoroughly and distinctly understood, and that it becomes universally known, that a free toleration of this awful ceremony is acknowledged strictly according to the letter of the Shaster, the custom will again revive; for a considerable number of suttees must necessarily be annually prevented under the former restrictions, yet it remains a question whether the clear exposition of the Hindoo laws, as given by such authorities as the pundits of the Sudder Dewanny Adawlut at Fort William, and now promulgated, may not excite an emulation among those who by its provisions are permitted to burn, to adhere more closely to those tenets than they would otherwise have done, from a large proportion of the population probably never having read, and still fewer understood them."

65. It appears that Mr. Marriott, of whose, in our opinion, able letter we have stated a very considerable part, was censured and commended by different members of the Bombay government; by Mr. G. L. Prendergast, censured for what he terms Mr. Marriott's "indiscreet interference in the instances that have occurred, calculated to excite a spirit of martyrdom, and increase rather than diminish the evil, and create a feeling of alarm from any proceedings of his, which would not under a different line of conduct on his part be felt, and is not so in other parts of our possessions, wherein no difficulty is opposed by either the officiating Brahmins or others to those inquiries being made by proper persons, such as Hindoo officers of respectability, or even by our European magistrates themselves when on the spot, and it is clearly understood that no interference with their ceremonies is justifiable, or at all authorized by Government, excepting on positive proof of their being attended with circumstances prohibited by their own religion and law."

Papers of Session 1821, p. 260. Mr. G. L. Prendergast.

p. 261. Mr. Warden, on the other hand, recorded the following brief commendation of Mr. Marriott's procedure:

Mr. F. Warden. "*I think that the collector has exercised a sound judgment in not promulgating the circular orders regarding the performance of suttee. Whilst I am fully aware of the delicacy of this important question, I am at the same time equally conscious of the practicability of abolishing, not only this, but also every other sanguinary practice of the Hindoos, and without endangering either the popularity or the security of our supremacy.* The wisest mode of proceeding appears to be for the Government studiously to refrain from countenancing it in any way. It is the police law, or the custom of the country to apply for the permission of the ruling authority previous to the performance of a suttee, and that check should in my opinion continue; it has in fact been exercised in more than one instance by the collector (Mr. Marriott) with success, upon whose discretion I am entirely disposed to rely on this occasion."

11th Oct. 1819.

The Bombay government appears to have adopted Mr. Warden's opinion and advice, and to have accordingly issued directions to their officers to abstain from interfering in similar cases, stating also that "in the territories subordinate to this Presidency, the practice is of very rare occurrence, and in some portions of it hardly known to exist;" and we observe the same statement in their letter to your government, dated the 18th November.

66. What we have further to bring under your consideration, on the important subject in question, is selected from the records of the Madras government, and they will show that except in the Tanjore country, the practice is of very rare occurrence on that side of India, and in some districts quite unknown.

67. It appears that on the death of Ameer Sing, late Rajah of Tanjore, in April 1802, two of his wives burnt on his funeral pile, notwithstanding the humane and strenuous endeavours of Captain Blackburne, the resident, to dissuade them from the horrid sacrifice.

Papers of Session 1821, p. 269.

68. The Governor in Council, through their secretary, in August 1813, in answer to a letter from Mr. C. M. Lushington, the acting magistrate at Combaconum, in which he had recommended the abolition of the practice, expressed doubts how far the measure would prove effectual, and be free from the danger of worse consequences than those against which it was meant to provide, and desired to know what number of widows had sacrificed themselves on their husbands funeral piles, in each year, since the establishment of the courts in Tanjore."

In

A.
Proceedings of the Court of Directors.

Mr. C. M. Lushington.

In reply, the magistrates stated that augnumane * (the rite of suttee) is frequently practised, " and particularly in Tanjore and its vicinity;" that from inquiries he had ascertained that no less a number than " one hundred victims had fallen sacrifices to the practice since the establishment of the Court of Combaconum," and he thus concludes his letter: " It would ill become me, after the receipt of your letter, to offer any opinion on the subject of prohibiting further augnumanees, but I feel emboldened in the cause of humanity to state, that the practice is neither prescribed by the Shaster, nor encouraged by persons of education or influence.

" I can speak from positive authority that his Highness the Rajah of Tanjore has ever discouraged it, and I feel assured, that, *with the exception of a few necessitous Brahmins, who derive a nefarious reward from presiding at this infernal rite, the prohibition of the practice would give universal satisfaction.*"

Mr. C. M. Lushington in his answer which is dated 14th September 1813, alludes to Serfajee, the present rajah, who had succeeded his uncle Ameer Sing, and we understand that the late Rajah Tuljajee, of whom the present rajah is the adopted son, both discouraged the practice, and as the proof of his disapprobation of it, a very few hours before his death, gave positive orders to his wives not to burn, and to his principal officers not to permit them to burn on his funeral pile, and the orders were strictly obeyed without opposition, and apparently without exciting any dissatisfaction.

69. The following in substance, are the answers given by several magistrates, judges and courts of circuit in the Carnatic and northern concans, to the questions of the number of suttees that had taken place during the three years since the transfer of the police to the collectors, and what measures have been taken to prevent the practice, and if any, what had been the most efficacious; on what data is the number stated, and if there is reason to believe that an anugamanum ever takes place without the cognizance of the magistrate.

Mr. T. Newnham.
Paper of Session 1823, p. 96.

70. The judge at Cuddapah, Mr. Thomas Newnham, answered, " not one widow has immolated herself since the transfer;" he adds, " they are cruel superstitions common to Bengal, that are nearly unknown among the inhabitants of this part of India. The ordinances of Menu, one of the greatest law authorities in this part of India, do not encourage the practice."

p. 98.

71. The register of the court at Chittore stated, that, " two suttees had taken place at Chittore in the last six months, and subsequently the widow of a Tehsildar would also probably have become a suttee, *but that the magistrate did not give assent to the application*;" he adds, "*the ceremony did not, and never would, under such circumstances, take place.*"

p. 101.

72. The criminal judge of Trichinopoly, Mr. C. H. Higginson stated, that, " no instance had occurred in that zillah for the last ten years, except a widow of a pleader of his court. Her intention was reported by the servants of the court, but as the superintendence of police had been transferred to the collector, it remained with *him* to prevent the immolation:" he adds, " If I were required to give my opinion as to the best means of putting a stop to it in future, I should say, that *the collector and magistrate ought to be authorized to issue a proclamation prohibiting altogether a custom so barbarous and unnatural, and which, though permitted by the Shaster*, does not by any means appear to be insisted upon. *I would authorize the magistrate to declare any person or persons assisting in the self-immolation of a widow, liable to be brought to trial as an accessory to homicide, and would issue strict orders to all heads of villages and officers of police, to put an immediate stop to any attempt at preparation for an anugamanum*:" he adds, " *in the present time, the good sense and humane feeling of the Brahmins, as well as of the greater proportion of the Hindoo inhabitants*, would point out to them the benevolent motive of Government in prohibiting a practice which has originated in ignorance and infatuation, and must be reflected upon with abhorrence by every mind capable of distinguishing good from evil."

E. H. Cruttenden.
p. 102.

73. Mr. E. H. Cruttenden, also judge of Trichinopoly, states, " as the practice never prevailed in this district, no general measures have been taken to prevent it."

Mr. P. Bruce.
Paper of Session 1823, p. 89.

74. Mr. P. Bruce, judge in the zillah of Bellary, confesses, that to the best of his knowledge, " not a single instance occurred within his jurisdiction, during the three years prior to the transfer of the police duties to the collector."

75. The answers given by Mr. C. M. Lushington, magistrate at Trichinopoly, in October 1819, to the fifth and sixth questions, are so clear and explicit, and express so decided an opinion on the whole subject, that we here state them verbatim.

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* Also written Anugamanum and Anvomarana.

A.
Proceedings of the Court of Directors.

Question 5th. " Whether there is reason to believe that anugamanum (suttee) ever takes place without the cognizance of the magistrate or police, and is the assistance of the police ever required, and always granted on requisition ?"

p. 103. The answer is, " There is no reason to believe that anugamanum ever takes place without the cognizance of the magistrate or the police ; I mean that information is always sent, after the fiend-like ceremony has been completed. I have consequently, therefore, never had it in my power either to grant or refuse the assistance of the police."

Question 6th. " What means have been used to ascertain as correctly as possible, that the act of immolation was perfectly voluntary on the part of the widow ?"

p. 103. Answer. " The act, I apprehend, is always voluntary, *provided a being in a state of stupefaction and delusion can be said to possess the power of volition.*" He proceeds thus : " *Having submitted specific answers to the proposed questions, I trust I shall stand excused in offering the following remarks to the consideration of government ; I take it for granted that the subject was referred to the magistrates of the several zillahs, with a view of collecting their opinions, as to the possibility and propriety of preventing future instances of anugamanum.*

3. When I was acting magistrate of Cambaconum, I addressed the government on this subject, and *pledged myself to put a stop to all future instances of self-immolation, without any ill consequences arising from the prevention. I look upon this inhuman practice as one tolerated to the disgrace of the British Government, it is even abominated by the better sort of natives themselves, and nowhere is it enjoined by Hindoo law.*

4. " On referring to Colebrooke's digest, and other authorities on Hindoo law, I find that the text *authorizes* immolation, but does not *enjoin* it. *There are also authorities against self-immolation, as well as in favour of it ; the most strenuous supporters of it are Angeerash Gowtamah and Vasah ; the authorities against are Menu Bhooraspatta and several others. I state Menu as an authority against the practice, because he has prescribed a line of conduct to be observed by widows after the death of their husbands.* The text of Angeerasha states, ' that a widow who, on the death of her husband, ascends the same burning pile with him is exalted to heaven ;' but Menu states, ' *let her emaciate her body by living voluntarily on pure flowers, roots, and fruits, but let her not, when her husband is deceased, ever pronounce the name of another man. Let her continue till death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband* ;' and then adds, ' *and like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if, after the decease of her lord, she devote herself to pious austerity.*'

5. " *From this it is clear, that there is a diversity of opinion in Hindoo law on this subject, the first recommending immolation on the funeral pile, and the second a rigid practice of austerity; at the same time it must be recollected, that the weight of authority is in favour of the latter practice, because it is that prescribed by Menu, revered by the Hindoos as the first and greatest law authority.*"

6. " The practice of this horrid rite is *sanctioned only by ancient custom, ancient I admit, for an instance of immolation is stated in Diodorus Siculus ; but custom can only be legally upheld when it does not militate against law. Consuetudo pro lege servator will only extend to cases where no specific law exists ; in the present instance, there is a specific law sanctioned by Menu in direct opposition to authorities of inferior weight*

" *The only possible plea or excuse for the continuance of a practice so abhorrent to humanity and so irreconcileable with reason is, the fear of exciting an apprehension of interference on the part of the British Government in the religious usages and custom of the country.*

8. " *That this horrid act was tolerated in the Mussulman government is certain, not from any fear of the consequence likely to ensue from its abolition, but from venality and corruption. But does it therefore follow that the British Government should permit the horrid sacrifices to continue ? or is custom so imperious as to sanction and justify, or render innocent, deliberate murder ? Infanticide was a Hindoo custom, the punishment of sorcerers by death was another ; it was openly avowed and practised, yet they have both been abolished. Why then allow the anugamanum (suttee) practice ? surely it is a palpable contradiction that the same government, which in its humanity interfered to prevent infanticide, should hesitate to prevent immolation of adults. But our government has gone further than this in*

direct contradiction to a specific and fundamental Hindoo law. Execution on Brahmins has been done in common with all other delinquents of the country. I apprehend the obvious absurdity of the law itself, and the impossibility of reconciling it with our notions of justice, induced its abolition. If then a law can be repealed from its inconsonancy with reason and justice, surely the same arguments exist, and apply in a stronger degree, against an inhuman, barbarous and unjust custom.

" *Convinced that no bad consequence could possibly result from the abolition of anugamanum, I submit the propriety of making, by legal enactment, the attendants of such assemblies accomplices in the murder. It might be introduced in the some manner as section* 34, *Regulation* 7, *of* 1802.

10. " *If any person or persons shall hereafter form themselves into an assembly for the purpose of aiding, assisting or witnessing anugamanum, they shall be considered as accomplices and dealt with accordingly.*

" Trichinopoly, October 1819."

Mr. C. Hyde.
p. 115.

76. The following answers of the magistrate, Mr. C. Hyde, of the southern court of circuit at Trichinopoly, are equally satisfactory. Question 1. *What number of widows has, during the three years since the transfer in* 1816, *been immolated on the funeral pile of their deceased husbands?*

Answer. " *None.*

Question 5. " Is there reason to believe that anugamanum ever *takes place without the cognizance of the magistrate?*

Answer. " None, nor *can* it.

Question 6. " *What means have been used* to ascertain that the act of immolation was perfectly voluntary?

Answer. " *None having ever been permitted,* this question is therefore not answered.

Question 7. " What measures have been taken to prevent the practice, and if any, what have proved the most efficacious?

Answer. " *The police tassildars generally inform all those who are about to be concerned or assist at such a ceremouy, that they as well as the whole village will be severely fined, and this prevented it in one instance where an application was made.*

Question 8. " Have reports been received from police officers after the performance of anugamanum, and if any, of what nature are they?

Answer. " No reports have ever been made, *as no immolation* has ever been suffered in this zillah. 2d August 1819."

Mr. J. Bird.
p. 116.

77. Answers to the same questions by Mr. J. Bird, criminal judge of the provincial court of circuit, as follows:

" The police officers and moonsiffs of the districts having now furnished their reports, I have the honor to inform you, that a single transaction of the kind has not taken place within the time specified; and even that the burning of a widow on the funeral pile of her husband, *has not been known in this zillah within the last twenty-seven or thirty years. In the time of Mr. Aufrere, judge and magistrate of the zillah, an application was made by the widow of a Brahmin, for permission to sacrifice herself on the pile of her husband, but he refused his consent, and would not allow the ceremony to be performed.*

" In 1815, during Mr. Gregory's administration, an application similar was preferred by a Brahmin woman, who was in the same manner *forbidden to destroy herself. With these exceptions, it does not appear that any attempts to continue the horrible practice have been made since the time of Tippoo, but previous to the Company's government, immolations were very frequent, and I have reports of upwards of fifty cases which occurred from* 1750 *to* 1790, *the greater part of which are well authenticated by eye-witnesses of the facts. The practice has been now totally discontinued, and it may safely be concluded that it will never again be revived in this zillah.*"

On the last quotation it is obvious to remark, how forcibly it speaks in favour of the safety of abolishing the practice, as the refusing to permit it under the Company's government produced no discontent or bad consequences, although *it had been allowed in the government of Hyder and Tippoo which preceded it.*

The same judge, Mr. J. Bird, made the same report respecting the zillah of Salem.

A.
Proceedings of the Court of Directors.

Mr. E. R. Hargrave.
Papers of Session 1823, p. 117.

78. To the register of the southern provincial court of circuit, Trichinopoly, the same cases were addressed, and the magistrate, E. R. Hargrave, to the first question, of what number of widows had been immolated during the three years since the transfer in 1816, replies "*not one*, the practice *is quite unknown in this collectorate*," and he refers to this answer as applicable to all the other queries.

Mr. S. Money. p. 117.

Mr. S. Money, criminal judge of Coimbatore, answers to the first question, that "*no widows were immolated in that zillah during the three years prior to the transfer of the police duties to the collector*;" and he then adds, "*only two cases have occurred since the establishment of this court of widows wanting to be burnt*, viz. in 1812 and 1813; they were inhabitants of Ceylon, and on the magistrate *refusing to consent* they went to the Tanjore country, and were there burnt." The same judge makes a similar report of the zillah of Coimbatore. "No instance had ever come to his knowledge within the period specified, and no one had applied for permission to perform the anugamanum."

Mr. J. C. Whish. p. 118.

80. Mr. J. C. Whish, the acting magistrate of the same zillah, the 12th July 1819, gives similar replies to the same queries.

Mr. W. O. Shakespear.
Mr. R. Peter.
p. 119.

81. Mr. W. O. Shakespear, criminal judge of the zillah of Madura, and Mr. R. Peter, magistrate, give similar answers, viz. "not a single case to their knowledge occurred since the transfer." The latter gentleman, states the same as the magistrate of Madura, and relates an instance "in which the police officers succeeded in persuading the widow to give up the idea of burning;" and also "an instance in which the relations of the widow (who were Brahmins) were prevailed on by him (Mr. Shakespear) to appease the widow, who in consequence gave up her intention to burn, and requested that the body of her deceased husband might be interred agreeably to their caste, and accordingly it was done."

Mr. R. H. Younge.
J. Haig.
J. Cotton.
T. H. Baber.
W. Sheffield.
Papers of Session 1823, pp. 18–22.

Mr. R. H. Younge, criminal judge of Tinnevelly, 5th July 1819; Mr. J. Haig, acting criminal judge in that zillah, 29th December 1819; Mr. J. Cotton, magistrate in Tinnevelly Tencausey; Mr. T. H. Baber, third judge at Tellicherry, and Mr. W. Sheffield, acting criminal judge in the zillah of Canara, *all concur in the same answer*; and Mr. Whish, criminal judge in the zillah of South Malabar, that "*no such practice or custom prevailed, or has at any time obtained in their respective zillahs*;" and Mr. Haig emphatically states, "*it is assumed by the questions, that the practice of the immolation of widows on the funeral piles of their husbands exists in this zillah. I therefore consider it sufficient to state in answer to these, that no instance of such immolation has ever come within the cognizance of the magistrate or criminal judge: no report of an anugamanum having taken place was ever received in the magistrate's office since the establishment of the court in* 1806; *no specific measures to prevent widows from becoming suttees have ever been contemplated by the magistrates of this zillah. I am confident, however, that the people are aware that the practice will never be sanctioned by the magistrate, and am happy that the accompanying five authenticated documents enable me to afford a proof of the successful interposition of the magistrate's authority on a late occasion, in preventing the immolation of two females of high rank.*"

83. The magistrates in North Malabar, Canara and Mangalore, also state that no single instance had occurred in their zillahs.

Mr. J. Forbes.
J. Vaughan.
p. 125.

84. Mr. J. Forbes, judge of South Malabar, and Mr. J. Vaughan, magistrate of Calicut, also state the practice as unknown in their zillahs.

85. The acting criminal judge of the zillah of Seringapatam, Mr. J. A. Casamajor, also states that, "three years prior to the transfer of the police duties to the collector, *no widows were immolated on the funeral piles of their deceased husbands at Seringapatam.*" To the fifth question, whether there is reason to believe that an anugamanum ever takes place without the cognizance of the magistrate or police, and is the assistance of the police ever required, and always granted on requisition?—he replies, "*An anugamanum has never taken place on the island of Seringapatam.*" In answer to the seventh question, "what measures have been taken to prevent the practice, and have they been efficacious?" he states, "the *Hindoo servants have been desired to influence the widow* to desist from her intention, and the most enlightened and best educated of the public servants have an abhorrence of the practice."

But the following circular orders of the Madras government to the judges and magistrates, the 6th April 1821, is most decisive as to the fact of the infrequency of the practice on the Coromandel side of India.

Judicial

A.
Proceedings of the Court of Directors.

Judicial Department.—To the Magistrates.

p. 129.

"From a report recently submitted to government by the Faujdarry Adawlut, it appears that the practice of widows burning themselves with the bodies of their deceased husbands does not prevail by any means generally among the Hindoo part of the inhabitants of the districts subject to this Presidency. That in some districts it is unknown, and in others of rare occurrence; and is, the Governor in Council would hope, on the decline."

88. We have reserved to the conclusion of our quotations, the return made by Mr. J. O. Todd, criminal judge of the zillah of Masulipatam, because we think that if an absolute prohibition of the practice should not take place, the proceeding which he states himself to have adopted would be the best alternative, and next to prohibition prove the most effectual in preventing or discouraging the practice.

p. 85.

Mr. Todd states: "The practice is by no means common in this part of the country, and that *it might be altogether abolished by an ordinance of government, without offence to the religious feelings or prejudices of the natives, seems probable from* the following circumstance. Application was made to the criminal judge when I held the office of magistrate, by the relations of a widow, for his permission to burn herself with the dead body of her husband. He informed them that the British Government made it a rule never to interfere with the religious customs or prejudices of the natives, and therefore that he would not give any order whatever to the woman herself, *who might act as she might think became her*; *but he assured them, that he would commit as accomplices in the murder, all persons who should in any way assist her to destroy herself*; *and the consequence was, that the woman did not burn, but is alive and well at this day, and this measure did not cause the least dissatisfaction*; *on the contrary, the relations of the woman appeared pleased at her having obtained a decent pretext for avoiding the horrid ceremony.*"

89. In the foregoing copious detail of facts and quotations from your records, and those of the other presidencies, you have the grounds of our present impression on this momentous subject, and we shall now, by a short recapitulation, give you a distinct and connected view of the position which they go to establish.

1st. That the practice of suttee is not founded in Hindoo law, and only recommended, but not enjoined, in the Shasters.

2dly. That every other barbarous and inhuman Hindoo practice has been prohibited under severe penalties by your government, not only without resistance, but apparently without even exciting dissatisfaction or murmur, although those practices had their support in what is certainly the main support of the practice of *suttee*, namely, superstitious custom and prejudice.

3dly. That your government having contravened a fundamental principal of Hindoo law, and which was held sacred by *all* Hindoos, by abolishing the impunity of Brahmins, and making them amenable to the British laws, without its having been followed by any evil consequence, there can be no serious grounds for apprehending that the prohibiting a practice which is *not* founded in Hindoo law, nor recognized by Hindoos in general, and prevailing only among certain tribes or castes of Hindoos, few in number compared with the mass of the population, and the only object of which prohibition would be the protection of the wives and daughters of Hindoos from perishing in flames, would produce any serious opposition to British rule or even any permanent dissatisfaction.

4thly. That there is a great and acknowledged diversity of sentiment among the Hindoos on the subject of suttees; that the practice chiefly, if not exclusively, prevails among the lowest and most ignorant, and is discountenanced by the upper and educated classes, that even in Bengal, though prevalent in the neighbourhood of Calcutta, the practice is very far from general, and in the extensive territories on the Madras side of India, reaching from Cape Comorin to Oriza, it is by no means general. That in some districts it is unknown, and in others of rare occurrence; and that in the territories subject to the Bombay government, the prevalence of it is also far from general; in some of its districts, particularly Guzerat, scarcely known; and that in the Concan, comprising the Mahratta countries conquered from the Peshwa, in which it was before very prevalent, the people, on becoming subject to British rule, *voluntarily discontinued* the practice, in consequence of understanding *that it was repugnant to the British laws, a fact which proves* at least that in their attachment to the practice, *enthusiasm* had no share, and obviously points to the conclusion, that a public declaration confirming that impression, and announcing the punishment of death in whomsoever should assist at any of those ceremonies, would have been implicitly and quietly acquiesced in.

5thly. That the practice was not permitted by the Foreign States when they had power and territory in India.

6thly. And which we think in itself conclusive of the practicability of abolishing the practice, or at least, of the safety with which it might be prohibited, that in many instances it has been actually and effectually prevented from taking place, without exciting even a murmur, by either direct interference on the part of the local authority, or by refusal of permission, or by a procedure similar to that which was adopted by the criminal judge of the zillah of Masulipatam, as we have recently noticed.

The officers who acted in these instances of prevention it was well known acted in virtue of the authority they held under the Government. It might be considered that in each instance an experiment was made as to the consequence of a prevention, and as not one of them appears to have been resisted, or even to have excited any feelings of dissatisfaction, we find it difficult to imagine that a general prohibition by the *Government itself* would be less efficacious, or produce any serious or permanent opposition or discontent. The very utmost we should apprehend from it, would be temporary clamour or agitation among the lowest and most ignorant of the people in insulated districts where the practice prevails, and where venal Brahmins may have influence, but would be discountenanced and reprobated by the higher, more intelligent and educated classes of the community.

7thly. And lastly, is the equally satisfactory and important fact, that a great number of the most able and experienced servants of the Company employed under the immediate authority of your government, and the Presidencies of Fort St. George and Bombay, in the stations which afford the best means of forming a correct judgment on the subject, including members of your court of Nizamut Adawlut and superintendents of police, have voluntarily, and some of them nearly in the same terms, recommended the abolition of the horrid practice, and recorded their confident opinions and belief, that it might be abolished without any evil consequence whatsoever.

90. We must here briefly and separately notice another and most melancholy fact deducible from the narratives, as far as any appear of the actual performance of this horrid ceremony, and the manner of conducting it, which destroys at once the plea on which the cruelty of it has been palliated, and the idea that those who assist at the ceremony are influenced by religious enthusiasm or reverence for the Shasters. The fact we allude to is, that the practice is miscalled *suicide*, or voluntary immolation, that at the utmost, the act is no longer voluntary after the victim has ascended the pile, and been placed by the side of the dead body. This fact we believe is well known to all who have ever witnessed the ceremony, and is most affectingly exemplified in the instances adverted to in former paragraphs of this dispatch. It follows incontestibly, that in every case the express rules and instructions of the Shaster are disregarded. But we think, that Mr. Walter Ewer in his letter, from which we have already quoted strong observations on the subject, has shown reasonable grounds for doubting, if even the act of ascending the pile, or the widow's previous determination or consent to burn, can, excepting in very rare cases, be correctly termed voluntary. He observes, that, "few widows would ever think of sacrificing themselves, unless overpowered by force or persuasion, and one who would turn with natural and instinctive horror from the first idea of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent: distracted with grief, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry Brahmins and interested relations either by argument or force—accustomed to look on the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she was able to make herself heard, deny the certainty of the various advantages which must attend the sacrifice: in this state a few hours quickly pass, and the widow is burnt before she has had time even to think upon the subject. Should superior sense enable her to resist the arguments of those about her, it will avail her little; the people will not be disappointed of their show, and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile. Under these circumstances nine out of ten widows are burnt to death."

91. In corroboration of the above reasoning of Mr. Walter Ewer, we would observe on behalf of the intended victim, that we see it often stated that the widow was urged and entreated to give up her resolution to burn, but we are not told of all, nor of any part of what had been previously urged to her to bring her to that resolution

nor of the state of her mind and faculties at the moment in which it was declared, and the delusions which were practised to draw it from her, and secure her perseverance in it; in short the only information on the subject is *ex parte* from the male Hindoo kindred, and there is no one present on the part of the victim to tell her story. If, therefore, the toleration of the practice of suttee should be continued, we think it should be added to your regulations, that the magistrate should himself personally see and converse with the widow previously to her ascending the pile, and endeavour to ascertain from herself whether or not her consent or intention to burn was given and declared voluntarily, and with her own free-will.

92. Of the savage violation of the express ordinance of the Shaster, which directs that the sacrifice should be always voluntary, we have adduced melancholy proofs *in the list of children* included in the reports to the Nizamut Adawlut, of suttees, or of Hindoo widows who were burnt in the years from 1815 to 1820, inclusive, and we think that the contemplation of those cruel sacrifices, and of the other scenes of scarcely credible barbarity, of which we have here given the recorded narratives, cannot fail to suggest a doubt whether it would not be more easy to effect the abolition of the practice altogether, than to prevent illegal suttees, or secure the observance of the restrictions under which the practice has your sanction.

93. We have thus stated to you the accumulated grounds of the opinion we have formed on a subject, the importance of which, whether with reference to the sacrifice of human life, or to the character of British rule in India, cannot be overrated, and we have, therefore, in order to bring them fully before you, extended the dispatch to a great length, in which too we have been influenced by being aware that it is a subject on which, however deep may be our impression, we cannot at this distance either direct or wish you to act upon it in opposition to your own, and we therefore leave your Government at liberty to continue to tolerate the practice until convinced that a prohibition of it would be attended with no more danger or evil consequences to the public interests, than have followed your prohibitions of the barbarous practices which formerly prevailed in the territories that now form British India.

94. But as in our sincere opinion nothing short of an absolute overruling necessity can justify the toleration of the practice by the British, or by any Christian government, we most earnestly recommend your directing the Nizamut Adawlut to renew their endeavours to ascertain the truth on this momentous point by *every means in their power*, obtaining all the assistance and information upon it that can be furnished from the knowledge and experience of the judges and magistrates acting under their authority, as well as from any respectable and intelligent natives whose minds may be free from the influence of prejudice and fanaticism; and should the result be unfavourable to an absolute prohibition of the practice, we would next recommend your considering whether a similar procedure to that which was adopted by Mr. T. O. Todd, criminal judge of the city of Masulipatam, might not be enjoined on all the other local authorities; and if the Nizamut Adawlut should think that unadvisable, we would suggest the investing those authorities with discretional power to prevent the ceremony from taking place, whenever they should think that it could be done with safety; but to this last alternative we are aware it may be objected that it would indicate indecision on the part of Government, and an apprehension of the effect of establishing one uniform system to be in force throughout the British territories.

Paper of Session 1823, p. 85.

95. If on the other hand, the result of the investigation by the Nizamut Adawlut should, with your concurrent approbation, be a determination to prohibit the practice, we would recommend that the prohibition be accompanied or preceded by a conciliatory address to the inhabitants of the districts in which the practice prevails, expressive of the benevolent motives and regard to their happiness in which it originated, and pointing out the extreme wickedness and cruelty of the practice, and the abhorrence in which it must be held by the Supreme Being, whose protecting arm the British Government is the instrument of extending to them for every good purpose, and for shielding them from every injustice and oppression.

We shall at present advert to no other subject, considering this of sufficient importance to occupy a separate dispatch.

AT a Court of Directors held on Friday the 19th March 1824.

A.
Proceedings of the Court of Directors.

The Court, agreeably to order, resuming the consideration of the paragraphs for Bengal, in the judicial department, on the subject of suttee in India, which were submitted by one of their members on the 17th instant.

The following motion which was made on the 17th instant, was read; viz.

"That this Court approve the said paragraphs."

And the dispatch to Bengal, in the judicial department, dated the 17th June 1823, being called for and read,

It was proposed to amend the said motion, by leaving out all the words after the word "that" for the purpose of inserting the following; viz.

"Adverting to the dispatch to Bengal, in the judicial department, dated 17th June 1823, this Court deem it inexpedient at present to issue any new instructions to the supreme government upon the subject treated of in that dispatch."

After a considerable debate, the question "That the original words stand part of the question," being put by the ballot,

It passed in the negative.

The question, "That the words proposed by way of amendment stand part of the question," being also put by the ballot,

It likewise passed in the negative.

It was then proposed to add the following words after the word "that;" viz.

"The paragraphs now submitted to the Court be referred to the consideration of the Committee of Correspondence, to be taken up by them at such period as may seem to them expedient, with reference to the importance of the subject, and to the instructions contained in the Court's dispatch of the 17th June 1823."

And the question, "That the words proposed to be added, stand part of the question," being put,

It passed in the affirmative.

It was then, on the main question being put, Resolved, "That the paragraphs now submitted to the Court be referred to the consideration of the Committee of Correspondence, to be taken up by them at such period as may seem to them expedient, with reference to the importance of the subject, and to the instructions contained in the Court's dispatch of the 17th June 1823."

AT a Court of Directors held on Wednesday the 31st March 1824.

A dissent signed by John Hudleston and William Taylor Money, Esqrs. from the Court's Resolution of the 19th instant, referring to the Committtee of Correspondence paragraphs for Bengal, in the judicial department, on the subject of suttee in India, was delivered in, being as follows; viz.

To the Court of Directors.

Gentlemen,—We dissent from the resolution of the Court passed on Friday the 19th instant, for referring to the Committee of Correspondence some paragraphs which had been offered to the Court on the preceding Wednesday, in the form of a dispatch to the Governor-General in Council of Bengal, on the subject of the practice of suttee, or burning of widows in British India with the bodies of their deceased husbands, and the toleration of it by the British Government.

1st.—Because the paragraphs had been already discussed for several hours by the Court at large, and we cannot advert to the present advanced season of the year, without perceiving that the resolution in question must occasion the postponement of any decision for approving and adopting the proposed dispatch until after the annual change in the direction shall have taken place, and six members of the present Court shall have quitted their seats in it by rotation, whereas if the proposed paragraphs are calculated to promote our anxious aim and object, namely, to accelerate the period of the abolition of the horrid practice, it were desirable that no time would be lost in the Court's adopting them, and transmitting them to Bengal, since it is to be feared that in the interval the toleration of the practice will continue, and hundreds more of widows, His Majesty's subjects, many of them mere children, be sacrificed to the most unnatural superstition that ever debased the human mind.

2. Because we feel the force and serious truth of the following passage, in a valuable work by our late, able, and justly venerated colleague, Mr. Grant, intituled

entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain."

The author asks "Are we bound for ever to preserve all the enormities in the Hindoo system. Have we become the guardians of every monstrous principle and practice which it contains? Are we pledged to support for all generations, by the authority of our government and the power of our arms, the miseries which ignorance and knavery have so long entailed upon a large portion of the human race?—Is *this* the part which a free, a humane, and an enlightened people, a nation itself professing principles diametrically opposite to those in question, has engaged to act towards its own subjects? It would be too absurd and extravagant to maintain that any engagement of this kind exists, that Great Britain is under any obligation, direct or implied, to uphold errors and usages, gross and fundamentally subversive of the first principles of *reason*, *morality* and religion.

"If we had conquered such a kingdom as Mexico, where a number of human victims were regularly offered every year upon the altar of the sun, should we have calmly acquiesced in this horrid mode of butchery? yet for near thirty years we have, with perfect unconcern, seen rites in reality *more* cruel and atrocious practised in our Indian territories. If human life must be sacrificed to superstition, at least the more useless, worthless, or unconnected members of the society might be devoted. *But in Hindostan, mothers of families are taken from the midst of their children, who have just lost their father also, and by a most diabolical complication of force and fraud are driven into the flames!*

"*Shall we be in all time to come, as we hitherto have been passive spectators of this unnatural wickedness?* It may, indeed, well appear surprising, that in the long period during which we have held these territories we have made no serious attempt to recall the Hindoos to the dictates of truth and morality. This is a mortifying proof how little it has been considered that the ends of Government and the good of society have an inseparable connexion with right principles. We have been satisfied with the apparent submissiveness of these people, and have attended chiefly to the maintenance of our authority over the country, and the augmentation of our commerce and revenues; but have never, with a view to the promotion of their happiness, looked thoroughly into their internal state."

The work which contains this admonitory passage was written in the year 1792, and submitted to the Court of Directors in 1797, since which the territories of almost all the once powerful native states of India have been annexed to the British empire (suitable provision being made for their princes), their people made British subjects, and of course become entitled to the protection of the British laws, and they are gratefully sensible of the happy change which has freed them from the oppressions of their former rulers; in short, the British power is absolute in India, and the people pay it the most willing obedience; however necessary, therefore, the toleration of the horrid enormity alluded to in Mr. Grant's work, might have been when he so ardently deprecated its continuance, we think that in the proposed despatch to the Bengal government ample grounds are laid for doubting if that necessity any longer exists, and whether the British Government in India, with the power it now possesses, would find greater difficulty or danger in putting down the most barbarous and revolting of all the Hindoo practices, than it experienced in abolishing, or at least prohibiting all their other, but less cruel practices, and especially in annulling the Hindoo law, which gave impunity to Bramins, and making them, in common with the inferior casts, amenable to the British laws.

3. Because even admitting that there would be danger in prohibiting the practice, we should doubt our having a moral right to permit any natives, become British subjects, male or female, to burn themselves, or to be burnt alive in British India, from fear of the consequence of preventing it; but if in this we assume too much, we may at least confidently submit that the danger of prohibiting the practice should be made manifest. Of the many instances, cited in the proposed despatch, in which the horrid ceremony has been prevented from taking place, by the humanity and firmness of the local authorities, some or one at least should be adduced in which the prevention was followed by disturbance or tumult, or expression of anger, or sense of injury; but hitherto, in the proceedings of the Bengal government, and the reports of the Nizamut Adawlut on the subject, we have seen little more than general reasoning and observations referring to the principle of abstaining from interference in the religious usages and prejudices of the natives; on the other hand, in favour of the safety with which the practice of suttee might be abolished, the following considerations appear to us collectively of great importance; namely, that

A.
Proceedings of the Court of Directors.

Printed Papers of 1823, p. 25.

Mr. Courtney Smith.
W. Ewer.
Watson.

Printed Papers of 1823, p. 63.

that the practice is not founded in Hindoo law, and only recommended, not enjoined, or insisted on in the Shasters; that, among the Hindoos themselves, there is a great division of sentiment on the subject, that in many districts (especially on the Madras side of India and in Malabar) it is quite unknown, in others of very rare occurrence; that the upper and more intelligent classes in general condemn the practiee, and it is chiefly, and almost exclusively, confined to the ignorant and uneducated; that in many instances the performance of the ceremony has been prevented by the local authorities, in some by refusal of permission, in others by authoritative interference, and in all, without exciting either resistance or complaint; that the practice was not permitted by foreign governments, when they had power and territory in India. In aid of these considerations is the most important fact, that many of the most intelligent and experienced servants of the Company employed in those stations, which afford the best means and opportunities of acquiring knowledge on the subject, among whom are a member of the Nizamut Adawlut itself, a superintendent of the police, and a judge of the Calcutta court of circuit, the rest criminal zillah judges and magistrates and collectors, have declared in the most unequivocal terms their opinions that the practice might be abolished without any sort of danger or evil consequence whatever; three, including the judge of the Nizamut Adawlut, added that they considered the toleration of the practice a reproach to the British Government; and here we must add what we consider as a striking fact in proof of there being nothing like religious enthusiasm in the reverence for the practice, namely, that when the southern Concan* in the dominions of the Peshwa, late head of the Mahratta state, came into our possession, the inhabitants voluntarily discontinued the practice, in consequence of understanding that it was repugnant to the British laws, and only resumed it on finding that it was tolerated by the British Government.

4. Because, however far from conveying any order for prohibiting the practice, it is expressly acknowledged, towards the conclusion of the proposed dispatch, that it was a subject on which, however deep might have been our impression, we were aware that we could not at this distance either direct or wish them to act upon it in opposition to their own, leaving them at liberty to continue their toleration of the practice until convinced that a prohibition of it would be unattended with danger; and merely recommending to them the directing the Nizamut Adawlut to renew their endeavours to ascertain the truth on that momentous point by every means in their power, obtaining all the information and assistance that could be derived from the knowledge and experience of the judges, and magistrates acting under their authority as well as from any respectable and intelligent natives whose minds might be free from the influence of prejudice and fanaticism.

Finally, because therefore as the paragraphs proposed to form a separate dispatch to the Bengal Government could not possibly be productive of *harm*, we regret the indefinite delay of any *good* which the immediate adoption of them might eventually have produced, reflecting that probably no day passes on which some victims are not sacrificed to the horrid practice in India, and more especially in the Bengal provinces.

We have the honour to be, Gentlemen,

Your most humble servants,

East-India-House,
31st March 1824.

(signed) J. HUDLESTON.
W. T. MONEY.

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* See Report of Mr. V. Hale, Judge of the southern Concan, paragraph 4 in the printed papers of 1821, page 258; also paragraph 182 of Letter from the Bombay Government to the Court of Directors, dated 6th May 1821, printed papers of 1823, p. 132.

B.

BENGAL PAPERS.

EXTRACT BENGAL MILITARY CONSULTATIONS,

2d October 1813.

READ the following Letters:

Adjutant General (N° 215) to C. W. Gardiner, Esq. Secretary to Government Military Department.

SIR,

I AM desired by the Commander in Chief to send you the accompanying copies of a letter of the 11th instant, from Lieutenant-colonel Bedell, commanding at Dinapore, and of its enclosure from Major Lumley, commanding 1st battalion 8th regiment, which the Commander in Chief directs me to request you will submit to the Governor-General in Council, not with any reference to the military question contained in the communication, which is not of a nature to require being brought under the notice of Government, but that his Lordship in Council may be made acquainted with the transaction which led to the neglect of duty of which the jemadar is accused. N° 28 to 31.

The ceremony of the suttee being one in which the prejudices of the Hindoo inhabitants of this country are so deeply engaged, the Commander in Chief feels anxious, before he directs any reply to be made to Lieutenant-colonel Bedell, to transmit, for the perusal of the Governor-General in Council, a copy of the letter which it is intended to address to that officer, should the sentiments expressed in it concerning the religious ceremonies of the natives not appear to his Lordship in Council open to any objection or misconception.

I have the honour, &c.

(signed) *G. H. Fagan*,
Adjutant-General.

Adjutant-General's Office,
Presidency of Fort William,
23d September 1813.

To Lieutenant-Colonel Fagan, Adjutant-General. N° 29.

Sir,

1. I HAVE the honour to transmit a letter from Major Lumley, commanding 1st battalion 8th native infantry, which I request may be submitted to his Excellency the Commander in Chief.

2. I beg leave to state, that I was totally unacquainted with the circumstance of a suttee being about to take place in the neighbourhood of the cantonments until long after the ceremony was over, and then only by hearsay. Upon inquiry, I learnt that a woman had burnt herself with her dead husband at a place *without* the limit of the cantonments, which has heretofore been appropriated for that purpose, and which ground belongs, as I have been informed, to a landholder of the name of Doomun.

3. On being informed that Omrow Sing Jemadar, who was in command of the bazar guard on that day, and whom it appears was absent from his guard at the time application was made by Juggernaut Opeedeah Jemadar of the Peons, for a sepoy for the purpose of preventing any riot that might take place among the crowd which

B.
Bengal Papers.

which had collected to attend the suttee, I directed the major of brigade to inquire how it happened that the jemadar should be absent from his guard at the time, and that a sepoy should have been detached from the guard without proper authority. He accordingly, the next morning, brought the jemadar to my bungalow, who stated, "that he had given the havildar of the guard permission to go the lines to cook his dinner; and that he was suddenly obliged to obey the calls of nature, and go down to the river side for that purpose, which obliged him to deliver over charge of the guard to Roopan Pandy, who was acting as a lance naick; that during his absence Juggernaut Opeedeah, jemadar of the peons, applied to the lance naick for a sepoy," who very improperly directed Maun Sing, sepoy, to go and endeavour to prevent any disturbance among the crowd of people who were passing to see the ceremony.

4. I further beg leave to state, that upon inquiry I find the Cutwal Ramdial went that morning to the quarters of the major of brigade, who was from home. During his absence from the bazar, the ceremony of the suttee was accomplished. He declares that when he left his house in the morning, that he knew nothing of the circumstance, further than that he heard the man was dying; and denies having given any orders to Jemadar Juggernaut Opeedeah to apply for a sepoy. By the above statement it would appear that Juggernaut Opeedeah, jemadar of the peons, acted from his own authority. I am led to suppose, that from the cutwal being only a coil, and the jemadar a Bramin, that the latter might be induced to have acted in the improper manner above stated. I beg leave, with due submission, to wait his Excellency's decision and pleasure on the subject.

I have, &c.

Dinapore,
11th Sept. 1813.

(signed) *William Bedell*,
Lieutenant-colonel, commanding.

(True Copy.)

(signed) *G. H. Fagan*,
Adjutant-General.

N° 30. To Lieutenant-Colonel Fagan, Adjutant-General.

Sir,

I HAVE the honour to state the following circumstances for the information of his Excellency the Commander in Chief, under an impression that the conduct of Jemadar Oomrow Sing, in leaving his guard to be commanded by Roopun Pandy, a sepoy, acting as a naick, merits severe reprehension, and that it led to the extraordinary, and I believe unprecedented occurrence of a woman burning herself with the body of her husband under the countenance of a military guard.

On the 5th instant Jemadar Oomrow Sing, of the 1st battalion, 8th regiment, was in command of the cantonment bazar guard at this station. It appears from his own account, that he, at an early hour of that day, permitted the only non-commissioned officer present with the guard (Inchah Sing Havildar) to go to the lines for the purpose of cooking; and that afterwards he left the guard himself in charge of the sepoy, Roopun Pandy, who was acting as lance naick: between ten and eleven o'clock of the forenoon a messenger came to the guard from the cutwal of the bazar, and desired that a party might be sent to attend the ceremony of the suttee, which was about to take place. Upon this requisition Roopun Pandy ordered Maun Sing, a sepoy of the guard, to proceed as requested, which he did, and assisted in clearing the road before the woman about to destroy herself, he being perfectly accoutred, and having his musket with bayonet fixed.

It is for his Excellency to take into consideration the tendency of the jemadar's conduct in intrusting Roopun Pandy with the command of the party committed to his charge, and how far, and in what manner his so doing may deserve the manifestation of his Excellency's displeasure. I, however, hope I may be permitted to observe, that such negligence of duty, happening as it has done, so soon after the animadversions passed by his Excellency on the discipline of the native officers of this corps, in general orders, issued on the occasion of the late jemadar Jeon Sing's dismissal, argues the greatest indifference to that rigid performance of duty so lately the subject of exhortation to this battalion.

The

B.
Bengal Papers.

The conduct of the cutwal in ordering a soldier on such a duty, or indeed in presuming to give orders to one at all, I cannot but consider extremely improper; and I beg to draw his Excellency's particular attention to it.

The employment of Sepoys in the capacity of lance naicks is a thing experience has long taught me to disapprove; the Sepoy Roopun Pandy's being in that situation was unknown to me, owing to my having joined so recently; but I have directed the practice of creating lance naicks to cease.

I have, &c.
(signed) *J. R. Lumley*,
Major, commanding the 1st battalion,
8th regiment.

Dinapore,
11th Sept. 1813.

N° 210.

N° 31.

To Lieutenant-Colonel Bedell, commanding at Dinapore.

Sir,

Your letter of the 11th instant, with its enclosures from Major Lumley, having been submitted to the Commander-in-chief, I am desired to inform you, that the neglect of duty which Oomran Sing, jemadar, 1st battalion, 8th regiment, has been guilty of, is considered by his Excellency as deserving of the most marked disapprobation; and in order that the displeasure of the Commander-in-chief may be made known to the jemadar, in the manner most likely to impress him with a due sense of his misconduct, and at the same time to operate as a caution to the other native commissioned officers, you will have it communicated to him in front of the 1st battalion, 8th regiment, which is to be paraded for the purpose.

His Excellency would have taken into his consideration the expediency of a more severe proceeding, were he not induced to suppose, from your not having adopted the course directed to be pursued by General Orders of the 8th of February 1802, when circumstances render it necessary to give in charges against a commissioned officer, that an examination of all the points connected with the case, a general view of which has been given to his Excellency, had led you to conclude they were not of a nature to demand a judicial investigation.

Although it is at all times important not to interfere unnecessarily with the religious ceremonies of the natives, yet it is equally desirable, that such of them as are repugnant to humanity, and to every proper feeling, should not be encouraged by the presence of our troops; and as it appears from your letter, that the authorized demand for military assistance on occasion of the suttee, was made by Juggernaut Opeedeah, jemadar of the Peons, whom it is presumed is under your authority, the Commander-in-chief considers it expedient that he should be discharged from his situation, as a warning to persons in his station not to assume a power of calling at their pleasure for the aid of troops, an assumption in the present instance particularly objectionable with reference to the transaction which occasioned it, and to the fact of the ceremony having been performed beyond the limits of the cantonments.

I have, &c.
(signed) *G. H. Fagan*,
Adjutant General.

Adjutant General's Office,
Presidency of Fort William,
23d Sept. 1813.

MINUTE.

THE Governor-General in Council, considering it expedient that officers commanding stations should be furnished with a copy of the circular instructions for the guidance of magistrates in cases of the performance of the ceremony of the suttee,

Ordered, that a reference be made to the Judicial Department, for the purpose of obtaining a copy of those instructions.

B.
Bengal Papers.
Criminal.

EXTRACT, Bengal Judicial Consultations, 9th October 1813.

EXTRACT from the Proceedings in the Military Department.

Nº 16.

34.

Extract from the Proceedings of the Right Hon. the Governor-General in Council in the Military Department, under date the 2d October 1813.

Read a letter and enclosure from the Adjutant General, dated 23d ultimo.

MINUTE.

The Governor-General in Council, considering it expedient that officers commanding stations should be furnished with a copy of the circular instructions for the guidance of magistrates in cases of the performance of the ceremony of the suttee,

Ordered, that a reference be made to the Judicial Department for the purpose of obtaining a copy of those instructions.

(True extract.) (signed) *C. W. Gardiner*,
Secʸ to Govᵗ.

Ordered, that a copy of the instructions to the magistrates, contained in the letter from the register of the Nizamut Adawlut, of the 11th March* last, respecting the performance of the ceremony of the suttee, be sent to the Military Department, in reply to the reference from that department of the 2d instant.

EXTRACT, Bengal Military Consultations, 16th October 1813.

EXTRACT, Judicial Department.

Nº 81.

Nº 3277.

Extract from the proceedings of the Right Honourable the Governor-General in Council in the Judicial Department, under date the 9th October 1813.

(Copy.)—A Draft of Directions to be issued by Magistrates to the Public Daroghas.

Whereas it appears, that during the ceremony denominated "suttee" (at which Hindoo women burn themselves) certain acts have been occasionally committed in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized, and forbidden in particular cases; as for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people, after having intoxicated women, by administering intoxicating substances, have burnt them without their assent whilst insensible; and inasmuch as this conduct is contrary to the Shasters, and perfectly inconsistent with every principle of humanity (it appearing from the expositions of the Hindoo law delivered by pundits, that the burning a woman pregnant, or one having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters; and also, that the intoxicating a woman for the purpose of burning one without her assent, or against her will, is highly illegal, and contrary to established usage), the police darogahs are hereby accordingly, under the sanction of Government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices above mentioned from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themselves to proceed to the spot or send their mohurrir or jemadar, accompanied by a burkundaz

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* *Vide* Papers ordered to be printed in July 1821, page 32.

of the Hindoo religion, to learn of the woman who is to be burnt, whether she has given her assent, and ascertain the other particulars above mentioned relative to her age, &c. &c. In the event of the female who is going to be burnt being less than sixteen years of age, or their being signs of her pregnancy, or on her declaring herself in that situation, or should the people be preparing to burn her after having intoxicated her without her assent or against her will (the burning a woman under any of these circumstances being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence), it will be then their duty to prevent the ceremony thus forbidden and contrary to established usage from taking place, and require those prepared to perform it to refrain from so doing; also to explain to them that in their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment. But in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation. And in the case of people preparing to burn a woman by compulsion, or after having made her insensible by administering spiritual liquors or narcotic drugs, it will be then their duty to exert themselves in restraining them; and at the same time to let them know, that it is not the intention of the Government to check or forbid any act authorized by the tenets of the religion of the inhabitants of these dominions, or even to require that any express leave or permission be required previously to the performance of the act of suttee, and the police officers are not to interfere or prevent any such act from taking place; and lastly it will be their duty to transmit immediately, for the information of the magistrate, a full detail of any measures which they may have adopted on this subject. And also, on every occasion when within the limits of their thannahs this ceremony of "suttee" may take place, the same being lawfully conducted, they will insert it in the monthly reports.

(A true translation.)

(signed) *J. C. C. Sutherland*, Assistant.

Ordered, that a copy of the instructions to the magistrates contained in the letter from the Register of the Nizamut Adawlut of the 11th March last, respecting the performance of the ceremony of the "suttee," be sent to the Military Department, in reply to the reference from that department of the 2d instant.

(A true extract.)

(signed) *G. Dowdeswell.*
Chief Secretary to Government.

Ordered, that the following communication be made to the Adjutant-General, in reply to his letter of the 23d ultimo.

323. N° 82.

To Adjutant General ———.

Sir,

I am directed by the Right Honourable the Governor-General in Council to acknowledge the receipt of your letter of the 23d ultimo, with the accompanying copies of a letter from Lieutenant-Colonel Bedell, commanding at Dinapore, and of its enclosure from Major Lumley, commanding the 1st battalion 8th regiment Native Infantry.

2. The perusal of the above-mentioned documents having suggested to the Governor-General in Council the expediency of officers commanding stations being furnished with a copy of the directions which the magistrates are required to issue to their police darogahs in cases of the performance of the ceremony denominated "suttee" within the limits of their jurisdiction, I have been desired to forward to you a draft of these directions in the Persian language, accompanied by an English translation, for the purpose of being communicated to officers commanding stations.

3. His Lordship in Council observes, that the letter which his Excellency the Commander in Chief proposes to address to Lieutenant-Colonel Bedell, can be framed with reference to those instructions.

I am, &c.

Council Chamber,
16th October 1813.

(signed) *C. W. Gardiner.*
Secretary to Government.

B.
Bengal Papers.

EXTRACT, Bengal Political Consultations, the 7th July 1821.

Extract from Sir John Malcolm's Report on Malwa, dated the 11th February 1821.

Page 122 & 123,
A. D. 1795.

PART FIFTH.

30. Aliah Bae died at the age of about sixty, worn out with care and fatigue, and according to some she hastened her death by a too strict observance of the numerous fasts prescribed by her religion. She was of middle stature and very thin, though at no period of her life handsome*; her complexion, which was of a dark olive, was clear, and her countenance is described as having been to the last hour of her existence agreeable, and expressive of that goodness which marked every action of her life. She was very cheerful and seldom in anger; but, when provoked by vice or wickedness, the most esteemed of her attendants trembled† to speak to her. The mind of this extraordinary woman had been more cultivated than is usual with Hindus; she read a little, and understood well the Puranahs or sacred books, which was her favourite study, and she is represented as having been singularly quick and clear in transacting public business. Her husband was killed before she was twenty years of age, and to that misfortune was added the vice and insanity of her son. These afflictions made a strong impression on her mind: she never after her husband's death wore coloured clothes‡, and never put on any jewels beyond a small necklace, and indeed remained amid every temptation unchanged in her habits or character. Flattery even appears to have been lost upon Aliah Bae. A Brahmin wrote a book in her praise, which she heard read with patience, and after observing, " she was a weak sinful woman, and not deserving such fine encomiums," directed it to be thrown into the Nerbuddah, and took no further notice of the author. The facts that have been stated of Aliah Bae rest on grounds that admit of no scepticism §. It is however an extraordinary picture. A female without vanity—a bigot without intolerance ||—a mind imbued with the deepest superstition, but receiving no impressions except what led to the benefit and happiness of those under its influence—a being exercising in the most active and able manner despotic power, not merely with sincere humility, but under the severest moral restraint that a strict conscience could lay upon human action—and this combined with the greatest indulgence for the weakness and faults of others. To sum up all, she was goodness in its most comprehensive sense personified.

31. Such is the picture which the natives of this quarter give of Aliah Bae; with them her name is sainted, and she is styled an *Aouter*, or descendant of the Divinity. In the most sober view that we can take of her character, she certainly appears, within her limited sphere, to have been one of the best and purest rulers that ever existed, and she affords a striking example of the great benefit which the mind may receive from performing worldly duties under a deep sense of responsibility to its Creator.

Note.—The melancholy end of Aliah Bae's only son, Mahee Row, has been noticed. She had besides one daughter, Muchta Bae, who was married to Jeswunt Row

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* When the beautiful but wicked Anuntia Bae, wife of Ragobah and mother of Bajeerow, was at Dhur, envious perhaps of the fame of Aliah Bae, she sent a female attendant to bring an account of her looks. The woman is reported to have said on her return, " Aliah Bae has not beautiful features, but a heavenly light is on her countenance." " But she is not handsome, you say," was the only reply of her mistress, who felt consolation in this part of the report.

† Baramul Dada, the venerable manager of Moheysir, who was for many years one of her most favourite servants, assures me that when really in anger, which was of rare occurrence, her countenance struck terror into the boldest.

‡ She always dressed in plain white clothes, without even an embroidered or coloured border, which is the usage of Hindoo widows.

§ Independent of the numerous and authentic sources from which these facts are drawn, my duty has led to my making in detail settlements and agreements with the same classes, and the minute evidence I have obtained regarding the acts and measures of her internal rule puts the real character of that beyond all doubt.

|| Intolerance is not a defect of the Hindoo religion, but Aliah Bae is represented to have gone further, and to have been peculiarly kind and considerate of those of her subjects whose faith differed from her own.

Row Paunseah. The fruit of this marriage was one son, called Nutheabah, who, after reaching manhood, died at Moheysir. Twelve months afterwards his father died, and Muchta Bae declared immediately her resolution to burn with the corpse of her husband. No efforts short of coercion that a mother and a sovereign could use were untried by the virtuous Aliah Bae to dissuade her daughter from the fatal resolution. She humbled herself to the dust before her, and entreated her, as she revered her God, not to leave her desolate and alone upon earth. Muchta Bae, though affectionate, was as resolved as she was calm. "You are old, mother," she said, "and a few years will end your pious life. My only child and husband are gone, and when you follow, life, I feel, would be insupportable: but the opportunity of terminating it with honor would have passed." Aliah Bae, when she found it was impossible to alter her resolution, determined to witness the last scene. She walked in the procession and stood near the pile. She was supported by two Brahmins, who held her arms, though obviously suffering great agony of mind; she remained tolerably firm till the first blaze of the flame made her lose all self-command, and while her shrieks increased the noise made by exulting shouts of the immense multitude that stood around, she was seen to gnaw in anguish those hands she could not liberate from the persons by whom she was held. After some convulsive efforts she so far recovered as to join in the ceremony of bathing in the Nerbuddah, where the bodies were consumed. She then retired to her palace, where for three days having taken hardly any sustenance, she remained so absorbed in grief that she never uttered a word. When recovered from this state she seemed to find consolation in building a beautiful monument to the memory of those she mourned.

PART TWELFTH.

104. The practice of suttee or self-immolation of widows*, was formerly very common in Malwa, as is proved by the numerous gravestones, on which the figure of the husband and the wife, who burnt herself after his death, are both engraven. This usage prevailed most when the Rajpoots had power and influence. The Mahomedan rulers endeavoured, as much as they could, without offending their Hindoo subjects to prevent it; and the Mahrattas since they acquired the province, have by a wise neglect and indifference, which neither encouraged by approval nor provoked by prohibition, rendered the practice of very rare occurence. In the whole of Malwa there have not been, as far as can be learnt, above three or four suttees annually for the last twenty years. They are much limited † to particular tribes of Brahmins and Rajpoots, but it is consolatory to state, that those shocking scenes which still occur on the death of the princes of Icypore, Ioudpore and Oudipore, to swell whose funeral honors numbers of unwilling females are forcibly thrown upon the pile, have long been unknown in Malwa. There has not been a suttee with any of the three last Rajahs of Ragooghur; the Sesode family of Pertaubgurh have had none either for three generations, and the present rajah, Sawunt Sing (an excellent man) is not only the declared enemy of this shocking usage, but of female infanticide. When the Rajah Bhanswarrah died last year, not one of his wives desired to burn, though the bards of the family sung to them the fame of the former heroines who had acquired immortality by perishing in the flames which had consumed the body of their lords. Among the Rajpoots, the females of the Bhuttee tribe are the most prompt to sacrifice themselves; indeed with most of them it is a point of honour not to outlive their husbands. There are few of this class in Malwa, where no suttee has been known to take place for many years, that was not only voluntary, but against the advice and remonstrance of the friends of the female, and the public officers.

105. Infanticide in Malwa is not known among the lower classes;—this shocking usage still prevails among some Rajpoot‡ chiefs of high rank and small fortunes,

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* It is not always confined to widows; among the few suttees which have occurred this last year, two (one at Amjerrah and the other at Ratchrode) have been mothers, who burnt on the death of their only sons.

† They sometimes happen amongst the Bheels, but the instances are rare.

‡ The present Rajah of Pertaubghur abolished female infanticide within his territories about thirty-eight years ago. Bishen Singh Rawul of Banswarrah, about the same period prohibited the practice within his own territories, where it prevails only to a very limited extent. Various causes combine to excite or introduce this usage into a family. The Petty Thacoor or Lord of Cheraweel (a relation of the Amjerrah family) married a daughter

B.
Bengal Papers.

fortunes, who from a despair of obtaining a suitable marriage for their daughters, are led by an infatuated pride to become the destroyers of their own offspring. This usage is, however, on the decline, and every effort has been made to prevent the frequent recurrence of such crimes.

106. According to former accounts of Malwa, self-destruction among men [*] by casting themselves during public festivals from a rock at Ooukar Mundatta, on the Nurbuddah, and from the precipice near Iawud [†], was once common. These sacrifices have of late years occurred seldom, there had not been one at Mundatta for the last five years, but this year [‡], when the pilgrims were numerous, there were three infatuated creatures who threw themselves headlong [§]. These men are generally of low tribes, usually Bheels, Dheis or Chumars. One of the leading motives by which they are said to be actuated, is a belief that they will be re-born rajahs in their next state of transmigration; but it is no slight means that can bring the human mind to the resolution of committing such an act, and nine out of ten of these victims of superstition have been bred up to the continual contemplation of the sacrifice which they make; they are generally the first-born sons of women who have been long barren, and who to remove what they deem a curse, have vowed their child (if one is given them) shall be devoted to Ooukar Mundatta. The first knowledge imparted to the infant is this vow, and the impression is so implanted upon his mind, as an inevitable fate, that he often appears for years before he comes to the rocky precipice which overhangs the Nerbuddah like a man haunted by his destiny. There is a tradition, supported by popular belief, at Ooukar Mundatta, that it is incumbent to make a person whose life is saved after the tremendous fall over the rock (which is more than one hundred and twenty feet) rajah of the place, and it is further stated that the rule was so obtained about one hundred and fifty years ago. To prevent, however, the possibility of the occurrence of such a succession, poison is mixed with the last victuals given the devoted man, and its action is increased by stimulants before the dreadful leap is taken: there, as at the pile of suttee, retreat is not permitted, and armed men are ready to compel the completion of the scene as well as to finish any remains of life that may appear after the fall. Women sometimes, but rarely, sacrifice themselves in this manner [||].

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daughter to the Rawul of Banswarrah thirty-four years ago. The pride of the Thakoors family was so excited by this, that it was resolved no female should make an inferior match, and the despair of such good fortune again has led to every female child being killed. Suntook Ram, minister of Amjerrah, told me he was sitting with Puddum Singh, the present thakoor when he heard the birth of a female infant whispered in his ear. He saw him preparing between his fingers the fatal pill of opium (the usual signal), but he implored that the child might live, his request was granted, "and this little girl (added Suntok Ram), now eight years of age, is always called my daughter."

[*] Two cases have recently occurred of self-inhumation in the district of Shujanhalpore. In one instance no reason could be assigned but that the person expressed, viz. that he was tired of his existence; and the other, the subject was inflicted with an incurable malady. A large excavation was made so as to admit the person to be buried to stand with his head about a foot below the surface of the ground, the earth was then filled in very gradually by the relations and neighbourhood the victim till it reached the head, when at a signal given by him the cavity was rapidly filled. Such was the anxiety of all concerned and present that those acts of self-devotion might not be interrupted, that these were hurried through before the answer to the reference made to superior authority could be received; the result of all inquiries instituted, proved that the act was in both cases entirely spontaneous.

[†] The name of this place is Suk Deo; there is also a rock called Gautimjee, near Purtaubghur, from whence devotees cast themselves.

[‡] A.D. 1819.

[§] Lieutenant Douglas was detached from Mundlaiser with a company of Sepoys in November 1820, to keep the peace at Ooukar Mundatta during the Iathra, and had directions to prevent these voluntary sacrifices by every means short of force. A Gossain, who had vowed a pilgrimage to Buddri Nath without the means of performing it, was the only person who offered to become a victim, and he was easily persuaded to relinquish his intention by Moojgeir, the manager of Burwannee, who happened to be present and promised to pay the expense of the Goosai to Baddri Nath.

Lieutenant Douglas stated that the confidence inspired by the presence of the Company's troops at this religious festival was unbounded.

[||] In April 1819, a man and his wife of the Koombee tribe, belonging to a village in the Munditore territory, sacrificed themselves; the brother of the Rajah of Purtaubghur endeavoured, but without effect, to dissuade them. The man was twenty-seven years of age and the woman twenty: they threw themselves headlong, hand-in-hand.

B.
Bengal Papers.

EXTRACT, Bengal Judicial Consultations, 26th February 1842.

Criminal.
W. P.

N° 10.

Extract, Letter from G. W. Traill, Esquire, Commissioner in Kumaon, to Mr. Chief Secretary Bayley, dated 1st January 1824.

CASUALTIES.

The cases of suicide are also numerous, being thirty-eight men and twenty-two women.

Two suttees have taken place in the past year, both most certainly at the express wish of the female concerned.

Under the head of suicide only those instances are included in which inquests were taken on the bodies, or which were occasioned either by sudden quarrels, great grief from loss of relatives or general distaste of life. To these must be added voluntary deaths from religious motives; suicides of this description take place at the Himmalya, either near Brideenath or Kiddernath, and are effected by penetrating into the interior of that range, until overwhelmed by the snow. The number of such devotees varies; in the past year, between thirty and forty are reported to have sacrificed themselves in this mode, nineteen having gone together in one day from Kiddernath, one of whom returned after proceeding only a short distance. The object of superstition is to reach a snowy peak, called the Malia Punt, which is considered as a certain and immediate road to heaven. These devotees are almost invariably natives of the plains, chiefly from Gujeerat, and come up for this express purpose. The priests and brahmins at the above-mentioned temples are now far from encouraging such practice, though from the rules and ceremonies in force on such occasions, care would seem originally to have been taken to preclude the return of any of these infatuated people, as they are required to proceed without any provisions, and with no other clothes or covering except a single cloth, they must in consequence necessarily perish from cold and hunger during the first night passed in the snow.

Three cases also occurred of natives of this province burying themselves alive during the past year.

EXTRACT, Bengal Judicial Consultations, 20th January 1825.

Criminal.
L. P.

Read the following letter:—

N° 30.

Register of the Nizamut Adawlut to W. B. Bayley, Esq.
Chief Secretary to Government.

Sir,

Present,
I. H. Harington, esq. officiating chief judge; and
W. B. Martin, esq. puisne judge.

The Court of Nizamut Adawlut having perused the copy of a letter from the honourable Court of Directors, under date the 17th June 1823, forwarded with your letter of the 11th ultimo, I am now desired to request that you will submit for the consideration of the right honourable the Governor-General in Council the following remarks, which have suggested themselves on an attentive consideration of the letter from the Secretary to Government at Bombay (and its enclosed correspondence) dated the 8th of May last, which accompanied your letter of the 8th of July.

2. The success of the measures adopted, with the sanction of the Bombay Government, for the prevention of suttees is highly gratifying, and the court can offer no specific objection to the rules which appear to have been established with the consent of a numerous assembly of Brahmins, who were consulted by Captain Robertson, the collector of Poonah.

3. The

B.
Bengal Papers.

3. The court observe that the only questionable point is, that which has been noticed by the Bombay government, in the concluding paragraph of Mr. Secretary Newnham's letter to Mr. Chaplin, dated the 30th of January 1824. A woman desirous of sacrificing herself, but at the same time doubtful of her own fortitude, might possibly be deterred from the attempt, if she understood that her retracting would subject her to loss of caste; but Captain Robertson's reasoning in support of the penalty of excommunication, contained in his letter of the 1st of March 1824, does not seem to be conclusive; nor does the penalty appear to be warranted by the provisions of the Hindoo law. (See Beewusta of Pundits of the Sudder Dewanny Adawlut, page 43 of printed papers relative to Suttee, and the answers to questions accompanying Captain Robertson's letter of the 1st of March.) It should also be borne in mind, that if a widow, trusting to her ability to perform the sacrifice, do undertake it, the knowledge of her inability to retract without becoming an outcast for life, may induce her to persevere in carrying her resolution into effect. It is, however, an experimental measure only, and may ultimately be modified.

4. The suggestion contained in Mr. Chaplin's letter, dated the 11th of October 1823, for bringing to trial all persons assisting at a compulsory suttee, is conformable to the practice in similar cases under this presidency, and the court have no hesitation in declaring their opinion, that this course of proceeding should be adopted whenever an illegal suttee (which necessarily involves culpable homicide, and possibly wilful murder) may be known to have taken place.

5. The court are not aware of any objection to the terms of the proclamation directed in the concluding paragraph of Mr. Secretary Henderson's letter, dated the 30th October 1823, with a slight alteration to the effect of rendering all persons concerned in burning a woman against her will liable to trial by the criminal courts, and punishable on conviction according to the nature and circumstances of the case; and they observe that such has been in fact the practice hitherto, under the presidency of Fort William, although it has not been deemed requisite to issue a proclamation on the subject.

6. It may be further observed, that the object contemplated by the adoption of a particular form of funeral pile at Poonah, as explained in the 4th paragraph of Mr. Chaplin's letter, dated the 15th of December 1823, namely, to give the widow who may change her mind an opportunity of escaping, would have been attained by the rules approved by government in September 1817, (vide clause 8 of the third head or section, page 141 of the printed papers respecting suttees,) if those rules had been finally adopted.

I am, &c.

Fort William,
10th December 1824.

(signed) *W. H. Macnaghten*,
Register.

Ordered, that the chief secretary write the following letter to the secretary to the government of Bombay.

N° 31.

To the Secretary to the Government of Bombay.

Sir,

Judicial Department.

In continuation of my letter to your address of the 3d ultimo, I am directed by the Right honourable the Governor-General in Council, to request that you will lay before the Honourable the Governor in Council for his information, the accompanying copy of a letter received from the register of the court of Nizamut Adawlut, dated the 10th ultimo, containing the sentiments of that court on your letter and enclosures of the 8th May last, on the subject of suttees.

I have, &c.

Fort William,
20th January 1825.

(signed) *W. B. Bayley*,
Chief Sec^{y} to Gov^{t}.

EXTRACT Bengal Judicial Consultations, 14th April 1825.

Read the following letter:

Register of Nizamut Adawlut to W. B. Bayley, Esq. Chief Secretary to Government.

N° 9.

Nizamut Adawlut:
present,
J. H. Harington, esq. officiating chief judge;
Courtney Smith, esq. } puisne
W. B. Martin, esq. } judges;
C. J. Sealy, esq. officiating judge.

Sir,

I am directed by the court of Nizamut Adawlut to acknowledge the receipt of your letter, dated the 3d December last, with a copy of the resolutions of government passed on the same date, upon suttee reports for 1822 and 1823; and at the request of the officiating chief judge, am desired to submit an extract from the court's proceedings on the subject, for the information of the Right honourable the Governor-General in Council.

2. The circular instructions proposed by the officiating chief judge, not being concurred in by the other judges of the court, they have not, of course, been issued.

I am, &c.

Fort William, }
11th February 1825. }

(signed) *W. H. Macnaghten*,
Register.

Extract from the Proceedings of the Nizamut Adawlut, under date the 11th February 1825, on the Resolutions of Government passed on the 3d December last, upon the Suttee Reports for 1822 and 1823.

MINUTE of the Officiating Chief Judge.

The Governor-General in Council having in the concluding paragraph of the chief secretary's letter, dated the 3d December, requested the court to give effect to the remarks and suggestions indicated in the resolutions which accompanied it, I have prepared a circular letter to the courts of circuit and commissioner in Cuttach, enclosing an extract from those resolutions which I now lay before the court, and propose that it be issued with any additions and amendments that may be deemed proper.

2. His Lordship in Council having determined that no alteration shall be made at present in the existing rules regarding suttees, I do not of course wish to repeat the suggestions contained in the minute recorded by me on the 24th July last, (as well as in paragraph 37 of a previous minute, dated 28th July 1823,) for "giving immediate effect to such part of the rules approved of by government, on the 9th September 1817, as relate to the conveyance of timely information of an intended suttee to the local police officer."

3. I will only observe that, knowing the objections of government to any immediate legislative enactment relative to the suttee immolation, it was not my intention to propose such; but a circular order, as approved by the Honourable the Vice President in Council, on the 9th September 1817, and proposed (in the paragraph above noticed of my first minute) to be promulgated in the vernacular languages, "at the whole of the police thannahs, as well as at the other usual places of publication."

4. This is certainly not the regular and most proper mode (under the provisions of regulation 41 of 1793) for promulgating a penal rule affecting the Hindoo community; but the suggestion of it was founded on the sentiments of government, officially declared to the Nizamut Adawlut on the date above mentioned, and had at least a partial sanction from preceding circular orders expressly approved by the Governor-General in Council, which, if they did not establish a new penal rule, yet virtually extended to suttees, as commonly practised, the penalties of unlawful homicide in some cases, and in others excepting them from the criminal laws in force, especially from the provisions of section 3, regulation 8, of 1799, re-enacted for the ceded provinces in section 16, regulation 8, of 1803.

5. I must

B.
Bengal Papers.

5. I must take the liberty of adding, as applicable to the sentiments of the Honourable Court of Directors, as well as to those of the Right honourable the Governor-General in Council, which have been communicated to us, on the subject of giving a direct or implied sanction to the sacrifice of Hindoo widows by a formal act of legislation, or (to use the words of the Honourable Court, in the 7th paragraph of their general letter in the Judicial Department, dated 17th June 1823) "making the British Government, by a specific permission of the suttee, an ostensible party to the sacrifice," that, whatever objections may be suggested against a legislative enactment proceeding from the local government, they must, I conceive, equally apply to circular orders expressly sanctioned by the Governor-General in Council, and promulgated throughout the country in pursuance of his official direction.

6. But in that case, after the promulgation of the circular orders issued by the Nizamut Adawlut, with the previous approbation of the Governor-General in Council, on the 29th April 1813, and 4th January 1815, which was founded on an express declaration "that it is a fundamental principle of the British Government to allow the most complete toleration in matters of religion to all classes of its native subjects," and that the practice of a Hindoo woman's burning herself with the body of her deceased husband being, except in certain cases, "recognized and encouraged" by the "doctrines of the Hindoo religion" (as stated by the pundits of the Sudder Dewanny Adawlut), "it appears evident that the course which the British Government should follow, according to the principle of religious toleration already noticed," is to allow the practice in those cases in which "it is countenanced by their religion, and to prevent it in others in which it is by the same authority prohibited." It seems to be now too late to examine the general question adverted to by the Honourable Court, whether a prohibition of the practice, in certain cases only, may not appear to give it public sanction in others; in truth such sanction is virtually and effectually given by the circular orders in force, for these alone exempt the parties concerned in the performance of even a voluntary immolation, from the operation of the regulation already noticed, which, in modification of the Mahomedan law before in force, declares that after the period fixed for the enforcement of regulation 8, of 1799, "it shall not justify any prisoner convicted of wilful homicide, that he or she was desired by the party slain, to put him or her to death."

7. There is not, however, I am convinced, the least reason to apprehend what is further noticed by the Court of Directors, that, "when the people have not previously a very enthusiastic attachment to the custom, a law which shall explain to them the cases in which it ought not to be followed, may be taken as a direction for adopting it in all others." The circular instructions which have been issued with the sanction of Government to the magistrates and police officers, leave no possible room for doubt as to their intention and object; viz. not to encourage and extend the practice referred to in them, but, as expressly stated in the instructions to the police darogahs, issued on the 4th January 1815, that whilst the British Government, in pursuance of the fundamental principle of its policy, "allows the most complete toleration in matters of religion, to all classes of its native subjects, it may at the same time, on principles of justice and humanity, forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased should be promoted, or permitted beyond the extent of the rules prescribed for it in the Hindoo law."

8. That the operation of the circular orders referred to has tended to produce the beneficial effect intended by them I have never myself entertained the smallest doubt, and I have therefore read with particular satisfaction the opinion expressed by the Right honourable the Governor-General in Council, in the 6th paragraph of his resolution, under date 3d December last, that although the results stated in the preceding paragraph (viz. "that in the division of Dacca, Moorshedabad, Patna, and Bareilly, the practice appears less prevalent, and that the total number reported in the last year is somewhat smaller than has been exhibited in any year since 1818) does not furnish any sufficient ground for concluding that the practice is ceasing throughout the country under the operation of the existing rules, it affords in the judgment of government strong presumptive proof, that those rules have not operated to encourage the performance of the rite."

9. It was with a view to render these rules more efficient for the object proposed by them, that I wished to require a previous and timely notice to the police officers of an intended suttee; but as it has not been considered expedient to adopt this measure at present, I have endeavoured in some degree to provide for the same purpose by the accompanying circular instructions to the magistrates and police officers, founded

upon what I hope the court and government will consider a fair and proper construction of the enactments already made in sections 14 and 23 of regulation 20 of 1817.

10. The fifth judge of this court, (in his minute recorded on the 23d July last,) has indeed suggested, that the "presence of a police officer at the ceremony of a suttee, instead of operating as a restraint, may have contributed to invest it with additional solemnity, and to confer on the performance of it, in the mistaken view of the natives, a species of authoritative sanction, which it was not before considered to possess;" but under the known tenour and object of the instructions to the police officers which have been promulgated throughout the country, it appears to me impossible that the purpose for which they are required to attend the suttee solemnity, whenever they have previous information of it, can be so palpably mistaken; and we have, I think, the strongest presumptive proof that it is not, as well as that the parties concerned in this ceremonial do not wish for the presence of a police officer, from the too general disposition which now prevails to perform the rite privately without giving notice to the local police officers. This is established by the annual reports of suttees that become known to the police officers after they have taken place, and I doubt not that many others occur which are never communicated either to the police officers or to the magistrates.

11. The abolition of the suttee practice in the territory immediately subject to this presidency by a legislative enactment, or by a proclamation extending to it the provisions of section 3, regulation 8, of 1799, (and section 16, regulation 8, of 1803,) and not being at present in contemplation, I will only add, on the delicate point referred to in the 12th paragraph of the resolution of government now before the court, that the register has at my request carefully examined the suttee reports for 1823, (the first in which the possessions of the deceased husband has been generally stated, under the circular order of 13th September 1822,) and can find only one instance of the widow of a native soldier having sacrificed herself in that year. The case occurred in the district of Shahabad, which furnishes many recruits to our native army; but in Bengal and Orissa, where so large a proportion of the total number of suttees annually take place, very few of our sepahees are raised, insomuch that I have good reason to believe on inquiry, there are not at present in our whole regular army, (Gun Lascars excepted,) above 1000 men who are natives of those provinces.

4th February 1825. (signed) *J. H. Harington.*

CIRCULAR.

To the Courts of Circuit and Commissioner of Cuttack.

Gentlemen and Sir,

Extract par. 5, 6. 16 (omitting the word "therefore"), 17, 18, 19, 20 and 21.

I AM directed by the Court of Nizamut Adawlut to transmit for your information the enclosed extract from resolutions of the Right honourable the Governor-General in Council, passed on the 3d September last, upon consideration of the suttee reports from the year 1823, and to desire that you will forward copies thereof, together with a copy of this letter, to the several magistrates and joint magistrates within your jurisdiction.

2. On reference to the annual statements of suttees received since the circular order requiring them was issued on the 4th January 1815, the court do not find any district in which the practice has not occasionally taken place, though it is much less frequent in the zillah and cities of the Bareilly Moorshedabad and Dacca divisions, and, with exception to Shahabad, in those of the Patna division. The prohibition therefore (desired by the Honourable Court of Directors) of any return from those districts where the practice has not been found to exist, does not appear applicable to any district under the presidency, and although no immolation may have taken place in some districts within the year referred to in the prescribed annual report, it is desirable that information to this effect should be furnished by the magistrates and joint magistrates, to obviate the supposition of an inadvertent omission.

3. The Governor-General in Council having been pleased to determine that no alteration should be made in the rules regarding suttees at present in force, and it appearing from the annual reports that in many instances these sacrifices take place without previous notice to the local police officers, who are consequently unable to

B.
Bengal Papers.

carry into effect the circular instructions issued for their guidance, with the sanction of Government, on the 29th April 1813, and 4th January 1815, the court have been led to consider the provisions of section 20, of 1817, as available in some degree to supply a defect in the existing rules concerning suttees, which, not requiring any previous permission for performing the rite from the magistrates or police officers, have been construed not to require any previous notice to them of its intended performance.

4. By the first clause of section 14, regulation 20, of 1817, "the principal persons residing in villages, whether land-holders or farmers, or other local managers, or munduls, putwaries, or other heads of villages, are declared responsible for the early and punctual communication to the officers of the nearest police station of all unnatural death or deaths, attended with suspicious circumstances, which may come to their knowledge; and any land-holder, farmer, manager, or other principal inhabitant of a village, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the magistrate in any sum not exceeding 200 rupees; and in default of payment to be confined for any period of imprisonment not exceeding six months."

5. In section 33 of the regulation above mentioned, it is further directed that "the police darogahs should take every favourable opportunity, when employed in local inquiries, as well as on other occasions, of explaining to the zemindars, talookdars and other proprietors of land, malgoozary or lakheraj, to the sudder farmers, and under-renters of land, dependent talookdars, naibs, and other local agents, and to all native officers employed in the collection of the revenues and rents of land on the part of government, on the courts of wards, the duties incumbent on them, and the responsibility attached to them (under the regulations in force) to communicate to the magistrates and police officers, either publicly or secretly, all information which they may obtain, respecting the commission of murder, &c. &c.

6. Although the provisions above cited do not expressly mention the immolation of Hindoo widows, usually denominated suttees, and do not require any previous notice of such intended sacrifices to the local police officers, the court are of opinion that the expression "all unnatural deaths" used in the first clause above quoted, strictly includes all actual death of this description; that the terms "or deaths attended with suspicious circumstances," are also clearly applicable to all suttee immolations attended with such circumstances, and that when not voluntary, and especially when accompanied with illegal and criminal acts, such as those described in the circular directions to police darogahs issued by order of the Nizamut Adawlut with the concurrence of the Governor-General in Council, on the 29th April 1813, as the parties concerned in such cases of unlawful homicide may be liable to a criminal prosecution on a charge of murder; cases of this nature are evidently within the letter and intention of the provisions referred to.

7. The several magistrates and joint magistrates are therefore directed to make known this construction of section 14, regulation 20, of 1817, to the police darogahs within their respective jurisdictions, and to require their early communication of it to the heads of villages, in pursuance of section 33 of the same regulation, wherever from the recent occurrences of a suttee (viz. within the last ten years) there may be reason to expect a recurrence of it in future years. In villages where no suttee may be known to have taken place during the last ten years, and where consequently it may be hoped that the practice, if it ever prevailed, has been discontinued, the communication above directed should not be made until there may appear to be occasion for it.

8. The court further direct me to observe, that although the regulation above cited does not require the heads of villages to give previous information of suttees to the local police officers, and consequently the penalty specified in the first clause of section 14, regulation 20, of 1817, could not be applied to any omission of such previous notice, yet the police officers, who (through the magistrate) were instructed by the court's circular orders of the 29th April 1813 "to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband," should encourage the heads of villages, within their respective jurisdictions, to give them at all times immediate information of any intended suttee which may come to their knowledge, with a view to enable the police officer to perform the duty required from him by the orders referred to.

9. It likewise occurs to the court, that the relatives of a woman about to perform the suttee rite, where not wilfully designing an illegal sacrifice, might be induced, of their own accord, to give previous notice to the local police officer, if it were

made a general rule of practice by the magistrates and joint magistrates, whenever the immolation is known to have taken place without previous notice to, and consequently without the attendance of a police officer, to summon to the sudder station all persons actively engaged in the ceremony, for the purpose of ascertaining, by a full investigation at the cutcherry of the magistrate or joint magistrate, whether the sacrifice had been in every respect such as is sanctioned by the Shaster, or whether any of the parties concerned appear liable to a criminal prosecution under the rules established by the circular orders in force, and the general regulation for the administration of criminal justice.

10. At all events, the court are of opinion that the above course of proceeding should be invariably adopted whenever, from the local inquiry and report of the police darogah, or from any other source of information, the magistrate or joint magistrate may see reason to believe or to suspect that the suttee was not sanctioned by the rules of the Shasters, as stated in the circular orders of the Nizamut Adawlut, and the bewastahs which accompanied them, issued on the 29th April 1813 the 4th January 1815, and the 25th of June 1817.

11. By the adoption of these measures, which are perfectly consistent with the rules and regulations in force, the court hope, not only that every female immolation which may take place whilst this lamentable practice shall continue will become known to the officers of government, but that, by the timely interposition of such officers as authorized and directed by the existing rules, many lives will be saved, and the criminal abuses, which have too often perverted an ostensible voluntary sacrifice into a real and cruel murder, perpetrated against the will, and efforts to escape of the miserable victim, will at least be checked and diminished, if not totally prevented.

I am, &c.

Fort William, 4th February 1825. (signed) *W. H. Macnaghten*, Register.

MINUTE of the second Judge.

I entirely disapprove of the circular, which I consider as not only unconformable to the views of government, but as directly opposed to them, as they are expressed in paragraph 23 of Government Resolutions: I beg my name may be omitted.

5th February 1852. (signed) *C. Smith.*

MINUTE of the fifth Judge.

Entertaining, as I do, an opinion that the original promulgation of the circular orders respecting suttees was inexpedient, and ill calculated to accomplish their intended purpose of subjecting the performance of the rite to such restraints and limitations as might tend to prepare the way for its ultimate abolition, and impressed as I am with a persuasion that the true policy of our government in relation to the attainment of that object is to abstain from any further legislative measures, and to trust to the operation of that gradual change, which the increasing influence of European sentiments, aided by the progress of a reformed system of education, is unquestionably producing in the character and opinions of the more enlightened part of the native population, for the extinction of their inveterate prejudices, which it would be unwise to irritate and alarm by measures of direct opposition, I cannot concur in the opinion of the officiating chief judge.

Independently of these general views, which lead me to question the beneficial tendency of the proposed orders, they appear to me to militate with the wish expressed by government, that no alteration should be made at present in the existing rules regarding suttees.

The rules alluded to are those promulgated in the circular orders of the Nizamut Adawlut, which the officiating chief judge admits to be equivalent to a legislative enactment, or at least that his objections which exist to the one are equally applicable to the other.

A deference, therefore, to the opinion which has, I think, been providently and wisely expressed by government, no less than the conviction of my own judgment, induces me to decline concurring in the promulgation of the proposed orders.

5th February 1825. (signed) *W. B. Martin.*

MINUTE of the officiating Judge.

I have always been of opinion that we increased the number of suttees by sanctioning them. The mischief that has already been done cannot now be undone; but I certainly think that the wisest plan we can adopt under present circumstances is to leave the subject of suttees alone. The government evidently do not wish to interfere at this moment; indeed they plainly declare their aversion to doing so. I cannot concur, therefore, in the necessity even of the proposed circular.

5th January 1825. (signed) *C. T. Sealy.*

MINUTE of the officiating chief Judge.

I cannot but feelingly regret that the circular instructions proposed by me on the 4th instant, for communicating to the courts of circuit and magistrates an extract from the resolutions of government relative to the suttee practice, and for enabling the police officers to obtain information of all immolations which may take place within their respective jurisdictions, have been disapproved and rejected by my colleagues. The whole of these instructions appeared to me perfectly consistent with the sentiments of the Governor-General in Council, and part of them to be necessary for the purpose of complying with the request contained in the chief secretary's letter of the 3d December, that the court would give effect to the remarks and suggestions indicated in the resolutions of government.

It has since occurred to me that it might be further expedient, with the sanction of the Right honourable the Governor-General in Council, to authorize the magistrates to hold out some public encouragement, such as an honorary dress, title, or other rewards, to any landholders or other persons of local influence, who (as the Rajah of Tirhoot is understood to have done) should distinguish himself by active and successful endeavours to discourage and suppress the sacrifice of Hindoo widows within the limits of his estate, or, if not a landholder, in the vicinity of his place of residence. This at least, if it were known and acted upon, would prevent the possibility of any misapprehension with regard to the wishes and intention of government: I cannot, however, expect that the other judges of the court, with the sentiments entertained by them on the subject, will think it advisable to recommend this measure. I can therefore only submit it to the consideration of his Lordship in Council, and request that an extract from our proceedings, containing copies of my former and present minutes, of the circular instructions proposed by me, and of the minutes of the other judges of the court, may be submitted, with the accompanying letter, for the information of government.

5. I will only add, that whatever opinions may be formed of the expediency of the circular orders now in force, (which originated with an experienced judge of this court, eminently qualified to appreciate their effect upon the Hindoo population, Mr. Henry Colebrooke *,) it is an indisputable fact, proved by our records, that they have, under Providence, been the means of saving many lives, and although limited in their operation, have frequently enabled the police officers to prevent or detect the most foul and murderous abuses. If they are not hereafter more operative and efficient in this respect, much and deeply as I lament the disappointment of my anxious desire and repeated attempts to render them so, I shall at least have the satisfaction of reflecting that I have done all in my power, under a conscientious sense of duty, to lessen a dreadful evil of the most calamitous nature, which a regard to the religious prejudices of the people among whom it prevails, will not allow us to suppress by an immediate legal enactment.

February 8th, 1825. (signed) *J. H. Harrington.*

(True extract.)

(signed) *W. H. Macnaghten,*
Register.

Ordered, that the chief secretary write the following letter to the register of the Nizamut Adawlut.

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* See letter from Acting Register of Nizamut Adawlut to the Secretary to Government in the Judicial Department, dated 5th June 1805, (page 26 in printed collection of papers relative to Immolation of Hindoo Widows,) which was proposed by Mr. H. Colebrooke, then chief judge of this court.

B.
Bengal Papers.
N° 10.

To the Register of the Nizamut Adawlut.

Sir,

I AM directed by the Right honourable the Governor-General in Council to acknowledge the receipt of your letter of the 11th February last, submitting an extract from the court's proceedings on the subject of the resolutions of government of the 3d of December last, regarding the suttee reports for 1822-23.

2. The Governor-General in Council is duly sensible of the humane motives by which Mr. Harrington is actuated in urging the points noticed in his minute, but being of opinion that the measures proposed for requiring the zemindars and others to give previous information of all cases of suttee, though varying in form, would in effect be substantially the same as those which government has before declined to adopt, and that they would in fact be open to nearly all the same objections, he concurs with the majority of the court in thinking it inexpedient to circulate the orders proposed by the officiating chief judge.

3. With regard to the proposition in Mr. Harrington's second minute, the Governor-General in Council observes, that few well-informed natives, and certainly none who have been in the habits of personal communication with the magistrates and other European officers of government, can be ignorant that the inhuman sacrifice of suttee should altogether cease, and that it is most reluctantly tolerated by government only upon the principles explained in the instructions to the police darogah of the 4th January 1815.

4. On a former occasion, viz. in the resolutions of government on the suttee reports of 1821, the Governor-General in Council intimated his conviction that the officers of government would lose no proper opportunity of stating these sentiments, and of discouraging the practice by their personal influence. It is scarcely necessary to add, that his Lordship in Council will be happy to notice, by a suitable mark of his approbation, any zemindar or other native of rank or respectability who may have caused or may cause the discontinuance of the practice where it was before prevalent amongst his own relations and connexions, and may have successfully exerted himself in procuring the general relinquishment of the practice in his own estate, or to any considerable extent within the sphere of his influence.

I am, &c.

Council Chamber,
14th April 1825.

(signed) *W. B. Bayley*,
Chief Sec^y to Gov^t.

EXTRACT Bengal Judicial Consultations, 10th November 1825.

Criminal.
Lower Provinces.

Register of the Nizamut Adawlut, to W. B. Bayley, Esq.
Chief Secretary to Government.

N° 45.

Nizamut Adawlut:
present,
Courtney Smith, esq. officiating chief judge;
W. B. Martin, esq. puisne judge;
C. T. Sealy, esq. and H. Shakespear, esq. officiating judges.

Sir,

I AM directed by the Court of Nizamut Adawlut to transmit to you, for the purpose of being laid before the Right honourable the Governor-General in Council, the accompanying detailed and abstract statements, prepared in this office from the reports of the several magistrates (in the western and lower provinces) of suttees which took place in their respective jurisdictions during the past year, and a copy of the remarks and orders of the court thereon.

I have, &c.

Fort William,
1st July 1825.

(signed) *W. H. Macnaghten*,
Register.

B.
Bengal Papers.

EXTRACT from the Proceedings of the Court of Nizamut Adawlut, under date the 1st July 1825; containing their Remarks and Orders on the Suttee Report and Statements for the year 1825.

Present,
Courtney Smith, esq. officiating chief judge;
W. B. Martin, esq. puisne judge;
C. T. Sealy, esq. and H. Shakespear, esq. } officiating judges.

The Court of Nizamut Adawlut having had before them the reports of the suttees, received through the courts of circuit, from the several zillahs and city magistrates in the Lower and Western Provinces, for the year 1824, together with detailed and abstract statements preferred from these reports, record the following remarks and orders:

Total number of Suttees:

In 1823 - -	575
– 1824 - -	572
Decrease -	3

2. The court observe that the total number of Hindoo women ascertained to have been burnt or buried in the year 1824, amounts to 572, being three less than the number exhibited in the statements of the last year.

Decrease in detail:

Patna Division:

In 1823 - -	49
– 1824 - -	41
Decrease -	8

Bareilly Division:

In 1823 - -	12
– 1824 - -	10
Decrease -	2

Benares Division:

In 1823 - -	121
– 1824 - -	93
Decrease -	28

Increase in detail:

Calcutta Division, including Cuttack:

In 1823 - -	340
– 1824 - -	373
Increase -	33

Moorshedabad Division:

In 1823 - -	13
– 1824 - -	15
Increase -	2

3. The decrease, in detail, of the number of Patna, Bareilly, and Benares, and the increase in the divisions of Calcutta, including Cuttack and Moorshedabad, are noticed in the margin. The number of suttees in Dacca is forty, the same as last year.

4. The total numbers for the five last years are, in

1820 - - - -	597
1821 - - - -	654
1822 - - - -	583
1823 - - - -	575
1824 - - - -	572

5. The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those statements of the magistrates which appear to require them.

Lower Provinces.

CALCUTTA DIVISION.

Burdwan:	
In 1823 - -	45
– 1824 - -	56
Increase -	11

The suttee report furnished by the magistrate of Burdwan, exhibits fifty-six suttees, exceeding the number of the former year by eleven. The magistrate having omitted to state whether the suttees took place by the ceremony of sahumurun or by anoomurun, or whether the widows left children under three years of age, it cannot be asserted with confidence that all the suttees were conformable to the rule issued on the subject; but the presumption is that they were. The magistrate has omitted also to state whether the officers of the police were present when the suttee took place, and to furnish other information required by the court's circular orders of the 24th May 1822. The court regret these omissions the more as they were noticed in the sixth paragraph of the last suttee report. His attention will again be called to this subject, and he will be desired in future to supply the omissions noticed in the present statement.

7. None of the husbands appear to have left property to any considerable amount, though few were without property altogether. The Court observe, with pleasure, that one woman has been prevailed upon to refrain from burning with the dead body of her husband.

Hooghly:	
In 1823 - -	81
– 1824 - -	91
Increase -	10

8. The statement from this district shows an increase of ten above the number reported last year. The whole of these women burnt with the bodies of their husbands, except N° 51, Mussummaut Birmo Mohee Dossee, widow of Kishen Mohun, a koyet, who burnt with a wooden slipper and some hair belonging to her husband the day after she heard of his death. Numbers 49 and 50 were widows of the same person, Goluck Chunder Chatterjea, a Brahmin in opulent circumstances, and both burnt with his body. The whole of these suttees appear to have been regular, as far as regards the age of the widows, the disposal of infant children when they had any, &c. and in having taken place in the presence of police officers. Upwards of one third of the husbands are stated to have been in poor circumstances.

Jessore:	
In 1823 - -	14
– 1824 - -	30
Increase -	16

9. An increase of sixteen has occurred in the number of suttees in this district. The whole of the women burnt with the bodies of their husbands, except one, viz. N° 12, Mussummaut Ullak Munee, wife of Gora Chand Bose, Naib Nazim of the collector of the zillah. This woman not being present with her husband when he died, sacrificed herself by the ceremony of anoomurun, the same day on which the intelligence of his death reached her. Her husband was a kayut, hence the ceremony was not illegal. All the cases reported appear to have been unattended by disqualifying circumstances; the police officers having been present at all suttees but one, that of N° 27, Mussummaut Pomalutty, which took place before the arrival of the police. On subsequent inquiry however, it appeared, that the orders regarding suttees had been duly observed. The relations who neglected to give information were dismissed with a reprimand. The generality of the husbands are said to have been in tolerable circumstances.

Jungle Mehals:	
In 1823 - -	27
– 1824 - -	16
Decrease -	11

10. A considerable decrease appears in the number of suttees reported in this district; all were according to the rite of *Suhamurun*, and were perfectly legal, with the exception of that of N° 1, Mussummaut Makhun Koomari, who had a child of a year and half old; in which case the darogha being present, prohibited the suttee, which took place notwithstanding his prohibition. Six of the relations of the husband were fined 200 rupees each by the magistrate, and being unable to pay the fine, were imprisoned for three months. This order was confirmed by the Court of Circuit. In one instance two widows, viz. N^os 4 and 5, Mussummaut Rammunee, and Mussummaut Rausmunee, burned on the same pile. Most of the husbands are stated to have been uneducated men, and many of them in low circumstances.

B.
Bengal Papers.

Midnapore:	
In 1823 - -	15
– 1824 - -	22
Increase -	7

11. Seven more suttees occurred in this district in the past than in the preceding year: they were all by *Sahamurun* and the police officers were present at all but two, which took place before they could arrive. The greater part of the husbands were in tolerable circumstances.

12. The court observe that N° 6 (Mussummaut Khossalee) is stated to have left an infant son of two years and a half old, they presume that the prescribed engagement to provide for the infant was entered into by the relations of the family though such is not stated to be the case, as a police jemmadar was present. The magistrate will be desired to state whether the agreement was entered into or not.

Nuddea:	
In 1823 - -	59
– 1824 - -	73
Increase -	14

13. The whole of the suttees which occurred in this district during 1824 (which exceed by 14 the number reported during 1823) were performed by the ceremony named Sahamurun. The police officers were present at the whole, which appear to be open to no objection on the score of illegality, except that of N° 37 (Mussummaut Dhun Munee Dossee), whose age is stated to be but fifteen years. The magistrate will be called upon for an explanation of this case. The greater part of the husbands appear to have left property of some value, and none to have been in a state of actual poverty.

14. The court observe two cases in which two, and one case in which three widows burnt on the same pile with their husbands, viz. numbers 23 and 24; Mussummaut Soobudhra Dabeed and Mussummaut Juggut Johuree Dabeea, widows of Juggurnauth Bannerjea; numbers 69 and 70, Mussummaut Chunder Munee Kulan and Mussummaut Chunder Munee Khoord; numbers 53, 54, and 55, Mussummaut Birma Munee Dabeea, Mussummaut Panchee Dabeea and Mussummaut Shastee Dabeea, widows of Bishen Bannerjea.

Suburbs of Calcutta:	
In 1823 - -	46
– 1824 - -	34
Decrease -	12

15. The court are happy to observe a considerable decrease in the number of suttees which occurred in this district during the past year, compared with the number during the preceding year. No case of anoomurun occurred, and the police officers were present at all the ceremonies.

24 Pergunnahs:	
In 1823 - -	21
– 1824 - -	22
Increase -	1

16. The suttees in this district exceed by one the number mentioned in the Report for 1823. The whole of the suttees took place in the presence of the police officers, by the ceremony of sahamurun except two, (numbers 4 and 5) which the magistrate has omitted to particularize. None of the husbands appear to have possessed any great wealth. The generality of them were poor.

Joint Magistracy of Barasut:	
In 1823 - -	1
– 1824 - -	4
Increase -	3

17. There appears to be an increase of three in the number of suttees reported. The magistrate has omitted to state whether these sacrifices were by sahamurun or anoomurun, and he will be desired to do so in his future reports. The police officers were present at all the suttees. The majority of the husbands appear to have supported themselves chiefly by the produce of their Lakheraj lands.

Zillah Cuttack:	
In 1823 - -	19
– 1824 - -	11
Decrease -	8

18. The suttee report from this district, shows that suttees have decreased in number during the year 1824. The police officers were present in all except two cases, both of which took place before their arrival. The magistrate has omitted to state whether these sacrifices took place by sahamurun or anoomurun, and he will be desired to supply the omission in his next report. The husbands appear, with one exception, to have been all in indigent circumstances.

Joint Magistracy of Khoordah:	
In 1823 - -	11
– 1824 - -	13
Increase -	2

19. Thirteen women sacrificed themselves in this jurisdiction during the year, but whether with their husbands bodies or not is not stated in the Report; nor is it stated whether the police officers were present. The joint magistrate will be desired in future to conform to the orders issued by the court, on the subject of the information required in the Suttee Reports. None of the husbands are stated to have been very poor.

Joint Magistracy of Balasore:
In 1823 - - 1
– 1824 - - 1

20. Only one woman is stated to have become a suttee during the year in this jurisdiction. She burnt with her husband's body. The case calls for no remark. The husband possessed a competency. It will be pointed out to the joint magistrate, that he has omitted to state whether the police officers were present, as required by the circular orders of the 24th May 1822.

DACCA DIVISION.

Zillah Backergunge:
In 1823 - - 11
– 1824 - - 23
Increase - 12

The court are concerned to observe an excessive increase in the number of suttees in this district. The police officers were present in all but two instances. The whole took place by the ceremony of sahamurun. Of the husbands, eight are stated to have been in affluent, and thirteen in indigent circumstances.

22. The court observe that the interference of the magistrate in N° 6 was uncalled for, the youngest child left by the deceased being upwards of three years old, and that his order for the punishment of the parties refusing to enter into engagements to provide for the children was illegal. The magistrate will be required to report the nature of the punishment inflicted, and should the parties punished be still in confinement, to release them forthwith on their own recognizances, referring the proceedings in the case for the consideration of this court.

Joint Magistracy of Noacally:
In 1823 - - 3
– 1824 - - –
Decrease - 3

23. No Suttees occurred in the jurisdiction of the joint magistrate of Noacolly, during the year 1824.

Zilla Chittagong:
In 1823 - - –
– 1824 - - 2
Increase - 2

24. Only two suttees took place in this zillah in 1824. Both women burnt with their husband's bodies in the presence of the police officers. Of the husbands, one was poor, the other possessed some property.

City Dacca:
In 1823 - - 14
– 1824 - - 7
Decrease - 7

25. The whole of the suttees reported in this jurisdiction took place by the ceremony of sahamurun. The police officers were present except in one instance, in which they were engaged in attending a corps marching through the jurisdiction of the thannah. Five of the husbands had talooks or other property; the other two appear to have been poor.

Dacca Jellalpore:
In 1823 - - 2
– 1824 - - 2

26. Two women sacrificed themselves in the presence of the local police officers; the husband of one being a talookdar, and of the other a person in the employ of a muhajun. The magistrate having omitted to state whether they burnt with the bodies of their husbands or otherwise, will be desired to be more careful in future, to give this information in his reports.

Mymensingh:
In 1823 - - –
– 1824 - - –

Sylhet:
In 1823 - - 1
– 1824 - - –
Decrease - 1

27. No suttees took place within the past year in the districts of Mymensingh and Sylhet.

Tipperah:
In 1823 - - 9
– 1824 - - 6
Decrease - 3

28. Six suttees occurred in this district by the ceremony of sahamurun, in the presence of the police. Three of the husbands are reported to have been in respectable and three in lower circumstances. The court observe that N° 4 (Mussummaut Rajessory) left two daughters under three years of age, and presume, that as the mohurrir of the thannah was present, she was not permitted to burn till some of her relations undertook, by a written engagement, to provide for the children. The magistrate will be directed to state distinctly whether such engagement was entered into or not.

B.
Bengal Papers.

MOORSHEDABAD DIVISION.

Beerbhoom:	
In 1823	6
– 1824	3
Decrease	3

29. Three women burnt in this district with the bodies of their husbands, in the presence of the local police officers. Two of the husbands are stated to have been uneducated, and to have been mere ryots; the third was rather a learned man, and lived on his rent-free lands.

Joint Magistracy of Malda:	
In 1823	1
– 1824	1

30. Two suttees are entered in the statement from this jurisdiction; but in reality the sacrifice of one only was completed, and this woman burnt with the body of her husband. In the other case entered in the report, the woman having leapt from the pile, was saved by the interference of a mussulman darogah, in spite of the attempts of the relations to force her back. The court observe that the magistrate was about to institute an inquiry into the circumstances of the case.

City Moorshedabad:	
In 1823	2
– 1824	8
Increase	6

31. The court observe a very great increase in this jurisdiction. All the ceremonies were by the sahamurun, and the police officers were present in all but one instance, in which a pilgrim, dying on the road to Benares, his widow burnt before the police officers arrived. One woman, Mussummaut Shama Soonduri, is reported to have burnt in opposition to the police. Why the police officers opposed the suttee, is not expressly stated in the report. The magistrate will be desired to forward a report of the proceeding which he is holding on this case when completed. None of the husbands are stated to have been in very affluent circumstances.

Purneah:	
In 1823	–
– 1824	1

32. One woman only burnt in this district; the suttee took place by the ceremony of the sahamurun, the mohurir of the police being present. The magistrate will be enjoined in future to state the circumstances in life of the husband of the deceased in his future reports, as required by the circular orders of the 24th May 1822, which he has omitted to do in the present instance.

Zillah Rungpore:	
In 1823	1
– 1824	1

33. In the instance which occurred in this district, the magistrate thought that there was a strong suspicion that the brothers of her deceased husband might obtain some property to the value of 3,000 or 4,000 rupees left by him, to which she would, had she lived, succeeded. The magistrate therefore committed all the parties concerned to the court of circuit. He will be directed to report the result of the trial

Zillah Baugulpore:	
In 1823	1
– 1824	–
Decrease	1
Joint Magistracy, Monghyr:	
In 1823	1
– 1824	–
Decrease	1
Zillah Dinagepore:	
In 1823	–
– 1824	–
Zillah Rajeshahye:	
In 1823	–
– 1824	–
Commissioner of Rungpore:	
In 1823	1
– 1824	–
Decrease	1

34. No suttees occurred in the jurisdictions mentioned in the margin.

PATNA DIVISION.

Behar:	
In 1823 - -	4
1824 - -	1
Decrease -	3

35. The court are happy to find that only one suttee *sacrifice* occurred in this district during the year under review. It does not appear that there existed any disqualifying circumstances in this case; but the police were not present, owing to the want of timely information.

Ramghur:	
In 1823 - -	5
– 1824 - -	10
Increase -	5

36. The whole of the suttees in this district were by sahamurun, with the exception of that of Mussummaut Panchoo, N° 3, who burnt herself with her husband's turban, six months after his death. The judge should have stated whether she burnt immediately on hearing of her husband's death, and if not, what was the cause of the delay. One illegal suttee took place, the widow Mussummaut Mundkoor being only eleven years of age. The magistrate has taken the proper measures to bring to justice the persons concerned in this illegal act; no previous information was given in this case to the police. The police officers were present in only three cases, timely information not having been given to enable them to be present in the others. Mussummaut Rama (N° 9) is reported to have left a daughter of eight months old. The court presume that the prescribed engagement has been entered into for the care of the child. The magistrate will be directed to state distinctly whether the engagement was entered into in the present instance.

Zillah Sarum:	
In 1823 - -	7
– 1824 - -	12
Increase -	5

37. Eleven women burnt with the bodies of their husbands in this district; one widow (Mussummaut Loungee, N° 6) burnt with her husband's turban one day after his death. In eleven of the twelve cases no previous information was given to the police, so that they could not arrive in time to be present. In one case the darogah who was present in vain endeavoured to prevail on the widow to desist. The generality of the husbands were in rather low circumstances.

Shahabad:	
In 1823 - -	30
– 1824 - -	18
Decrease -	12

There is a very considerable decrease in the number of suttees reported during the year 1824, compared with the former year, fourteen took place by the ceremony of sahamurun, and four by anoomurum, of which the three following are illegal. Mussummaut Unpee, N° 1, who burnt 30 years after her husband's death, with his amulet. She was of the Braminical cast, so that the suttee was doubly illegal. N° 4, (Mussummaut Bussea), and N° 6 (Mussummaut Phoollea), who both burnt the day after they heard of the death of their respective husbands, without there being any apparent cause for the delay. Of those which took place by sahamurun, in the case of N° 7 (Mussummaut Doolnee), and N° 12 (Mussummaut Etwana), the sacrifices were illegal, as they left children aged two years and six months; and were burnt before the prescribed engagements were entered into. In both cases, however, the relations of the parties subsequently entered into the prescribed engagements. The police officers were present in two instances only; the information in the other cases not having been given until after the ceremony, or until too late to enable the police officers to be present. Most of the husbands were in low circumstances.

39. The court are happy to observe that three widows were dissuaded, and one prevented, by the police on account of the illegality of the intended sacrifice, from becoming suttees.

Tirhoot:	
In 1823 - -	3
– 1824 - -	1
Decrease -	2

40. One widow burnt with her husband's body in this district. The same delay in giving information to the police is complained of as in Zillah Sarum. The husband was a mere cultivator of land, and in low circumstances.

41. The jurisdiction of the city of Patna, and of that portion of this division which is under the joint magistrate of Monghyr, were free from suttees during the year 1824, as they were during the preceding year.

BAREILLY DIVISION.

Zillah Allyghur:
In 1823 - - 1
– 1824 - - 1

42. One woman sacrificed herself with her husband's corpse, notwithstanding the remonstrances and persuasions of the police jemmadar, and of a respectable Hindoo zeemeendar, who promised her land and money if she would consent to live. Her husband was a man of small property.

Joint Magistracy of Shahgehanpore:
In 1823 - - 1
– 1824 - - 1

43. One suttee occurred in this jurisdiction by sahamurun, before the police had time to arrive at the spot. The joint magistrate will be required to mention the circumstances in life of the husband in his next report, as required by the court's circular orders of the 24th May 1822.

Cawnpore:
In 1823 - - 4
– 1824 - - 5
Increase - 1

44. Five suttees took place in this district by sahamurun. In three instances the presence or absence of the police officers is not noticed. It is presumed that they were present, as in the other two cases the magistrate states, that the relations of the deceased were punished for not giving timely information to the police. The magistrate will be required to state what was the nature of the punishment inflicted, and to notice in his future reports, the circumstances in life of the deceased husband, as required by circular orders of the 24th May 1822.

Joint Magistracy of Bhittoura:

45. One widow only sacrificed herself in this jurisdiction by sahamúrun. Her husband was in very good circumstances. The joint magistrate having omitted to state whether the police were present or not, as required to do, by circular orders of the 24th May 1822, will be desired to do so in future.

Moradabad:
In 1823 - - –
– 1824 - - –

46. An intended suttee being reported to the darogah, he prohibited it till the order of the magistrate should be received; but before any orders arrived, the widow receded from her intention, and no sacrifice occurred.

Joint Magistracy Boolundshuhur:
In 1823 - - –
– 1824 - - 1
Increase - 1

47. The widow of a beggar burned herself on the funeral pile of her husband, notwithstanding the endeavours of the police darogah, and several respectable Hindoo zemindars, who offered her land if she would renounce her purpose.

Saharunpore:
In 1823 - - 2
– 1824 - - 1
Decrease - 1

48. One suttee took place in this district by anoomurun, which the court consider to be illegal, as so long a period as twelve years elapsed without any apparent cause of delay. The husband while in existence was in good circumstances.

49. No suttees occurred during the year in the zillahs of Agra, Bareilly, Etawah, Farruckabad and Meerut, or in the joint magistracy of Pillibheet, Etawah, Nuggeena, Mozufferpoor, the Dyra Doon or Serpoora.

BENARES DIVISION.

Zillah Allahabad:
In 1823 - - –
– 1824 - - 5
Increase - 5

50. Five suttees occurred in this district during the year. The magistrate has not stated whether they took place by the ceremony of sahamurun or anoomurun, nor whether the police officers were present, and what were the circumstances in life of the suttees husbands. The attention of the magistrate will be called to the court's circular orders of the 24th May 1822.

51. By the orders issued to the police darogah, they are not permitted to interfere (unless some other point of objection appear) because the widow has a young child upwards of three years of age, hence the order of the magistrate fining the darogah

one month's salary for not having prevented Mussummut Mohnee, number 5, from burning, till the prescribed engagement was entered into, is illegal. The court of circuit will be directed to inquire into the case, and in the event of its appearing to be really as stated by the magistrate, to cause the amount of the fine to be restored to the darogah.

Bundlecund,
Southern Division:

In 1823 - -	2
1824 - -	5
	3

52. Five widows sacrificed themselves in this district during the year. The police officers were present at four, and in the fifth case the zemindar and others were punished for neglecting to give timely information. Of the husbands, one is stated to have been rich, two in good and two in indigent circumstances. The magistrate having omitted to say whether the suttees took place by sahamurun or anoomurun, as required by circular orders of the 24th May 1822, will be desired in future to give that information in his reports.

53. The court observe, that one intended suttee was prevented by the police as being illegal; and one woman, after having ascended, fled from the pile, her courage failing her; and it is satisfactory to learn, that her relations have voluntarily agreed to provide for her.

Bundlecund,
North Division:

In 1823 - -	2
1824 - -	2

54. Only two women burnt with their husbands bodies. The police officers were present at one of the ceremonies; of the other timely information was not given. The magistrate will in future be desired to state whether the husband of the woman was in good or bad circumstances, as required by the circular orders of the 24th May 1822.

City of Benares:

In 1823 - -	18
1824 - -	16
Decrease -	2

55. The sixteen suttees reported in this jurisdiction all took place by the ceremony of sahamurun in the presence of the police officers. Ten of the husbands are said to have been in middling circumstances; the rest were poor. Two suttees were prevented during this year as being illegal.

Ghazeepore:

In 1823 - -	55
1824 - -	33
Decrease -	22

56. Though there is very considerable diminution in the number of suttees reported during the present year, the practice continues to prevail to a great extent in this district; but of thirty-three (the number reported to have occurred during the past year) seventeen were by the ceremony of anoomurun, the greater part of which appear to be illegal on account of the length of time which elapsed after the death of the husbands, unless the ceremony took place immediately on receipt of the intelligence, which fact is not stated. Of these, six are decidedly illegal, the suttees being of the Brahmin caste, to whom it is prohibited by the Shaster to burn on any other than the funeral piles of their husbands. The police officers were present at only five of the sacrifices, information not having been sent to them in time to arrive before the completion of the ceremony. From the account given in the report the husbands appear, generally, to have been in rather good circumstances.

57. The Court do not exactly understand the nature of the offence of the zemindar who entered into an engagement to provide for the child of Mussummaut Rambuttea (N° 30.) They conclude it could not be the mere act of allowing the ceremony to take place before the arrival of the police officers, as many other instances of a similar nature occurred on which no fine was levied. The magistrate will be called on to explain.

Goruckpore:

In 1823 - -	32
1824 - -	17
Decrease -	15

58. The number of suttees in this district has considerably decreased. Three of these were by the ceremony of anoomurun, of which two, viz. those of N° 2, Mussummaut Buktee, and N° 4, Mussummaut Kooronjed, were illegal; the widows being of the Brahmin caste. Two cases, viz. N° 1, Mussummaut Devhoonurree, and N° 12, Mussummaut Lucheya, were illegal, as the widows had infant children. The persons concerned in the four suttees above alluded to were committed to stand their trial for assisting at illegal suttees. The whole of the suttees took place before the police had time to come to the spot. The magistrate has omitted to state what were the circumstances of the deceased husbands when they died; also whether the generality of the suttees took

B.
Bengal Papers.

took place by sahamurun or anoomurun. As, however, no notice is taken of this fact, the court conclude that, with the exception of those above alluded to, the whole were according to the rite of sahamurun.

Juanpore:	
In 1823 - -	4
– 1824 - -	1
Decrease -	3

59. One sacrifice by sahamurun occurred in this district before the police officers could arrive at the spot. The circumstances in life of the husband are not mentioned.

Joint Magistracy of Azinghur.	
In 1823 - -	1
– 1824 - -	8
Increase -	7

60. The number of suttees in this jurisdiction have increased from one to eight. The police officers were present at four of them. The circumstances of most of the husbands were unknown; those whose condition was known, appeared to be in good circumstances. The magistrate having omitted to state, whether the sacrifices were by anoomurun or sahamurun, he will be desired to insert this information in his future reports.

Mirzapore:	
In 1823 - -	3
– 1824 - -	6
Increase -	3

61. The six suttees in this district took place by sahamurun; the police officers were present at all but one, and in four of the cases the husbands were in good circumstances.

Resolved, That a copy of these remarks and orders, together with the detailed and abstract statements prepared in the Register's Office, and of the annexed Circular Order issued on the occasion, be transmitted to the chief secretary to government, for the purpose of being laid before the Right honourable the Governor-General in Council.

Resolved also, That extract from the remarks and orders be at the same time forwarded to the several courts of circuit, and commissioner of Cuttack, for the information and guidance of the magistrates, subject to their authority.

(signed) *W. H. Macnaghten*,
Register.

(Copy.)—CIRCULAR.

To the several Courts of Circuit in the Western and Lower Provinces, and Commissioner of Cuttack.

Gentlemen,

Nizamut Adawlut:
present,
Courtney Smith, esq. officiating chief judge;
W. B. Martin, esq. puisne judge;
C. T. Sealy, esq. and H. Shakespear, esq. } officiating judges.

I am directed by the court of Nizamut Adawlut, to forward to you the accompanying extract from their proceedings of this date, containing their remarks and orders on the reports of suttees for the past year, and to request that you will communicate to the magistrates subordinate to your authority such parts thereof as relate to them respectively.

Fort William, }
1st July 1825. }

(signed) *W. H. Macnaghten*,
Register.

(True copy.)

(signed) *W. H. Macnaghten*,
Register.

Nº 46.

DETAILED STATEMENT of SUTTEES or HINDOO WIDOWS, who were burned or buried alive with their deceased Husbands in the several Zillahs and Cities, during the Year 1824; Compiled from the Reports of the Magistrates.

DIVISION OF CALCUTTA.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - - 56 -	1.–Mussummaut Surboo Mungula	25	Koith - -	Goozoopurshaud, biswass.	husbandry; left some small quantity of luckheraj land.	24 January 1824	Ambooa.	
	2.–Dº - Sunkuree Debba - -	59	Brahmin - -	Mainick-Chund, beedeabagiss.	no profession; left some bermooter land.	- Ditto -	Cutwa.	
	3.–Dº Sheelanee -	80	Chootar - -	Doorjdhun - -	labourer; left property to the amount of 40 rupees.	27 - -	Racna.	
	4.–Dº Sreemuty -	54	Moirah - -	Kishen, mudduck	labourer; left no property -	1 February -	Cutwa.	
	5.–Dº Anund Mae	40	Koomar - -	Mohun, koomar	ditto - - ditto - -	9 - -	Racna.	
	6.–Dº Kuree - -	40	Kyeth - -	Ramjoy, bose -	service; left property to the amount of 10 rupees.	12 - -	Poobshul.	
	7.–Dº Sagoora - -	60	Brahmin - -	Juggernath, makerjea.	service; left property to the amount of 500 rupees.	15 - -	Ambooa.	
	8.–Dº Assooree -	60	Dº - -	Rammohun, banoorjea.	no profession; left property to the amount of 700 rupees.	16 - -	Suleemabad.	
	9.–Dº Gobind - -	70	Dº - -	Juggernath, seedhant.	no profession; left bermooter land, and 500 rupees in cash.	26 - -	Ditto.	
	10.–Dº Bilassee - -	80	Sutgope - -	Neemae, ghose -	labourer; left property to the amount of 18 rupees.	1 March -	Mungalkate.	
	11.–Dº Bhyrobee -	50	Brahmin - -	Prankishen, gun	no profession; left 25 beegahs of bermooter land, and silver and gold ornaments valued at 300 rupees.	2 - -	Amboea.	
	12.–Dº Sooburna -	50	Baugdy - -	Nilloo, baugdy -	husbandry; left no property	5 - -	Suleemabad.	
	13.–Dº Bhyrobee -	60	Brahmin - -	Deebnoth, udhikarry.	no profession; left 16 beegahs of bermooter land, and other property to the amount of 40 rupees.	6 - -	Amboea.	
	14.–Dº Beemola -	60	Dº - -	Sheebram, mokerjea.	no profession; left 30 beegahs of bermooter land, and other property to the amount of 500 rupees.	8 - -	Ditto.	
	15.–Dº Bhugbuttee	40	Chussah Gowala	Juggernath, ghose	husbandry; left property to the amount of 40 rupees.	13 - -	Ditto.	
	16.–Dº Birjessurree	40	Brahmin - -	Ramlochun -	no profession; left property to the amount of 400 rupees.	24 - -	Indos.	

(continued)

DIVISION OF CALCULTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued.*	17.–Musst Gobind -	40	Beneea - -	Baunessur, daun	labourer; left property to the amount of 60 rupees.	26 March 1824	Balkishen.	
	18.–D° Birjessurree	35	Maira - -	Rammohun, mudduck.	labourer; left some paddy and 7 cows.	29 – –	Cutwa.	
	19.–D° - Ulungo Munee - - -	50	Kyeth - -	Gungaram, seirkar.	labourer; left property to the amount of 15 rupees.	30 – –	Indos.	
	20.–D° Bhugbuttee -	40	Gowala - -	Kalachund, gope	milkseller; left no property	- Ditto -	Amboоa.	
	21.–D° Anund - -	25	Kyeth - -	Bindabund, bose	no profession; left property to the amount of 150 rupees.	7 April –	Ditto.	
	22.–D° Gya Munee	60	Dybuck Brahmin	Gudadhur, aucharjee.	no profession; and left no property.	17 – –	Racna.	
	23.–D° Bhugbuttee -	30	Aughry - -	Ramlochun, hozra	no profession; and left a lakraj tank.	20 – –	Potenah.	
	24.–D° Jugdumba -	32	Brahmin - -	Gorachund, banoorjea.	no profession; left property to the amount of 50 rupees.	2 May –	Amboоa.	
	25.–D° Digamburee	50	D° - -	Guness, neabogiss	no profession; left property to the amount of 700 rupees.	15 – –	Poobthul.	
	26.–D° - Naraim Munee - - -	70	Baugdy - -	Mohun, baugdy	husbandry; left some chuckran land.	20 – –	Indos.	
	27.–D° Choworee -	60	Chussah Kyburth	Nilloo, maudul -	husbandry; left no property	- Ditto -	Cutwa.	
	28.–D° Dokheena -	30	D° - -	Ramdhun, sirkar	husbandry; left property to the amount of 177 rupees.	9 June –	Amboоa.	
	29.–D° Tirpoorah -	42	Brahmin - -	Hurkishen, gangooly.	no profession; left some bermooter land.	15 – –	Ditto.	
	30.–D° - Takoree Munee - - -	32	D° - -	Takoredoss, banoorjea.	no profession; left property to the amount of 50 rupees.	17 – –	Ditto.	
	31.–D° Unoopoorna	30	D° - -	d° - - d° -	no profession; left property to the amount of 800 rupees.	4 July –	Ditto.	
	32.–D° Par - - -	70	D° - -	Ununtram - -	no profession; left property to the amount of 100 rupees.	8 – –	Aosgaon.	
	33.–D° Sunkuta Mae	22	D° - -	Gorachund, mokerjea.	no profession; left property to the amount of 150 rupees.	19 – –	Amboоa.	
	34.–D° Kishoree -	50	Gowala - -	Gorachamd, gope	husbandry; left no property	24 – –	Indos.	
	35.–D° Sunkuree -	55	Brahmin - -	Chooramunee, chuckerbutty.	ditto - - ditto - -	15 August –	Ditto.	
	36.–D° Gouree - -	70	Baugdy - -	Purshaud, baugdy	ditto; left property to the amount of 100 rupees.	22 – –	Racna.	

37.–D° - Sooburna Mae - - - 50	Aughree - -	Anund, dutt - -	husbandry; left no property.	- Ditto -	Balkishen	
38.–D° Soomeet - - 60	Koeth - -	Santeeram -	no profession; left property to the amount of 500 rupees.	13 Sept. - 1824	Racna.	
39.–D° Rae Munee - 22	Brahmin - -	Gooroo Churn, chuckerbutty.	no profession; left property to the amount of 150 rupees.	22 – –	Balkishen.	
40.–D° Sreemuty - 40	Sonar - -	Lal Chund, sonar	goldsmith; left no property	24 – –	Poobthul.	
41.–D° Chittra - - 55	Gowala - -	Kunth, gowala -	milkseller; left property to the amount of 20 rupees.	4 October –	Saleemabad.	
42.–D° Munee - - 60	D° - -	Sheebram, ghose	milkseller; left no property	5 – –	Amboo a.	
43.–D° Birmosnoe - 32	Beneeah - -	Nethae, dutt -	trade; left property to the amount of 2,500 rupees.	15 – –	Ditto.	
44.–D° Sadhoo - - 60	Jooggy - -	Dyaram, jooggy	labourer; left no property -	19 – –	Saleemabad.	
45.–D° Bhugbuttee - 40	Koeth - -	Durpnarain, koeth	service; - ditto - -	25 – –	Poobthul.	
46.–D° - Kunnuckmung - - - 52	Brahmin - -	Komlakunth, banoorjea.	no profession; left no property.	26 – –	Amboo a.	
47.–D° Joy Munee - 70	D° - -	Birjnath, neabogiss.	no profession; left property to the amount of 300 rupees.	27 – –	Potenah.	
48.–D° Sreemuty - 40	D° - -	Doorgadoss, banoorjea.	no profession; left a dwelling-house and 10 beegahs of bermooter land.	25 Nov. –	Cutwa.	
49.–D° Madhobee - 66	Sutgope - -	Purshaud, mundul	no profession; left property to the amount of 600 rupees.	2 Dec. –	Poobthul.	
50.–D° Sudkhee - - 50	Bhaul - -	Juggernauth -	no profession; left property to the amount of 500 rupees.	4 – –	Indos.	
51.–D° Bhugbuttee - 80	Koeth - -	Chooneetol -	service; left property to the amount of 15,000 rupees.	5 – –	Saleemabad.	
52.–D° Sreemutee - 17	Brahmin - -	Luckeenarain, banoorjea.	no profession; left property to the amount of 10,000 rupees.	7 – –	Amboo a.	Extract of a Letter from the Magistrate of Zillah Burdwan, dated 15th Feb. 1825: With reference to the Statement, N° 5, I have much satisfaction in mentioning that Mussummaut Lookmae Debba, aged 25, widow of a brahmin, inhabitant of the town of Burdwan, was prevailed upon to refrain from her intention of burning with the dead body of her husband.
53.–D° - Kuroonah Moe - - - 40	D° - -	Bhowanee, beedealunkar.	no profession; left property to the amount of 200 rupees.	8 – –	Indos.	
54.–D° Wooma Mae 50	Koeth - -	Doorgapurshand, ghose.	no profession; left property to the amount of 600 rupees.	12 – –	Poobthul.	
55.–D° Chund Munee 50	Brahmin - -	Saugor, chuckerbutty.	no profession; left property to the amount of 100 rupees.	19 – –	Indos.	
56.–D° Tara Soondree - - - 40	D° - -	Ramlochun, mokerja	no profession; left property to the amount of 1,000 rupees.	21 – –	Balkishen.	

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly - - 91 -	1.–Mussummaut Ram Rannee -	60	Brahmin - -	Bhowannychurn, bottacharjee.	judgman; middling circumstances.	26 December 1823	Rajapore - -	Saha-murren; she left 3 sons and 1 daughter, the youngest is 22 years of age. Burnt in the presence of the police burkendoss.
	2.–D° - Sunkeree Debeah - -	50	D° - - -	Ramtunnoo, banorjee.	judgman, proohit; poor circumstances.	1 January 1824	Rajbulhaut -	Saha-murren; she left one daughter, aged 16 years. In the presence of the police moherer.
	3.–D° Diggemberree	24	Kammar - -	Bissonnauth, kammar.	blacksmith; poor circumstances.	3 – –	Rajapore - -	Saha-murren; she had no children. In the presence of the police burkendoss.
	4.–D° - Bemolah Dossee - -	45	Tubeeb - -	Thakoordoss, roy	physician; poor circumstances.	6 – –	Benepore - -	Saha-murren; she had no children. In the presence of the police burkendoss.
	5.–D° Bhyrubba -	40	Gowalla - -	Rogoonaut, ghose	cultivator; poor circumstances.	13 – –	Byedbutty - -	Saha-murren; this woman leaving twins under the age of 3 years, they have been taken charge of by Manickram Ghose, who has entered into the prescribed agreement on stamp paper. Burnt in the presence of the police moherer and jummadar.
	6.–D° Bishin Preeah	70	Chootar - -	Mohun, chootar -	carpenter, and trader in cloth; opulent.	19 – –	Dewangunge -	Saha-murren; she left 5 sons and 2 daughters, above 24 years of age. In the presence of the police burkendoss.
	7.–D° Nulleeta -	70	Dome - -	Kannaee, dome pundit.	basket-maker; poor - -	- Ditto -	D° - -	Saha-murren; she left 3 sons and 1 daughter; the youngest is 19 years of age. In the presence of the police burkendoss and pharreedar.
	8.–D° Elokah Dossee	60	Koeth - -	Mudden, mohun mitter.	service; basket-maker -	24 – –	Byedbutty -	Saha-murren; she left 4 sons and 1 daughter above 25 years of age. In the presence of the police jummadar and burkendoss.
	9.–D° Kholonah -	75	Gowala - -	Goverdun, kooar	cultivator; opulent - -	29 – –	Jehanabad -	Saha-murren; she left 2 sons above 32 years of age. In the presence of the police burkendoss.
	10.–D° Rajessurree -	40	Brahmin - -	Ramkoomar, chatterjea.	rent-free landholder; middling.	8 February –	Rajapore - -	Saha-murren; she left a child, being under the age of 3 years, that has been taken charge of by its grandmother under the execution of the required agreement on stampt paper. Burnt in the presence of the police burkendoss.
	11–D° - Rajessurree Debbah - -	70	D° - -	Gokul, banerjea -	judgman; opulent - -	24 – –	Rajbulhaut -	Saha-murren; she left 4 sons and 1 daughter above 25 years of age. Burnt in the presence of the police burkendoss.
	12.–D° Nayannee -	60	D° - -	Ramsunker, mockerjea.	marriage-maker; opulent -	7 March –	Byedbutty - -	Saha-murren; she left no children. In the presence of the police jummadar.

13.–Dº Rajessurree - 50 14.–Dº Soodha Mookhee 40	Kayeth - - Dº - -	Punchanund, bose	service; opulent - -	10	–	–	Waunsberria -	Saha-murren; she left no children. In the presence of the police mohurer.
15.–Dº Unnopoorna 75	Brahmin - -	Roopnarain, banerjea.	pundit-teacher; dº - -	16	–	–	Dewangunge -	Saha-murren; she left 2 sons and 2 daughters above 32 years. In the presence of the police burkendoss and pharreedar.
16.–Dº Chund Munee 60	Joogee - -	Bindabun, joogee	weaver; middling circumstances.	24	–	–	Chundercona -	Saha-murren; she left 6 sons and 1 daughter above 20 years of age. In the presence of the police jummadar.
17.–Dº Rajmassee - 40	Tehlee - -	Sartuk, nundy -	shopkeeper; middling circumstances.	26	–	–	Paundocah -	Saha-murren; she left 1 son and 1 daughter above 21 years of age. In the presence of the police burkendoss.
18.–Dº Digumburree 25	Brahmin - -	Hurreenarain Turk, chooramonee.	pundit; opulent dº - -	27	–	–	Byedbutty -	Saha-murren; she left 3 children, the youngest 7 months old: the infant left has been taken in charge by the uncle of the woman, named Juggessur Chuckerbutty, under the usual engagement. In the presence of the police burkendoss.
19.–Dº - Kishen Munnee - - 40	Chung - -	Bone Mallee, chung.	cultivator; of poor circumstances.	1	April	–	Dhunnea Kallee -	Saha-murren; she left a daughter 21 years of age. In the presence of the police burkendoss.
20.–Dº Daya Mohi - 44	Gowallah - -	Nurhurree, ghose	cultivator; in opulent circumstances.	3	–	–	Dewangunge -	Saha-murren; she left 4 sons and 3 daughters: viz. sons ages 5, 9, 19 and 22, and daughters 4, 8, 12. In the presence of the police jummadar.
21.–Dº Nulleetah - 25	Bagtee - -	Soobul, bagtee -	cultivator; in poor circumstances.	5	–	–	Hooghly - -	Saha-murren; she has left a child under the age of 3 years, and who has been taken in charge by the brother of the woman, named Hullodhur Bagtee, under the requisite engagement. In the presence of the police mohurer and burkendoss.
22.–Dº Radamumnee Dossee - - 65	Bauree - -	Goorkhund -	seller of beetle; of poor circumstances.	6	–	–	Byedbutty - -	Saha-murren; she left one daughter, 32 years of age. Burnt in the presence of the police mohurer, &c.
23.–Dº Kallee Bogdenee - - 70	Bagdee - -	Sartuck, paramanick.	weaver; of poor circumstances.	-	Ditto	-	Chunderconah -	Saha-murren; she left two children above 25 years of age. In the presence of the police burkendoss.
24.–Dº - Rammonee Dossee - - 50	Ney - - -	Ramsoonder, ney	barber; middling circumstances.	10	–	–	Rajapore - -	Saha-murren; she left 3 sons and 2 daughters; viz. 5, 8, and 16 years of age, and daughters above 20 years of age. In the presence of the burkendoss.
25.–Dº - Sunderree Debbah - - 31	Brahmin - -	Bhyrub Bhutta, chargee.	pundit; poor circumstances	12	–	–	Banberria - -	Saha-murren; she left no children. In the presence of the police jammadar.
26.–Dº Dujemberree 35	Dº - -	Goverdun, rey -	merchant; opulent dº -	16	–	–	Byedbutty - -	Saha-murren; she left 1 son and 1 daughter: viz. the son's age 1, and daughter's 7 years. The orphan has been taken by the uncle, Hurchunder Banerjee, under the requisite engagement. Burnt in the presence of the police mohurer and burkendoss.

(*continued*)

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	27.—Mussummaut Gurga Debbeh	60	Brahmin - -	Kishenpershaud, uddekarree.	service; of opulent circumstances.	18 April 1824	Hooghly - -	Saha-murren; she left 2 sons and 5 daughters above 15 years of age. In the presence of the police mohurer and burkendoss.
	28.—D° - Aunund Mohe - - -	45	Kayeth - -	Gooroopershaud, bose.	ditto - - ditto - -	- Ditto -	Jahanabad -	Saha-murren; she left 3 sons; the youngest is 8 and the others above 12 years of age. In the presence of the police mohurer and burkendoss.
	29.—D° - Haromonee Debbeah - -	24	Brahmin - -	Bydenaut, mookerjee.	service; of poor circumstances.	22 — —	Byedbutty -	Saha-murren; she left one son 7 years of age. Burnt in the presence of the police mohurer.
	30.—D° Bishen Preah	60	Sutgope - -	Manickram, mundul.	cultivator; middling circumstances.	11 May —	Chunderconah -	Saha-murren; she left 2 sons and 4 daughters above 21 years of age. In the presence of the police mohurer.
	31.—D° Kinroonah -	50	D° - -	Gokool, ghose -	cultivator; of poor circumstances.	19 — —	D° - -	Saha-murren; she left one daughter aged 11 years. Burnt in the presence of the police mohurer.
	32.—D° Parbutty -	65	Sooree - -	Byedenaut, saha	shopkeeper; opulent circumstances.	1 June —	Dhundea Khallee	Saha-murren; she left 2 sons above 35 years of age. In the presence of the police mohurer.
	33.—D° Parjaut - -	50	Dhobee - -	Panchoo, dhobee	washerman; poor circumstances.	- Ditto -	D° - -	Saha-murren; she left 2 sons, the younger 12 and the other 14 years of age. In the presence of the police mohurer.
	34.—D° Kuntee - -	22	Gowallah - -	Sagur, gowallah	labourer; poor circumstances.	2 — —	Chunderconah -	Saha-murren; she left no children. Burnt in the presence of the police mohurer and burkendoss.
	35.—D° Rupee - -	70	D° - -	Goluck, ghose -	seller of milk; poor circumstances.	3 — —	Dhunnea Khallee	Saha-murren; she left 1 son and 1 daughter above 25 years of age. In the presence of the police burkendoss.
	36.—D° Thakooranee Dossee - -	45	Kayet - -	Ramtunnoo, ghose	service; of poor circumstances.	5 — —	Beneepoore -	Saha-murren; she left one son and four daughters, viz: the young daughter 12 and the others above 14 years of age. Burnt in the presence of the police burkendoss.
	37.—D° Rupee - -	60	Bouree - -	Juggernauth, bouree.	seller of beetle; of opulent circumstances.	12 — —	Byedbutty -	Saha-murren; she left 2 sons and 2 daughters above 22 years of age. In the presence of the police mohurer and burkendoss.
	38.—D° Sussee Mookee Debbeah - -	21	Brahmin - -	Ramtunnoo Chutterjee.	judgman; in opulent circumstances.	23 — —	Bansberria -	Saha-murren; she left 1 son and 1 daughter; the 2 orphans have been taken in charge by Ramruttun Chutterjee, under the usual engagement. Burnt in the presence of the police burkendoss.
	39.—D° Dossee - -	60	Kybert - -	Attaram, kulleah	cultivator; of opulent circumstances.	8 July —	Byedbutty -	Saha-murren; she left 1 son and 3 daughters above 20 years of age. In the presence of the police burkendoss.

40.–D° - Ruttun Munnee - - 70	Kayet - -	Monohur, mitter	service; of opulent circumstances.	9	–	–	D° - -	Saha-murren; she left 2 sons and 2 daughters above 34 years of age. In the presence of the police mohurer and burkendoss.
41.–D° Unnoo Dossee 30	D° - -	Debnarain, ghose.	service; of poor circumstances.	12	–	–	D° - -	Saha-murren; she left 1 son and 1 daughter both above 10 years of age. In the presence of the police mohurer and burkendoss.
42.–D° Hurro - - 35	Tehlee - -	Ram - -	shopkeeper - - -	13	–	–	Hooghly - -	Saha-murren; she left 3 daughters above 15 years of age. In the presence of the police mohurer and burkendoss.
43.–D° - Rajussurree Dossee - - 50	Tumoolee - -	Seeboopershaud, sain.	shopkeeper; of opulent circumstances.	20	–	–	D° - -	Saha-murren; she left 3 sons and 1 daughter above 20 years of age. In the presence of the police mohurer.
44.–D° - Horrosundree Debbah 40	Brahmin - -	Gorachund, aucharjee.	judgman; of opulent circumstances.	29	–	–	Baugnan - -	Saha-murren; she left 3 sons and 1 daughter above 20 years of age. Burnt in the presence of the police mohurer.
45.–D° Tarramunnee 60	Mallaker - -	Ramlochun -	seller of flowers; of opulent circumstances.	5	August	–	Rajapore - -	Saha-murren; she left 1 son and 6 daughters, the youngest son 11 and the others 7, 11, 13, 18, 23 and 25 years of age. In the presence of the police jummadar.
46.–D° Rammunnee 60	Kyeth - -	Rada Kishen, sircar.	shopkeeper; of poor circumstances.	12	–	–	Benepore - -	Saha-murren; she left 1 son aged 40 years. In the presence of police jummadar.
47.–D° Tarramunnee 37	Jantee - -	Rambdhun, lala	weaver of fine cloth; of poor circumstances.	13	–	–	Rajbulhaut -	Saha-murren; she left 1 son and 2 daughters, 1 of them 4 and the other 15 years of age, and the son 19. Burnt in the presence of the police jummadar.
48.–D° Unno - - 70	Kybert - -	Bholanaut, kybert	cultivator; of middling circumstances.	14	–	–	Paundoeah -	Saha-murren; she left 3 sons and 3 daughters, the youngest daughter 16 and the others above 22 years of age. In the presence of the police jummadar.
49.–D° Sonna Mohi Debbeah - 4*	Brahmin - -	Goluck Chunder, mookerjea.	service; opulent circumstances.	18	–	–	Bansberria -	Saha-murren; Mussummaut Sonna Mohi Debbeah left 1 son aged 25 years, and Mussummaut Kumlah Debbeah left no children. They burnt in the presence of the police jummadar.
50.–D° - Humlah Debbeah - 40	D° - -							
51.–D° - Birmohi Dossee - - 22	Kayeth - -	Kishen, mohun -	service; of poor circumstances.	22	–	–	Byedbutty -	Unnoo-murren; she left 1 daughter aged 2 years. The husband died at Kommilah at the factory of Lukheepoor on the 20th July; the widow on receiving this information on the 19th August resolved to burn herself with a wooden slipper and some hair belonging to the deceased, which she did on the date mentioned on the 7th column. The father-in-law of the widow Ramsunker Bhose, having previously engaged to take care of the infant orphan under the usual written engagement. She burnt in presence of the police mohurer and jummadar.
52.—D° Joyah Dossee 60	Kommar - -	Rotan, Sohar -	seller of brass; of poor circumstances.	23	–	–	Dewangunge -	Saha-murren; she left no children. Burnt in the presence of the police burkendoss and phazzeedar.

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* This is obviously an error, as the widow had a son aged 25 years.

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	53.—Musst Mottee -	24	Atcharjee - -	Petember, atcharjee.	astronomer; of poor circumstances.	28 August 1824	Rajapore - -	Saha-murren; she left 2 daughters, the youngest 1, and the other 4 years of age. The brother of the widow's mother-in-law, Totaram Aucharjee, has taken the infant orphan in charge under the usual engagement. She burnt in the presence of the police mohurer and burkendoss.
	54.—D° Rampreeah -	64	Tehlee - -	Bulloram, khund	goledar; in opulent circumstances.	29 August 1824	Byedbutty -	Saha-murren; she left 3 sons and 1 daughter, all above 20 years of age. In the presence of the police burkendoss.
	55.—D° Goopnee -	22	Sutgope - -	Juggernauth, sawunt.	cultivator; opulent circumstancee.	2 Sept. - —	Chunderconah -	Saha-murren; she had no children. In the presence of the police mohurer and burkendoss.
	56.—D° Rajeessurree	80	Brahmin - -	Birjomohun, chatterjee.	holder of bermooter land; of poor circumstances.	- Ditto -	Byedbutty -	Saha-murren; Mussummaut Rajeessurree left a daughter, and Gouree left a daughter, both above 35 years of age. They burnt in the presence of the police darogah.
	57.—D° Gouree -	70	D° - - -					
	58.—D° Kundaree -	50	Chootar - -	Becharam, chootar	weaver; in poor circumstances.	8 Sept. - 1824	Chunderconah -	Saha-murren; she left 1 son and 2 daughters, all above 20 years of age. In presence of the police darogah and burkendoss.
	59.—D° Shree Motee Dossee - -	40	Sutgope - -	Bancharam, ghose	shopkeeper; in poor circumstances.	9 — —	Byedbutty -	Saha-murren; she left 2 sons and 2 daughters, all above 20 years of age. In presence of the police burkendoss.
	60.—D° Rajussurree -	50	Kybert - -	Juggernauth, manjee.	cultivator; in poor circumstances.	12 — —	Rajbulhaut -	Saha-murren; she left 2 sons and 3 daughters above 25 years of age. In the presence of the police burkendoss.
	61.—D° Porbuttee -	60	Kyet - -	Ramlochun, sircar.	talookdar and moonshee to the translator of regulations; in opulent circumstances.	- Ditto -	Hooghly - -	Saha-murren; she left no children. In the presence of the police mohurer and burkendoss.
	62.—D° Komlee - -	28	Ney - - -	Bhuggeerut, mannah.	judgman; in poor circumstances.	23 Sept. - 1824	Oolooberriah -	Ditto - - ditto - - ditto.
	63.—D° Punchabuttee	50	Brahmin - -	Seebchunder, bonerjee.	servant; in opulent circumstances.	25 — —	Hooghly - -	Saha-murren; she left 2 sons and 3 daughters above 22 years of age. In the presence of the police mohurer and burkendoss.
	64.—D° Anund Mohi	55	D° - -	Ramlochun, chatterjee.	d° - - d° - - d° -	4 October —	Bonepore - -	Saha-murren; she left 1 son aged 20 years. In the presence of the police burkendoss.
	65.—D° Parbuttee -	45	D° - -	Mooraleedhur, roy	revenue of lands; in poor circumstances.	5 — —	Paundeah -	Saha-murren; she left 1 daughter aged 32 years. In the presence of the police burkendoss.
	66.—D° Seeboosoonderree	60	D° - -	Aunundram, ghussall.	servant; in poor circumstances.	9 — —	Bansberriah -	Saha-murren; she left no children. In presence of the police burkendoss and pharraedar.
	67.—D° Seeboosoonderree	30	Kayet - -	Kosseenauth, bose	d° - - d° - - d° -	12 — —	Rajbulhaut -	Saha-murren; she left a daughter at the age of 8 years. In presence of the police burkendoss.

68.–D° Uburna	50	D°	Rommohun, biewas	cultivator; in poor circumstances.	14	–	–	Rajapoor	Saha-murren; she left 2 sons and 2 daughters, all above 10 years of age. In the presence of the police jummadar.
69.–D° Urno	80	D°	Kalleechurn, sircar	servant; in poor circumstances.	23	–	–	Benepore	Saha-murren; she left 1 son aged 32 years. In presence of the police mohurer and burkendoss.
70.–D° Urapoorna	66	D°	Bausdeb, ghose	servant; in middling circumstances.	30	–	–	Byedbutty	Saha-murren; she left 1 son and 3 daughters, the youngest daughter 9, and the others above 21 years of age. In the presence of the police burkendoss.
71.–D° Digburree	45	D°	Ramjoy, mitter	d° - - d° - - d°	31	–	–	D°	Saha-murren; she left no children. Burnt in the presence of the police jummadar and burkendoss.
72.–D° Urnapoorna	62	D°	Juddoonundon, bose	servant; in opulent circumstances.	11	Nov.	–	Dunnea Khallee	Saha-murren; she left 1 son and 4 daughters above 19 years of age. In the presence of the police burkendoss.
73.–D° Hurreepreea Dossee	55	D°	Narain, mitter	cultivator; in poor circumstances.	12	–	–	Jehannabad	Saha-murren; Mussummaut Hurreepreea Dossee left no children; Mussummaut Bowannee Dossee left 4 sons above 26 years of age. In the presence of the police mohurer.
74.–D° Bowannee Dossee	55	D°							
75.–D° Umma Mohi Debbeah	30	Brahmin	Annund, mookerjee	service and landholder; of opulent circumstances.	13		–	Byedbutty	Saha-murren; she left no children. In presence of the police darogah.
76.–D° Rowannee	50	Gowallah	Ramchund, gope	cultivator; middling circumstances.	14	–	–	Ghattal	Saha-murren; she left no children. In the presence of the police burkendoss.
77.–D° Ossa Munnee	70	Kaweah	Lochun, sirdar	watchman; poor circumstances.	15	–	–	Dunnea Khallee	Saha-murren; she left 2 sons and 2 daughters, all above 25 years of age. In the presence of the police burkendoss.
78.–D° Puddo	45	Brahmin	Mohes, bhotacharjee.	officer, priest; in poor circumstances.	16	–	–	Ooloobarria	Saha-murren; she left 1 son 22 years of age. In the presence of the police jummadar.
79.–D° Hurreepreeah	78	D°	Subbanund, chuckerbutty.	cultivator and judgman; in opulent circumstances.	17	–	–	Byedbutty	Saha-murren; she left 2 sons and 2 daughters, all above 32 years of age. In the presence of the police darogah and jummadar.
80.–D° Radamonee Debbeah	75	D°	Punchanund, bhuttacharjee.	cultivator and judgman; in poor circumstances.	22	–	–	Jehannabad	Saha-murren; she left 3 sons and 3 daughters, all above 20 years of age. In the presence of the police burkendoss.
81.–D° Sukkee Dossee	40	Sutgope	Mohun, kullea	cultivator; of poor circumstances.	25	–	–	Rajbulhaut	Saha-murren; she left 2 sons and 2 daughters, the youngest son is 4, and the others above 10 years of age. Burnt in the presence of the police jummadar.
82.–D° Joy Munnee	47	Kybert	Neelmunnee, bishes	servant; of opulent circumstances.	26	–	–	Hooghly	Saha-murren; she left 3 sons and 2 daughters, all above 17 years of age. In the presence of the police mohurer.
83.–D° Jannukkee	40	Brahmin	Bhobanund, chatterjea.	pundit; middling circumstances.	27	–	–	Hurpaul	Saha-murren; she left 3 sons and 1 daughter, the youngest son 7 and the others above 11 years of age. In presence of the police burkendoss.

(*continued*)

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	84.—Mussummaut Ruttunmunee -	75	Brahmin - -	Gopeenaut, banerjea.	judgman; opulent circumstances.	28 November 1824	Benepore - -	Saha-murren; she left a daughter above 40 years of age. In presence of the police darogah.
	85.—D° - Kheemah Debbah - -	55	D° - -	Teelukram, chuttarjee.	judgman; in poor circumstances.	29 — —	Ooloobarria -	Saha-murren; she left 3 sons above 20 years of age. In presence of the police burkendoss.
	86.—D° Parmunee -	25	D° - -	Rajeelochun, bhuttacharjee.	talookdar; middling circumstances.	30 — —	Rajbulhaut -	Saha-murren; she left no children. In the presence of the police burkendoss.
	87.—D° - Chittranee Debbah - -	60	D° - -	Ramdolaul, mokerjea.	beggar; middling circumstances.	- Ditto -	Bansburria -	Saha-murren; she left 3 sons above 24 years of age. In the presence of the police burkendoss.
	88.—D° Kuntee (Rulleattee) - -	64	D° - -	Ramkanto, biddaniddy.	pundit; opulent circumstances.	4 December —	Byedbutty - -	Saha-murren; she left 5 daughters, all above 25 years of age. In the presence of the police moburrer.
	89.—D° Shreemotee -	21	D° - -	Ramlochun, bhuttacharjee.	servant; opulent circumstances.	15 — —	Benepore - -	Saha-murren; she left no children. Burnt in the presence of the police darogah.
	90.—D° Jessodah -	40	Tantee - -	Gokal, tantee -	weaver; poor circumstances.	18 — —	Jehannabad -	Saha-murren; she left 2 sons and 5 daughters, the youngest 3, another 5 years of age, and the other children above 13. In the presence of the police burkendoss.
	91.—D° - Nairainee Debbah - -	60	Brahmin - -	Kooraram, chutterjea.	cultivator and judgman; in poor circumstances.	20 — —	D° - -	Saha-murren; she left 2 sons and 3 daughters above 20 years of age. In the presence of the police burkendoss.

ZILLAH HOOGHLY.	COMPARATIVE ABSTRACT OF EACH YEAR:									
	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.
Total number of Suttees -	72	51	112	141	115	93	95	79	81	91

Note.—With reference to the orders of the Nizamut Adawlut of the 23d July last, the descriptions of the husband have been inserted in the fifth column, and for the sake of brevity, have been distinguished in the three classes; viz. opulent, middling and poor.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore - - - 30	1.—Muss^t Bhoobeenessury Dasya	50	Kait - -	Gokool Chander, ghose kait.	canongoe; in middling circumstances of life, and was well educated in the Bengalee language.	11 January 1824	Noabad - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar and burkundauzes of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 2 sons, aged 14 and 17 years.

2.-D° Narainee Debya 40	Brahmin - -	Ramjoy Bannerjea, brahmin.	had no situation, but was possessed of landed property, and was in middling circumstance of life. He was well educated in the Bengalee language.	19 January 1824	Noabad - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the darogah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 4 sons and a daughter, aged 10, 12, 16, 22 and 18 years.
3.-D° Purumessury Debya - - } 60	D° - -	Petumber Nyeebachusputty, brahmin.	lived by performing the rites of his religion; also possessed some lackherajee land: he was in good circumstances, and was well educated in the Bengalee language.	29 - -	Sulkeeah - -	It appears from the report of the mohurer of the thannah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject were duly observed on the occasion. The widow had 1 son aged 40, and a daughter aged 25 years.
4.-D° - Gourmony Dasya - - } 50	Kait - -	Ram Gunga Roy, kait.	had no situation; was proprietor of a small talook, and occupied jummah land. He was in middling circumstances of life, and well educated in the Bengalee language.	7 February -	Noabad - -	It appears, from the report of the darogah, that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar and burkundauzes of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 4 sons, aged 6, 15, 20 and 25, and 2 daughters, aged 11 and 18 years.
5.-D° - Rajessury Debya - - } 65	Brahmin - -	Rampershaud Chuckerbutty, brahmin.	lived by performing the ceremonial rites of his caste, and consuming the profits of lackeraje and jote jummah lands. He was well circumstanced in life and well educated in the Bengalee language.	22 - -	Sulkea - -	It appears from the report of the mohurer of the thannah, that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the said mohurer, that the orders of government on the subject of suttees were duly observed on the occasion. The widow had a son of 45 and a daughter of 45 years of age.
6.-D° Parbutty Dasya 60	Buddee - -	Rajkishen Sain, buddee.	naib of a zemindar, and possessed of landed property. He was in middling circumstances of life, and was well educated in the Bengalee language.	25 March -	Noabad - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had no family.
7.-D° Beddea Dasya 45	Kait - -	Rammohun Rah, kait.	had no situation, but possessed of landed property. He was in middling circumstances of life, and well educated in the Bengalee language.	1 April -	D° - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 2 daughters of 7 and 18 years of age.

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands	Profession, and Circumstances of the Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore – *continued.*	8.–Mussummaut, Parun Dhuny -	45	Brahmin - -	Juggernauth, bhuttacharjee brahmin.	Performed the ceremonial rites of his caste, and was well circumstanced in life. He was well educated in the Bengalee language.	5 April - 1824	Singah - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 3 sons and 2 daughters, aged 12, 16, 25, 14 and 30.
	9.–D° Rampreeya -	40	Kait - -	Bydenath Bhurder, kait.	A dealer in small commodities; he was in middling circumstances, and was educated in the Bengalee language.	7 – –	Outwally - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had no family.
	10.–D° Nidrah Dasya	80	D° - - -	Nemamund Doss, kait.	A vender of paun leaves, and possessed of landed property. He was in middling circumstances of life, and was an illiterate man.	23 – –	Sowagurah -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the mohurer of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had a son of 40 and a daughter of 30 years of age.
	11.–D° Rookneemotry	67	D° - - -	Nundkomar Roy, kait.	Had landed property, and was in middling circumstances of life, and was well educated in the Bengalee language.	25 – –	Noabad - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 3 daughters of 20, 25 and 30 years of age.
	12.–D° Ulluckmuny	24	D° - - -	Gorachund Bose, kait.	Nail Nazir, of the collectorship of Zillah Jessore. He was in middling circumstances of life, and was well educated in the Bengalee language.	28 – –	D° - - -	It appears from the report of the darogah that the husband of the widow died at the sudder station of Zillah Jessore on the 18th April 1824, and that on the 28th April, the date on which she received information of her husband's decease, she caused herself to be destroyed by annoo murren or post immolation, in the presence of the mohurer of the thannah. She had a daughter of 3 years of age, for whom Callachund Bose, a brother of her husband, and Burntchunder Ghose, her father, engaged to provide a suitable maintenance.

13.–D° - - - 60	Chundal - -	Ramkissore, chunej.	dealer in paddy; he was in poor circumstances of life, and was an illiterate man.	3 May - –	Sulkea - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the jummadar of the thannah, and that the orders of government were duly observed on the occasion. She had 5 sons, aged 32, 37, 44, 47 and 50, and 3 daughters, aged 22, 39 and 41 years.
14.–D° Gunga Dibya 60	Brahmin - -	Ramhurry Biddealunker, brahmin.	pundit, in the service of Baboo Doorgapershaud Roy, zemindar of Pergunnah Hooghla in this district. He was also possessed of landed property, and was well circumstanced in life, and well educated in the shaster.	5 – –	Noabad - -	It appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed on the funeral pile of her husband, in the presence of the said darogah and mohurer of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. She had 5 sons, aged 18, 25, 30, 35 and 40, and 2 daughters, aged 20 and 22 years.
15.–D° - Siddessary Dibya - - } 20	D° - -	Shibnath, roy brahmin.	had landed property, and was in middling circumstances of life.	1 June - –	Jhinidah - -	It appears from the report of the mohurer that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the said mohurer, and that the orders of government were duly observed on the occasion. She had a son of 5 and a daughter of 3 years of age, for whom Bydenauth Ray, the brother of the widows husband, engaged to provide a suitable maintenance.
16.–D° Paddo - - 50	Kait - -	Ramsoonder Deb, kait.	vender of beetle nuts. He was in middling circumstances of life, and was educated in the Bengalee language.	5 – –	Tollah - -	It appears from the report of the darogah, that the widow voluntarily sacrificed herself, in his presence, on the funeral pile of her husband, and that the orders of government on the subject of suttees were duly observed on the occasion. She had 3 sons, aged 10, 20 and 25 years.
17.–Unnopoora - 43	Buddee - -	Sumbonath Muzbuddee.	a doctor; he was in middling circumstances of life, and was educated in the Bengalee language.	8 – –	Paugsah - -	It appears from the darogah's report that the widow voluntarily sacrificed herself (in the presence of the jummadar of the thannah) on the funeral pile of her husband, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had 3 sons, of 9, 17 and 22, and 2 daughters of 4 and 12 years of age. Durponarain, the brother of the widows husband, engaged to provide a suitable maintenance for the minor daughter.
18.–Taramony Dibya 65	Brahmin - -	Shib Chunder Mullik, brahmin.	had landed property; he was well circumstanced in life, and was well educated in the Bengalee language.	19 – –	Jhenedah - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the burkundauzes of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had a son of 40 years of age.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore—continued.	19.–Muss^{t} Kunnuck Soontry - - -	26	Brahmin - -	Bydenath Mookerjea Kooleen, brahmin.	was well circumstanced in life, and well educated in the Bengalee language.	21 June - 1824	Lamhagoiah -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the jummadar of the thannah, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had no family.
	20.–D° - Chundra Buttee - - -	75	Khoondoo - -	Ramhurry, khoondoos.	vender of cotton and salt; he was in middling circumstances of life, and was an illiterate person.	7 July –	Noabad - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself, in the presence of the jummadar of the thannah, on the funeral pile of her husband, and that the orders of government on the subject of suttees were duly observed on the occasion. The widow had two sons of 30 and 35, and a daughter of 40 years of age.
	21.–D° Juggu Dumba Dibya - -	22	Brahmin - -	Ramchunder Banerjen, brahmin.	had landed property, and was in middling circumstances of life; he was educated in the Bengalee language.	4 August 1824	Sangah - -	It appears from the report of the mohurer of the thannah, that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of government on the subject of suttees were duly observed on the occasion. She had no family.
	22.–D° - Sudusary Debya - - -	50	D° - - -	Ramlochun Chuckerbutty, brahmin.	ministering brahmin; he was possessed of landed property, and was well circumstanced in life; he was also well educated in the Bengalee language.	6 – –	Noabad -	It appears from the report of the mohurer of the thannah that the widow voluntarily sacrificed herself, in his presence, on the funeral pile of her husband, and that the orders of government in regard to suttees were duly observed on the occasion. The widow had two sons of 10 and 20, and 3 daughters of 8, 28 and 35 years of age.
	23.–D° Bemolah -	46	Goalah - -	Ramsunker Roy, goalah.	putwaree, and had a jote jummah; he was in middling circumstances of life, and was educated in the Bengalee language.	5 Sept. –	Killapole - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself, in the presence of the mohurer, on the funeral pile of her husband, and that the orders of government in regard to suttees were duly observed on the occasion. The widow had no family.
	24.–D° Parbutty -	45	Telly - -	Gokoolkoond, telly	seller of paun leaves and cultivator; he was in poor circumstances of life, and was an illiterate person.	15 – –	Sigeally - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the mohurer of the thannah, and that the orders of government in regard to suttees were duly observed on the occasion. The widow had an adopted son of 12, and 2 daughters of 7 and 16 years of age.

25.–D° Doah Moee Dasya - - -	20	Kait - -	Obhychum Mitter, kait.	putwaree, and had landed property; he was in middling circumstances, and was well educated in the Bengalee language.	7 October –	Noabad - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the jummadar of the thannah, and that the orders of government in regard to suttees were duly observed on the occasion. The widow had a son 2½ years of age, for whom Sreenarain Mitter, a relative of the widow's husband, engaged to provide a suitable maintenance.
26.–D° - Sussee Mookhee - -	24	Buddee - -	Bholonath Doss, buddee.	had landed property, and was in middling circumstances of life; he was educated in the Bengalee language.	21 – –	Lohagurrah -	It appears from the report of the darogah that the widow voluntarily sacrificed herself, in the presence of the jummadar of the thannah, on the funeral pile of her husband, and that the orders of government in regard to suttees were duly observed on the occasion. She had no family.
27.–D° Pornabutty -	80	Sankaree - -	Ramnur Singah, sankaree.	sunkar furoshee, and had landed property; he was in poor circumstances of life, and was educated in the Bengalee language.	30 – –	Noabad - -	No previous information of the intended suttee was given to the darogah, and consequently no police officer was present on the occasion. It appears, however, from the subsequent inquiries made by the magistrate, that the orders of government in regard to suttees were in other respects duly observed, and that the widow voluntarily sacrificed herself on the funeral pile of her husband. She had 3 sons of 35, 48 and 50, and 3 daughters of 30, 32 and 44 years of age. The relations who neglected to give notice at the thannah were reprimanded by the magistrate.
28.–D° Tarramony -	22	Buddee - -	Purmanund Doss, buddee.	had landed property, and was in middling circumstances of life; he was versed in the Bengalee language.	15 Nov. –	Noabad - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the mohurer of the thannah, and that the orders of government in regard to the suttees were duly observed on the occasion. The deceased had no family.
29.–D° Soorjomony	30	Brahmin - -	Kirtynarain Bennerjea Kooleen, brahmin.	had landed property, and he was in middling circumstances of life; he was educated in the Bengalee language.	16 Dec. –	Ditto - -	It appears from the report of the darogah that the widow voluntarily sacrificed herself on the funeral pile of her husband, in the presence of the mohurer of the thannah, and that the orders of government were duly observed on the occasion. The deceased had a son of 18, and a daughter of 11 years of age.
30.–D° Parbutty -	34	Buddee - -	Kistokissore Shein, buddee.	had a jote jummah, and was in middling circumstances of life, and educated in the Bengalee language.	- Ditto -	Lowhagurrah -	It appears from the report of the darogah that the widow voluntarily sacrified herself on the funeral pile of her husband, in the presence of the burkundauzes of the thannah, and that the orders of government in regard to suttees were duly observed on the occasion. The widow had a daughter of 20 years of age.

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jungle Mehals - 16	1.–Mussummaut Khurkoomaree	20	Rajpoot - -	Bissoobaboo, rajpoot.	cultivator; poor and ignorant, and related very distantly to the Pachet family.	24 January 1824	Thannah Chass -	Saha-murren. This woman left 2 children, one 5 years, the other 2½ years old. The darogah, who was present, objected on account of the children, but notwithstanding that the suttee took place; six of the husband's relations were in consequence fined 200 rupees each by the magistrate, whose order was confirmed by the court of circuit; not being able to pay the fine, they remained 3 months in jail.
	2.–D° Laghoo - -	35	Byd - - -	Muthoor Mohadanee, byd.	cultivator; poor and ignorant.	14 – –	Zemindary Thannah Jeldeah -	Sahamurren. This woman left an infant daughter 1 year old, which her eldest son entered into an engagement to take care of. The police officers were present.
	3.–D° Sobamony -	55	Chutree, rajpoot	Radhamohun Baboo, chutree.	cultivator; moderate circumstances, and ignorant; distant relation of the zemindar of Maunbhoom.	11 Maugh 1230, B. S.	Zemindary Thannah Maunbhoom.	Saha-murren. This woman left no infant children. The police officers were present.
	4.–D° Rammonee - and 5.–D° Rausmonee -	60 50	Brahminee -	Gungudhur Chatterjea, brahmin.	shopkeeper; poor and ignorant, but could write Bengalee.	6 March 1824	Thannah Kotulpoor.	- - - Ditto.
	6.–D° Kunkee -	60	Chuttree, or Rajpoot.	Bhowannee Sing, rajpoot.	lackrajdar; moderate circumstances, and ignorant.	27 April –	D° - - -	- - - Ditto.
	7.–D° Rammonee	57	D° or D° - -	Beernarain Hakeem, rajpoot.	cultivator, &c.; moderate circumstances, and could read and write Nagree; a distant relation of the zemindar of Maunbhoom.	20 Choit 1230, B. S.	Zemindary Thannah Maunbhoom	- - - Ditto.
	8.–D° Heeramonee	60	Brahmin - -	Juggernauth Roy, brahmin.	cultivator; poor and ignorant.	28 April 1824	Thannah Sainpatreti - -	- - - Ditto.
	9.–D° Sreemotee -	45	D° - -	Bullye Bennerjea, brahmin.	cultivator and trader; moderate circumstances, and could read and write Bengalee.	20 May –	Cutwallee Thannah Bancoorah -	- - - Ditto.
	10.–D° - Dokhen Babee - -	40	Rajpoot - -	Doken Baboo, rajpoot.	lackrajdar; moderate circumstances, and ignorant.	25th June –	Zemindary Thannah Poichete -	Saha-murran. This woman left an infant daughter 3½ years old, which a relation entered into an engagement to take care of. The police officers were present.
	11.–D° Jectee - -	45	Bhoornij - -	Beerah, bhoornij	cultivator; poor and ignorant.	18 July –	Zemindary Thannah Baugmoondee	Saha-murren. This woman left no infant children, and the police officers were present.
	12.–D° Sookah - -	28	Soonree - -	Sonatul Mundul, soonree.	- ditto - - ditto -	27 – –	Zemindary Thannah Beegumkoodur - - -	Saha-murren. This woman left 2 infant daughters, one eight years, the other 6 years old, whom her husband's brothers engaged to take care of. The police officers were present

	13.-D° Kunnuck Monee - - 60	Kaeth - -	Nundlall Bhondaree, kaeth -	servant, as a Bengal mohurer; moderate circumstances.	4 August –	Thannah Bhurra, or Begun Kodur.	Ditto - - ditto - - ditto.
	14.-D° - - Phool Monee - - 60	Brahmin - -	Gour, chatterjea	- ditto - - ditto -	20 October –	- Ditto - Kotulpore.	Ditto - - ditto - - ditto.
	15. D° Chandal - 40	D° - - -	Budden Chund Burraul, brahmin.	no profession; resided with his father-in-law, by whom he was supported; ignorant.	- Ditto - -	Thannah Bhurra, or Bishenpore.	Saha-murren; this woman left no children, and the police officers were present.
	16.-D° Subun Monee 60	D° - - -	Gholaum Chukerverty, brahmin	servant, as a Bengal mohurer, and moderate circumstances.	20 November -	- Ditto -	Ditto - - ditto - - ditto.
Midnapore - 22.	1.-D° Sauntmuny - 36	Taleen - -	Sunker Deye, taleen.	cultivator; and lived well.	1 January –	Thannah Gurh Betah.	Burnt on her husband's pile, having no children. The ceremony took place before the police officer could arrive.
	2.-D° Jankee - - 60	Kyteen - -	Goureechum Pauleet, kyth.	talookdar; and lived very well.	7 – –	Thannah Subbung	Burnt on her husband's pile, having a daughter aged 40 years. The burkundauze was present.
	3.-D° Chundee - - 40	Pawn - -	Bheem Myrah, pawn.	bearer; lived in very miserable state.	9 – –	Thannah Puddumbussawn.	Burnt on her husband's pile, having no children. The burkundauze was present.
	4.-D° Foolmoney - 50	Ubsaun - -	Goberdhun, ubsaun.	cultivator and labourer; lived well.	16 February –	- Ditto - Gurh Betah.	Burnt on her husband's pile, having a daughter aged 25 years. The burkundauze was present.
	5.-D° Sedoo Peearee 60	Keybeteen -	Chyten Chern Dos, kyburth.	mohurer; ditto - ditto	22 – –	- Ditto - Puddum Bussaum.	Burnt on her husband's pile, having no children. The darogah was present.
	6.-D° Khosallee - 40	Bramunee -	Sumbooram Chuckerbutty, brahmin.	proheetee, ditto - ditto	11 March –	- Ditto - Perbabpore.	Burnt on her husband's pile, having 3 sons and one daughter grown up, and a young son aged 2 ½ years. The jummadar was present.
	7.-D° - Bissen Pearee - - 50	D° - - -	Mooktaram Takoor, brahmin.	enddie, ditto - ditto -	9 April –	- Ditto - Kulmejole.	Burnt on her husband's pile, having 2 sons aged respectively 18 and 8 years. The jummadar was present.
	8.-D° Jhallee - 50	Taleen - -	Urjoon Nundee, taleen.	cultivator; and lived well	13 – –	- Ditto - Kussigunge.	Burnt on her husband's pile, having 5 grown-up sons and two daughters. The burkundauze was present.
	9.-D° Soodamony - 20	Kyteen - -	Chytern Churn Das, kyst.	cultivator; lived not very well.	15 May –	- Ditto - Salputtee.	Burnt on her husband's pile having left 2 sons and 1 daughter grown up. The mohurer was present.
	10.-D° Kissen Pearee 20	Kysth - -	Kaseeduth, kysth	labourer; lived well.	31 – –	- Ditto - Subbung.	Burnt on her husband's pile, having left no children. The burkundauze was present.
	11.-D° Shammy - 16	Bramunee -	Gunganarain Chekerbutty, brahmin.	cultivator; lived not very well.	20 June –	- Ditto - Musundpore.	Burnt on her husband's pile, having no children. The burkundanze was present.
	12.-D° Kancheee - 60	D° - -	Lokenath Chukerbutty, brahmin.	- ditto - - ditto -	27 – –	- Ditto - Puddumbussawn.	Burnt on her husband's pile, having left 3 grown-up children. The ceremony took place before the police officer could arrive.
	13.-D° Parbutty - 50	Bagtee - -	Gourkarfar, bagtee.	labourer, ditto - ditto -	14 July –	- Ditto - Sirsah.	Burnt on her husband's pile, having left no children. The darogah was present.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore—*continued.*	14.—Mussummaut Bunla	32	Sonarbaniah	Soonderboniah	podar; lived not very well	20 September 1824	Thannah Sirsah	Burnt on her husband's pile, having left 3 sons, aged respectively, 5, 7, and 11 years, and 2 daughters, one married, and the other aged 5 years. The mohuror was present.
	15.—D° Bimlee	22	Kyburteen	Kissore Moitee, kyburth.	cultivator; lived well	13 October	D° Subbung	Burnt on her husband's pile, having left a daughter 9 years old. The burkundauze was present.
	16.—D° Kytanny	80	Sutgope	Radagobind, sutgope.	talookdar; ditto	29	D° Midnapore	Burnt on her husband's pile, having left 6 grown up children. The jummadar was present.
	17.—D° Chundramony	26	Kyeth	Gooroopershaud Roy, kyeth.	zemindar; ditto	8 November	Ditto	Burnt on her husband's pile, having left no children. The darogah was present.
	18.—D° Needoo	60	Gooreeanee	Nundeeram, moduck.	gooreah; ditto	16	D° Gurh Beteh	Burnt on her husband's pile, having left a child aged 40 years. The jummadar was present.
	19.—D° Doorgahmunny	40	Bramanee	Sunker Chekurbutty, bramin.	lackherajdar; ditto	26	Midnapore	Burnt on her husband's pile, having left 2 grown-up daughters; they are married. The jummadar was present.
	20.—D° Peearee	30	D°	Chundersiker Chekerbutty, bramin.	proheetee; ditto	2 December	D° Kassigunge	Burnt on her husband's pile, having left 2 children, one married and one 7 years old. The darogah was present.
	21.—D° Mahamoyah	80	D°	Bhoobnessur Misser, bramin.	D° - - ditto	Ditto	Ditto	Burnt on her husband's pile, having left 2 grown-up sons. The mohurer was present.
	22.—D° Radamony	60	Taleen	Modoosooden, nundy-taleen.	lived with his son-in-law	20	D° Gurh Beteh	Burnt on her husband's pile, having left a grown-up daughter married. The burkundauze was present.
Nuddeah - 73	1.—Muss^t Rookoonee Deebeea	60	Bramin	Kaseenath, Mookherjya, bramin	merchant by profession; possessed 150 beegahs of lackheraj land; tejaruttee to the amount of 500 rupees.	2 January 1824	Sooksagur Mohurrur.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
	2.—D° Kishen Munee Dasseea	30	Tulunee	Gobind Paul, talee.	profession, dookandaree; possessed property to the amount of 100 rupees.	3	Santipore Darogah.	Ditto - - ditto - - ditto.
	3.—D°	60	Braminee	Gooroochurn Bidda Vachusputtee, brahmin.	followed no profession; possessed 50 beegahs of lackheraj land, and property to the amount of 200 rupees.	Ditto	Ditto	Ditto - - ditto - - ditto.
	4.—D°	60	Tantunee	Rambullub, tantee.	profession, tantee; possessed no property.	11	Sooksagur Darogah.	Ditto - - ditto - - ditto.

5.–D° Bhugvutee -	50	Sutgopnee -	Juggernauth Sircar, sutgope.	profession, a cultivator; possessed 3 cattle, 1 rutora, and 1 lotah.	13	–	–	Raguzpookreeah Darogah.	Ditto - - ditto - - ditto.
6.–D° Chittra -	60	Benyanee -	Rajchunder Towladar, benya.	profession, dookandaree; possessed property to the amount of 200 rupees.	-	Ditto	-	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
7.–D° Apurnah -	48	Brahminee -	Ramnarain Mohurer, brahmin.	profession, service; possessed 200 beegahs of lackheraj land, and other property to the amount of 1,000 rupees.	20	–	–	- Ditto -	Ditto - - ditto - - ditto.
8.–D° Soorejmunee Debeea - - -	50	D° - -	Hurpershaud Roy, brahmin.	merchant by profession; and talookdaree to the amount of 10,000 rupees.	25	–	–	Hunrah Mohurer	Ditto - - ditto - - ditto.
9.–D° - Dayamnee Debeea - - -	40	D° - -	Rampershaud Acharjya, brahmin.	followed no profession; possessed 10 beegahs of lackheraj land, and other property to the amount of 200 rupees.	6	February	–	Santipore Darogah.	Ditto - - ditto - - ditto.
10.–D° - Dukkeena Debeea - - -	30	D° - -	Punchanund Chaturjea, brahmin.	profession, service; possessed lackheraj land and other property to the amount of 1,000 rupees.	5	March	–	Nuddeah - -	Ditto - - ditto - - ditto.
11.–D° - Sreemutee Debeea - - -	40	D° - -	Torrinee Sunker Mookhurjea, brahmin.	Followed no profession, and possessed no property, but was supported by his father-in-law.	13	–	–	Doulutgunge Jummadar.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning with her husband's corpse.
12.–D° Joymunee -	50	D° - -	Ramnarain Butacharjea, brahmin.	a pundit by profession; possessed 300 begahs of lackheraj land, and other property to the amount of 500 rupees.	14	–	–	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
13.–D° Chandurmanee Debeea - - -	36	D° - -	Nubkunt Roy, brahmin.	merchant by profession; possessed property to the amount of 200 rupees, and share in talook to the amount of 675 rupees.	18	–	–	Doutlutgunge Mohurer.	This woman had a child under 3 years of age. Previous to the suttee her father-in-law entered into the prescribed engagement on stamped paper to take care of the child. This was a case of saha-murren, or burning together with the corpse of her husband.
14.–D° - Oomamuee Debeea - - -	40	D° - -	Ramchunder Banerjya, brahmin.	followed no profession; possessed 23 beegahs of lackheraj land, and other property to the amount of 200 rupees.	19	–	–	Santipore Darogah.	This woman had no children under 3 years of age. This is a case of saha-murren, or burning with the husband's corpse.
15.–D° - Umbeeka Debeea - - -	60	D° - -	Saphulram Bhuturjya, brahmin.	profession, service; possessed 200 beegahs of lackheraj land, and mourasee jumma of 200 rupees annually, with tijarulee of about 800 rupees, and an indigo factory.	23	–	–	Sooksagur Mohurer.	Ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	16.—Musst Anundamuee Debeea	55	Brahminee -	Ramsoonder Nya Bhoosun, punchanund.	followed no profession; possessed 200 beegahs of lackheraj land and a small talook, from which he realized 200 rupees.	28 March 1824	Sooksagur daroga.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning with her husband's corpse.
	17.—D° Radhamunee Debea - -	60	D° - -	Bhowanee Sunker Bidya Vachusputee Bhutacharj, brahmin.	jugmanee and pundit by profession; possessed of 60 beegahs of lackheraj land.	31 — —	- Ditto -	Ditto - - ditto - - ditto.
	18.—D° Bhuguvatee -	36	D° - -	Joynarain Roy, brahmin.	followed no profession; possessed 100 begahs of lackheraj land and a house, including money, besides other property to the amount of 500 rupees.	- Ditto -	Santipore Darogah.	Ditto - - ditto - - ditto.
	19.—D° Mingula Debeea	60	D° - -	Sumbhoo Chunder Chetterjya, brahmin.	followed no profession; possessed 20 beegahs of lackheraj land, a garden and tank, and was supported by his father-in-law.	- Ditto -	- Ditto -	Ditto - - ditto - - ditto.
	20.—D° Seeda Ishuree Debeea - -	40	D° - -	Seonarain Mookerjya, brahmin.	profession, service; possessed 125 beegahs of lackheraj land, and a small talook at Kallee Katulla.	- Ditto -	Sooksagur Jummadar.	This woman had a child 10 months old; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of saha-murren, or burning together with the husband's body.
	21.—D° - Khartae Ishuree Debeea	45	D° - -	Hurgovind Bhall, brahmin.	profession, service; possessed 200 beegahs of lackheraj land, including money and other property to the amount of 2,000 rupees.	- Ditto -	- Ditto -	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
	22.—D° - -	50	D° - -	Rammanick Chaterjya, brahmin.	a pundit by profession; and was possessed of no property.	- Ditto -	- Ditto -	Ditto - - ditto - - ditto.
	23.—D° Soobadhra -	65	D° -	Juggernauth Banerjya, brahmin.	a patuk by profession; a petty merchant, and of 60 beegahs of lackheraj land.	5 April - —	Sooksagur Mohurer.	Neither of these two women had any children under 3 years of age. This was a case of saha-murren, or burning together with their husband's corpse.
	24.—D° Jugut Ishuree Debeea -	60	D° -					
	25.—D° Ekkuroe -	60	Benyanee - -	Dookheeram, bumik.	a weaver by profession; possessed no property.	13 — —	Santipore Darogah.	Ditto - - ditto - - ditto.
	26.—D° Degunburee Debeea - -	50	Brahminee -	Rajchunder Bhutacharj, brahmin.	followed no profession; possessed 150 beegahs of lackheraj land, including money and other property to the	15 — —	- Ditto -	Ditto - - ditto - - ditto.

27.–D° Maheshuree Debeea	60	Brahminee	Ramshurin Tirk Vachuspotee, brahmin.	followed no profession; possessed lackheraj land, jewels, money, and other property to the amount of 200 rupees.	19 April 1824	Hunsah Mohurer.	Ditto	ditto	ditto.
28.–D° Jugutee Dasseea	80	Baroseenee	Joogul-Gooeen, barosee.	followed no profession; possessed 25 beegahs of lackheraj land, and other property to the amount of 500 rupees.	7 July – –	Ditto	Ditto	ditto	ditto.
29.–D° Koomaree Debeea	80	Brahminee	Gunganarain Vakeel, brahmin.	a preacher by profession; possessed 40 beegahs of lackheraj land.	10 – –	Sooksagur Darogah.	Ditto	ditto	ditto.
30.–D° Durpoomuee Debeea	30	D°	Sudasee Mookhurja, brahmin.	profession, service; possessed 100 begahs of lackheraj land, in share with his three brothers.	12 – –	Sooksagur jummadar.	Ditto	ditto	ditto.
31.–D° Rammunee Debeea	55	D°	Radhakaut Ugurdanee, brahmin.	followed no profession; possessed lackeraj land and other property to the amount of 500 rupees.	29 April –	Kaguz Pookooriah jummadar.	Ditto	ditto	ditto.
32.–D° Mookta Daseea	60	Kamarnee	Ramlochun Ahenger, kamar.	profession, a blacksmith; possessed lackheraj land, house, and other property to the amount of 200 rupees.	2 May –	Santipore Darogah.	Ditto	ditto	ditto.
33.–D° Khokee	42	Chootarnee	Sham Mistree, chootar.	profession, carpenter; possessed property to the amount of 30 rupees.	Ditto	Nuddeah Pharreedar.	Ditto	ditto	ditto.
34.–D° Kishunmunee Daseea	30	Kaistnee	Joyhurry Sircar, kaist.	profession, service; possessed 50 beegahs of lackheraj land.	17 – –	Santipore Darogah.	Ditto	ditto	ditto.
35.–D° Onnopoorna Debeea	40	Brahminee	Ramjoy Chaterjya, bramin.	ditto - - - ditto	18 – –	Sooksagur Darogah.	Ditto	ditto	ditto.
36.–D° Dugamuee Debeea	76	D°	Ramnihkee Banerjye, brahmin.	followed no profession; possessed 50 begahs of lackheraj land, and other property to the amount of 1,000 rupees.	3 June –	Ditto	Ditto	ditto	ditto.
37.–D° Dhunmunee Dassea	15	Kaistnee	Issur Chunder Sircar, kaist.	followed no profession; possessed property to the amount of 400 rupees.	1 July –	Bogdah Mohurer.	Ditto	ditto	ditto.
38.–D° Pubitra Debeea	65	Brahminee	Ramsoonder Chukurbuttee, brahmin.	tijaruttee by profession; possessed 40 beegahs of lackheraj land, and other property to the amount of 1,000 rupees.	5 – –	Santipore	The jummadar and burkundauzes of the thannah were present when this woman was burnt; but they had not the authority of the darogah to make the prescribed inquiry, he being absent from the thannah. The suttee therefore took place without authority. On a subsequent investigation the suttee was reported legal, and the principal conductor of the suttee, being called on for an account of his proceedings, gave one.		

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of urning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	39.—Mussummaut Jussodah Debeea	60	Brahminee -	Unobnarain Chaterjya, brahmin.	followed no profession; possessed lackheraj land and other household property to the amount of 1,000 rupees.	7 July - 1824	Hunsah Mohurer	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
	40.—D° Soolo Chunee	60	D° - - -	Seeboopershaud Ghatuk, brahmin.	followed no profession; possessed 21 beegahs of lackheraj land, to the value of 170 rupees.	10 – –	Sooksagur Darogah	Ditto - - ditto - - ditto.
	41.—D° Gunga Debeea	50	D° - - -	Boirul Chunder Banerjya, brahmin.	followed no profession; possessed 20 beegahs of lackheraj land and a garden.	12 – –	D° Jummadar -	Ditto - - ditto - - ditto.
	42.—D° - Parbuttee Dasseea - -	80	Teleenee - -	Huran Chunder Koond, telee.	followed no profession; supported by his grandson; possessed no property.	13 – –	D° Mohurer -	Ditto - - ditto - - ditto.
	43.—D° - Taramunee Debeea - -	60	Brahminee -	Kaleepershaud Banerjya, brahmin.	followed no profession; possessed 60 beegahs of luckheraj land, and other household property, to the amount of 200 rupees.	18 – –	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
	44.—D° Doorgamunee Debeea - -	28	D° - - -	Ramdhun Roy, brahmin.	profession, service; possessed a puckah house, a garden, and a small talook of R^s 2. 5^{as} suddur jumma.	25 – –	Sooksagur Mohurer.	Ditto - - ditto - - ditto.
	45.—D° Seetamuee -	60	Koomarnee -	Seeboopal, koomar.	profession, maker of pots and earthenware; possessed a house and other property to the amount of 400 rupees.	4 August –	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
	46.—D° Oomamuce Dabeea - -	50	Brahminee -	Puddumlochum Mookerjya, brahmin.	followed no profession; possessed 40 begahs of lackeraj land, besides other property to the amount of 500 rupees.	14 – –	Sooksagur Darogah.	Ditto - - ditto - - ditto.
	47.—D° Rada Dabeea	40	D° - - -	Ramchunder Mookerjya, brahmin.	followed no profession; possessed lackheraj land and other property to the amount of 150 rupees.	22 – –	Hunsah Mohurer.	Ditto - - ditto - - ditto.
	48.—D° Bhuguvatee -	70	Gwalin - -	Rampershaud Ghose, gwalah.	by profession a cultivator; possessed a jummah, from which he realized 30 rupees annually.	24 – –	Sooksagur Mohurer.	Ditto - - ditto - - ditto.

49.—D° Jogmunee Dabeea - - - -	45	Brahminee -	Kalachaud Surma, brahmin.	followed no profession; possessed property to the amount of 123 rupees.	11 September –	Dowlutgunge Jummadar.	Ditto - - ditto - - ditto.
50.—D° Pyaree -	30	Bunyanee - -	Ramjoy Foutedar, bunya.	profession, dookandaree; possessed property to the amount of 72 rupees.	20 – –	Hunsah Jummadar.	This woman had a child under 3 years of age. Previous to the suttee her mother-in law entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of saha-murren, or burning together with the husband's corpse.
51.—D° Munka -	20	Kaistnee - -	Ishur Chunder Biswas, kaist.	followed no profession; possessed a house on lackeraj land, and 10 rupees in cash.	30 – –	Santipore Mohurer.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse
52.—D° Kishumunee Das - - - -	50	Bunyanee - -	Mohun Foutada, bunya.	profession, cloth merchant; and possessed 100 rupees in cash.	- Ditto -	Kunrah Darogah.	Ditto - - ditto - - ditto.
53.—D° Birmamuee Dabeea - - -	21	Brahmin - -	Bishenath Banerjya, brahmin.	service by profession; possessed 50 beegahs of lackheraj land, and one upperroomed house.	1 October –	Santipore Mohurer.	Neither of these three women had any children under 3 years of age. This was a case of saha-murren, or burning together with their husband's corpse. The mohurer of the thannah in charge for a week during the holidays, attempted to stay this suttee, simply on the ground of their being three women. He reported the circumstance to the magistrate, and was ordered to make strict inquiry, as it appeared likely that some of the women might be incapacitated legally; but before the receipt of the order, the relations burnt the women (he says) in defiance of his remonstrances. No particular blame could be brought home to the mohurer beyond that of issuing a prohibition he could not enforce, or expect to cause to be punished if contemned. On the subsequent inquiry held as to the legality of the suttees, they were reported legal.
54.—D° Panchee Dabeea - - -	25	D° - - -					
55.—D° Shustee Dabeea - - -	18	D° - - -					
56.—D° Oomah Dabeeah - - -	55	Brahminee -	Gopeenath Bhutacharj, brahmin.	by profession a jugmanee; possessed 300 beegahs of lackheraj land, and other property, to the amount of 100 rupees.	20 – –	Sooksagur Darogah.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
57.—D° Anundamuee Dabeea - -	34	D° - - -	Ramdoss Bhutacharj, brahmin.	by profession a pundit; possessed of 15 beegahs of lackheraj land.	22 – –	Hunsah Darogah	Ditto - - ditto - - ditto.
58.—D° Samusoonduree Dabeea -	32	D° - - -	Lukheenarain Bhutacharj, brahmin.	by professsion a proheetgeree; possessed 50 beegahs of lackheraj land, and other property to the amount of about 200 rupees.	26 – –	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
59.—D° Kishunmunee	40	Bunyanee - -	Juggernauth Doss, bunya.	by profession a dookandaree; possessed a house, and other property to the amount of 200 rupees.	29 – –	D° – –	Ditto - - ditto - - ditto.
60.—D° Tarinee Dasseea - - -	34	Kaistnee - -	Shamray Kaist -	by profession a kabeeraj; possessed 3 beegahs of lackeraj land.	1 November –	Santipore Darogah.	Ditto - - ditto - - ditto.

(*continued*)

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah-*continued.*	61.–Mussumt Munee Dabeea - -	50	Brahminee -	Sumbhoonath, tirk.	possessed 300 beegahs of lackheraj land; a house; 1,000 rupees in each, including jewels.	3 Nov. - 1824	Santipore Darogah	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
	62.–D° Radhamunee Dabeea - -	55	D° - - -	Deegumburpun Chanund, bhatucharj.	by profession a pundit; possessed 23 beegahs of lackheraj land, and other property to the amount of 100 rupees.	11 – –	Nuddeah Phanree Phanreedar.	Ditto - - ditto - - ditto.
	63.–D° Chundmunee	80	Joogeenee - -	Fakeerchund jogee.	possessed property to the amount of 100 rupees.	19 – –	Bagdah Mohurer	Ditto - - ditto - - ditto.
	64.–D° Khuna Soonduree - - -	20	Brahminee -	Muddun Mohun Bhutacharj, brahmin.	by possession a kistkose; possessed 150 beegahs of lackheraj land, and a garden realizing 200 rupees annually.	26 – –	Sooksagur Darogah.	Ditto - - ditto - - ditto.
	65.–D° - Rumranee Dabeea - -	68	D° - - -	Ramdoolal Mookhurjya, brahmin.	by profession, service, and tijarutee; possessed 100 beegahs of lackheraj land.	1 December –	D° – –	Ditto - - ditto - - ditto.
	66.–D° Muyamuee Dabeea - -	60	D° - - -	Moodoosoodun Bagchee, brahmin.	followed no profession; possessed 1 beegah of lackheraj land, a house, and other property, to the amount of 500 rupees.	8 – –	Santipore Darogah.	Ditto - - ditto - - ditto.
	67.–D° - Neelmony Dabeea - -	27	D° - - -	Radhanath Mookhurjya, brahmin.	followed no profession; possessed 300 begahs of lackheraj land, and other property to the amount of 500 rupees.	13 – –	Hunsah Mohurer	This woman had a child under 3 years of age, but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of saha-murren, or burning together with the husband's corpse.
	68.–D° - Janeekee Dabeea - -	25	D° - - -	Hureekishun Chuterjya brahmin.	by profession, service; possessed 30 begahs of lackheraj land.	24 – –	Sooksagur Darogah.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.
	69.–D° Chundermunee Keelan -	21	D° - - -	Ramchunder Chatterjya, Akoolen, brahmin.	the deceased was an inhabitant of Hooghly, in consequence of which his profession and circumstances in life could not be ascertained.	26 – –	Hunrah Burkendauze.	Neither of these two women had any children under 3 years of age. This was a case of saha-murren, or burning together with their husband's corpse. The irregularity of the darogah permitting a burkundauze to hold the inquiry was duly noticed.
	70.–D° Chundermunee Khoord -	20	D° - - -					
	71.–D° Sukee - -	25	Kaistnee - -	Bydynath Bose, kaist.	profession, service; possessed 50 beegahs of lackheraj land.	29 – –	Goburdanga Darogah.	This woman had no children under 3 years of age. This was a case of saha-murren, or burning together with the husband's corpse.

	72.–D° - Rammunee Dabeea -	42	Brahminee -	Ramlochun Mookherjya, brahmin.	ditto, ditto; possessed 60 beegahs of lackheraj land, and property to the amount of 4 or 500 rupees.	30 – –	Santipore Darogah.	Ditto - - ditto - - ditto.
	73.–D° Seeboo -	22	Kaistnee - -	Rammahun Biswas, kaist.	ditto, ditto; possessed a house and property to the amount of 100 rupees.	31 – –	Nuddeah Phanree Phanreedar.	The wife of Rammohun Biswas was barren. This was a case of saha-murren, or burning together with the husband's corpse.
Suburbs of Calcutta - 34	1.–Mussummaut Tarahmoney -	65	Kiet - -	Praimnarain Roy	a talookdar; in the receipt of 500 rupees per month.	3 January 1824	Tauzeeraut -	Voluntarily burnt herself after the ceremony of saha-murren, in the presence of the police darogah, leaving one son.
	2.–D° Mony - -	32	Brahmin - -	Kishendeb Roy	a talookdar; in the receipt 150 rupees per month.	4 – –	D° – –	Voluntarily burnt herself, in the presence of the police darogah, after the ceremony of saha-murren, leaving 2 daughters, one 5 years, the other 2 years and 6 months of age. An engagement was executed by Hurrynauth Roy, her husband's brother, for the care of the child, aged 2 years and 6 months.
	3.–D° Russomony -	40	Brahmin - -	Konoye, gangoolly	a servant; 15 rupees per month.	2 March –	Chitpore - -	Voluntarily burnt herself after the ceremony of saha-murren, in the presence of the police darogah, leaving 1 son of 28 years of age, and a daughter of 7 months old. An engagement was executed by Ramdhun Banerjee, her son's father-in-law, for the care of the daughter.
	4.–D° Jugodumbah -	30	D° - - -	Hurchunder, mokerjeah.	a talook which give him 100 rupees per month.	8 – –	Tazeeraut - -	Voluntarily burnt herself after the ceremony of saha-murren, in the presence of the thannah, leaving 2 sons and 2 daughters; their ages, viz. 15 years, 12, 5 and 8 months. An engagement was executed by Calah Chand Mokerjea, her husband's brother, for the care of the child of 8 months old.
	5.–D° Keeney -	40	- - -	Radamohun, dhobey.	a washerman; monthly income 7 rupees.	22 – –	Sulkeah - -	Voluntarily burnt herself after the ceremony of the saha-murren, in the presence of the police darogah, leaving one son of 13 years of age.
	6.–D° Parbutty -	90	Gundo Bania -	Ram Conoye, bania.	shopkeeper, which produced him 20 rupees per month.	27 – –	Tazeeraut - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in the presence of the police officers of the thannah, leaving one son aged 40 years.
	7.–D° Neellao Dossee	40	Koit - - -	Punchanund, roodur.	service, on 8 rupees per month.	13 April –	Chitpore - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in the presence of the police darogah, leaving no children.

(*continued*)

Division of Calcutta—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta-*continued.*	8.–Mussummaut Tarahmony -	38	Gowallah - -	Gour Bajaul -	sweetmeat seller, which produced him 7 rupees per month.	15 April 1824	Sulkeeah - -	Ascended the pile with her own free will and consent in the mode of saha murren, in the presence of the police darogah, leaving 3 sons and 1 daughter, all above 12 years of age.
	9.–D° Tarahmony	50	Brahmin - -	Ram Mohun, gosain.	a jujmany, or director of funeral and other ceremonies which produced him 4 rupees per month; poor circumstances.	22 April –	Sulkeeah - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in the presence of the police darogah, leaving 2 sons and 1 daughter, all above 5 years of age.
	10.–D° Kishoree -	80	Joogy - -	Sunker, puramanick.	weaver; subsisted on the profits of his labours.	28 – –	Fazeeraut - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in presence of the police officers of the thannah, leaving 2 daughters, one of 50 years, and the other 40 years of age.
	11.–D° Beediah -	60	Coyberth - -	Neelmoney, laroo.	a carpenter; which produced him 16 rupees per month.	- - -	- - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in the presence of the police officers of the thannah, leaving 3 sons and 3 daughters, all above 11 years of age.
	12.–D° Soorjee -	20	Gowallah - -	Gobind Gose. -	service, on 3 rupees per month.	19 – –	Sulkeeah - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, in the presence of the police darogah, leaving 2 sons, one 3 years of age, and the other 7 months. An engagement was executed by Rugonauth Ghose and Lukhenarain, her husband's brother, for the care of the children.
	13.–D° - Puncha Debbiah -	32	Brahmin - -	Doorgapershaud, mokerjea.	holder of a talook, which produced him 160 rupees per month.	20 – –	Nohazaree - -	Ascended the pile with her own free will and consent in the mode of saha-murren, in the presence of the police darogah, leaving 2 daughters, all above 13 years of age.
	14.–D° - Takooran Dapeea - -	45	Koit - -	Tarreny Churn, mitter.	service, on 30 rupees per month.	29 July –	Chitpore - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, in the presence of the police darogah, leaving 1 son, 30 years of age.
	15.–D° Bhawruttee -	50	Sutgope - -	Bhoyrob, ghose -	ditto, on 30 rupees per month.	2 August –	D° - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, in the presence of the police darogah, leaving no children.
	16.–D° Ubhoya - -	50	Brahmin - -	Juggernauth, chutterjea.	had a small portion of bermooter land, which produced him 6 rupees per month.	24 – –	Tazeeraut - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, leaving 2 daughters, one 26 years, and the other 24 years of age. The police officers of the thannah were present.

17.–D° - Parbutty Dossee - -	32	Byed - -	Parbutty Churn, cobeeraj.	subsisted on the profits of his labour.	25	– –	Chitpore - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, leaving no children. The police darogah was present.
18.–D° Aunund -	50	Brahmin - -	Hurrynarain, mokerjea.	beggary - - -	28	– –	Sulkeeah - -	Ditto - - ditto - - ditto.
19.–D° Punchee -	50	D° - - -	Rajeablochun, mokerjea.	a trader; his profits were about 30 rupees per month.	8	September –	Tazeeraut - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, leaving 2 sons and 1 daughter, all above 16 years of age.
[No. 20 is omitted in the original record.]								
21.–D° Juggoo Thakooran - -	60	D° - - -	Radakaunt, chatterjea.	enjoyed the produce of bermooter land, and 8 rupees per month.	16	– –	D° - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, in the presence of the police officers of the thannah, leaving no children.
22.–D° Rajessurry -	60	Tamoolee - -	Ramhurree, tamolee.	shopkeeper; which produced him about 12 rupees per month.	5	October –	Chitpore - -	Ascended the pile with her own free will and consent, in the mode of saha-murren, in the presence of the police officers of the thannah, leaving 1 son and 1 daughter, all above 40 years of age.
23.–D° Birmomuhee -	18	Joogy - -	Ramkoomar -	service, on 10 rupees per month.	7	– –	D° - -	Voluntarily sacrificed herself in the mode of saha-murren, leaving no children. The police darogah was present.
24.–D° Luckeypreeah	60	Brahmin - -	Ramtunoo, acherjee.	beggary - - -	26	– –	Sulkeeah - -	Voluntarily sacrificed herself in the mode of saha-murren, leaving 2 daughters, one 25 years, and the other 23 years of age. The police officers of the thannah were present.
25.–D° Unnopoornah	50	D° - -	Aunund Chunder, banerjea.	lived on the produce of bermooter land, 10 rupees per month.	1	Nov. –	Tazeeraut - -	Voluntarily sacrificed herself in the mode of saha-murren, leaving 1 daughter 25 years of age. The police officers of the thannah were present.
26.–D° Kuney -	18	Joogy - -	Huldhur, joogy -	weaver; subsisted on the profits of his labours; 10 rupees per month.	25	– –	D° - -	Voluntarily sacrificed herself in the mode of saha-murren, leaving no children. The police officers of the thannah were present.
27.–D° Cowsolliah -	55	Brahmin - -	Obhoychurn, chatterjea.	enjoyed the produce of bermooter land; 25 rupees per month.	8	Dec. –	D° - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police officers of the Thannah, leaving 2 sons and 2 daughters, all above 18 years of age.
28.–D° Gungamoney	46	D° - - -	Ramdhun, gangoolly.	a jujmany, or director of funeral and other ceremonies, receiving about 3 rupees, 8 annaj per month.	-	Ditto -	Sulkeeah - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police darogah, leaving 3 sons and 2 daughters, all above 6 years of age.
29.–D° Dassee -	60	Joogy - -	Ramsoonder, joogy.	weaver; subsisted on the profits of his labour.	13	– –	D° - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police darogah, leaving 5 sons and 3 daughters; their ages, viz 22, 20, 18, 16, 14, 10, 8 and 4 years. An engagement was executed by Rosseckmony, her elder daughter, for the care of the child 4 years of age.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	30.—Mussummaut Treepoorah	25	Coyberth - -	Soobul, doss, -	service, on 25 rupees per month.	22 Dec. 1824	Tazeeraut - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police officers of the thannah, leaving no children.
	31.—D° Harosoonderee	25	Sudgope - -	Nubo Kishen, neogy.	service, on 20 rupees per month.	24 — —	Chitpore - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police darogah, leaving no children.
	32.—D° Doorga Mony	30	Brahmin - -	Byednauth Mokerjea.	enjoyed the produce of Bermooter land, 15 rupees per month.	27 — —	Tazeeraut - -	Voluntarily sacrificed herself in the mode of saha-murren, in presence of the police officers of the thannah, leaving one son of 3 years of age. An engagement was executed by Oallah Chund and Bissonauth Mokerjea, her husband's brother, for the care of the child.
	33.—D° Jankey	- 50	Brahmin - -	Ramsoonder Benerjeah.	trader, which produced him 15 rupees per month.	30 — —	Sulkeeah - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police darogah, leaving 1 son and 4 daughters, all above 15 years of age.
	34.—D° Cowtookey	- 50	D° - -	Obhoy Churn, bhuttacharjee.	enjoyed the produce of burmooter land; 50 rupees per month.	31 — —	Tazeeraut - -	Voluntarily sacrificed herself in the mode of saha-murren, in the presence of the police officers of the thannah, leaving 4 sons and 3 daughters, all above 12 years of age.
24 Pergunnahs 22.	1.—Mussummaut Doorgah	80	Brahmin - -	Ramlochun Banerjea, brahmin.	attention to sacerdotal affairs; it appears that he died in extreme poverty.	24 January 1824	Nyehatty - -	Ascended the pile with her own free will and consent in the mode of saha-murren, when the police officers of the thannah were in attendance, leaving a daughter of 32 years of age.
	2.—D° Doorgah	- 50	Tantee - -	Bulram, tantee.	weaver; subsisted on the profits of his labour.	31 — —	D° - -	Sacrificed after the ceremony of saha-murren, with her own consent, in the presence of the police officers, leaving one son of 20 years, and a daughter of 7 years of age.
	3.—D° Rausmony	- 60	Kyest - -	Guddadhur Mitter, kyest.	service; died in indigent circumstances.	20 February —	Anreeadah -	Voluntarily sacrificed herself after the ceremony of saha-murren, leaving a son of 30 years of age. The police officers were in attendance on the spot.
	4.—D° Rammony	- 75	D° - - -	Ramneedhee Surcar, kyest.	service; possessed an inconsiderable talook.	19 March —	D° - -	Voluntarily sacrificed herself, leaving no offspring, the police darogah being present at the time.
	5.—D° Ruttun Onony	64	Napit - -	Kishen Nye, napit.	barber; circumstances indigent.	20 April — —	Nyehauty - -	Sacrificed herself voluntarily, in the presence of the police officers of the thannah, leaving one son and a daughter, all above 30 years of age.

6.–D° Surbo Mungla 50	Brahmin - -	Ram Kunt Turkpunchanum, brahmin.	pundit; his circumstances were indifferent.	- Ditto -	Bageepore -	This woman with her own consent, in conformity to the Hindoo Shaster, was burnt on the funeral pile of her husband, leaving 1 son and 2 daughters, all above 9 years. The police officers of the division were present.
7.–D° Shukhee - 24	Sankaree - -	Juggernauth Sankaree, sankaree.	seller of shells; he died in poor circumstances.	1 May – –	Nyehatty - -	Voluntarily sacrificed herself after the ceremony of saha-murren, leaving 2 daughters, one of 6 years of age, and the other 18 months. Mussummaut Radamoney, the mother of the widow, and her own brother, were securities for the care of the younger child.
8.–D° Chunder Money - - - - } 29	Brahmin - -	Ramdhun Bhuttacharge, brahmin.	enjoyed the proceeds of a small portion of burmooter land, which he died possessed of.	2 – –	D° - -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, in presence of the local police officers, leaving no issue.
9.–D° Unnopoorna 50	Kyest - -	Chundee Churn Ghose, kyest.	service; died leaving no property.	28 – –	Anreedah - -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, leaving a daughter above 30 years of age. The police officers of the thannah were in attendance.
10.–D° Radamony - 50	Brahmin - -	Ramlochun, chutterja.	died, leaving a small portion of burmooter land.	3 June – –	D° - -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, leaving 2 sons, the elder of 11 years, and the younger of 7 years. The police officers were in attendance.
11.–D° Jugo Dumbagh - - - } 34	D° - - -	Kasheenut Mokerja, brahmin.	service; died possessed of no property.	28 July – –	D° - -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, leaving no offspring. The police officers being present.
12.–D° Tarney - 50	D° - - -	Kallepershaud, Chuckerbutty, brahmin.	jujmanee; died in poor circumstances.	5 August –	D° - -	With her own consent sacrificed herself by the ceremony of saha-murren, in presence of the police officers of the thannah, leaving 2 daughters, both above 23 years of age.
13.–D° Unnoo Poornah Dassee - } 50	Kyest - -	Ramdhun Pall, kyest.	service; died leaving some inconsiderable landed property.	25 – –	Ramnagore -	Voluntarily ascended the funeral pile, leaving 5 sons and 2 daughters, all above 8 years of age; the police officers were present.
14.–D° Neelmoney - 60	Brahmin - -	Radamahun Chatterja, brahmin.	enjoyed the produce of a few beegahs of burmooter land, and was a man of little fortune.	29 September –	Bishenpore -	Leaving no issue, sacrificed herself voluntarily by the ceremony of saha-murren, in presence of the local police officers of the thannah.
15.–D° Hursoonrdry 36	D° - - -	Debnarain Chuckerbutty, brahmin.	service; died in low circumstances.	8 November –	Anreeabad - -	Voluntarily sacrificed herself by the ceremony of saha-murren, leaving two daughters, both above 15 years. The police officers were in attendance.
16.–D° Sukeemoney 50	Kyest - -	Cally Sunker Dutt, kyest.	physician; was a man of little property.	- Ditto -	Barrackpore -	Voluntarily sacrificed herself by the ceremony of saha-murren, leaving no issue. The police officers were in attendance.
17.–D° Kursoondry - 20	Napil - -	Ramtumnoo, napil.	barber; died in poverty -	10 – –	Anreeadah -	Willingly sacrificed herself by the ceremony of saha-murren, leaving no offspring. The police officers were present at the spot.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs—*continued.*	18.–Mussummaut Neollee - -	75	Gowalla - -	Bishenram, ghose	husbandman; of no property.	10 Nov. 1824	Bishenpore -	Voluntarily sacrificed herself by the ceremony of saha-murren, in presence of the police officers, leaving 2 sons, all above 4 years.
	19.–D° Ruttunmony	60	Kyest - -	Ramkunt Bose, kyest.	service; a man of no property.	12 – –	Anreeadah -	Ascended the pile (saha-murren), leaving a son of 45 years, and a daughter of 30 years, in presence of police officers of the thannah.
	20.–D° Gourmony -	50	Koomar - -	Ramkunt Paul, koomar.	potter; of no property -	17 – –	Barrackpore -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, leaving a son and 3 daughters, all above 14 years. The police darogah was present.
	21.–D° Rammony -	45	Brahmin - -	Prawn Kishen Chuckerbutty,	jujmanee; he also enjoyed the produce of a few beegahs of burmooter land.	22 December –	Bishenpore -	This woman voluntarily sacrificed herself by the ceremony of saha-murren, in presence of the police officers, leaving 2 sons and 3 daughters, all above 20 years.
	22.–D° Chundermony -		D° - - -	Hur Chunder Chatterja, brahmin.	service; died leaving no property.	29 – –	Anreeadah -	Leaving no issue, voluntarily sacrificed herself by the ceremony of saha-murren, in the presence of the police darogah of the thannah.
Joint Magistrate of Baraset - 4	1.–Mussummaut -	60	Brahmin - -	Kallydas, chatterjea.	maintained by the profession of service and by lackheraj lands.	30 July – –	Nyehatty, in the presence of police officers.	Leaving a daughter aged about 40 years.
	2.–D° Diggombury	50	D° - -	Gour Achurjea, brahmin.	maintained by the profession of beggary, and by a lackheraj land.	29 November –	- D° -	Leaving 4 daughters: 1st, aged about three years; 2d, aged about 24 years; 3d, about 16 years; 4th, about 12 years.
	3.–D° Sibsoondery	35	Byde - -	Ramjoy Sain, byde.	maintained by the profession of doctor, and by lackheraj land.	23 – –	- D° -	Leaving 2 sons; 1st, aged 16 years; the other about 8 years.
	4.–D° Berjessury -	40	Brahmin - -	Tarrachund Bhuttacharj, brahmin.	Ditto, pundit; and by 100 beegahs of lackheraj land.	- Ditto -	- D° -	Leaving a son aged 12 years, and a daughter about 8 years, to the care of her husband's brother.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within this Division, during the Year 1824.

ZILLAHS.	Average Age of the Women who have sacrificed themselves.						
	Above 50.	50.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	Total.
Burdwan - - - - - - - - -	23	9	12	7	4	1	56
Jungle Mehals - - - - - - - -	8	1	4	1	2	—	16
Midnapore - - - - - - - - -	7	4	4	3	3	1	22
Jessore - - - - - - - - -	10	4	7	2	7	—	30
Nuddeah - - - - - - - - -	28	10	12	10	11	2	73
Hooghly - - - - - - - - -	42	11	19	7	12	—	91
Suburbs of Calcutta - - - - - - -	9	8	6	6	3	2	34
24 Pergunnahs - - - - - - - -	7	8	1	2	4	—	22
Baraset - - - - - - - - -	1	1	1	1	—	—	4
	135	56	66	39	46	6	348

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF CUTTACK, 11.								
	1.–Mussummaut Mooktah	40	Gooreea	Juldhur Sahoo, goreea.	the husband obtained his livelihood by selling sugar, &c.	30 January 1824	Hurryhurpore	The suttee had no children; the jummadar and peon of the thannah were present, no objection according to the Shaster: the sacrifice was voluntary.
	2.–D° Opurtee	23	Chassa	Churn Maintee, chassa.	the husband obtained his livelihood by labour.	12 March	Cuttack	Remarks as above: the mohurer and peon of the thannah present.
	3.–D° Balbee	32	Brahmin	Neikha Punda, brahmin.	the husband obtained his livelihood by selling cocoa nuts and by begging.	1 April	Peepply	Remarks as above: the sacrifice was voluntary.
	4.–D° Goonduhe	48	D°	Deenbundoo Otah, *alias* Bagoodee Otah, brahmin.	the husband was a beggar	1 May	Muttee	The suttee took place in presence of the peon and mohurer of the thannah.
	5.–D° Mookta	60	Kundyte	Bissum Biswall, khundyte.	the husband obtained his livelihood by cultivating land.	12	Hurryhurpore	The mohurer and a peon of the thannah were present; and the suttee was according to usage.
	6.–D° Nultah	50	Maintee	Mahdoee Maintee, maintee.	the husband obtained his livelihood by service, and scarcely possessed of any property.	10 June	Cuttack	The suttee took place previous to the arrival of the police darogah at the spot, and the sacrifice appears to have been voluntary. The darogah committed on a charge of having taken a bribe from the relations of the suttee, but acquitted by the court.
	7.–D° No name	29	Soodhur	Fuqueer Sennapottee, soodhur.	the husband obtained his livelihood by labour.	25	Teerun	The darogah of the Thannah present, the sacrifice was voluntary.
	8.–D° SoodeybeeDye	30	Maintee	Muckoond Maintee, maintee.	the husband had his livelihood by service, and was very poor.	Ditto	Tehajepore	The jummadar of the thannah did not obtain intelligence of the suttee for fifteen days. The relations of the family summoned to the court and released; it being proved that they sent the information, but the chokedar was taken ill on the road. The suttee left an infant aged twenty-one days. The relations engaged to provide for it.
	9.–Janeekee Baee	35	Telinga Brahmin.	Ramunnah Pundit, telinga.	the husband obtained his livelihood by begging, but poor in his circumstances.	19 August	Cuttack	The darogah of the thannah and peons present.
	10.–D° Jeeto	40	Brahmin	Sereputtee, chuckerwuttee.	the husband obtained his livelihood by begging, but poor in his circumstances.	21 October	Muttae	The derogah present at the suttee.
	11.–D° Dhoope	38	Kethree	Shamdass, kethree.	the husband obtained his livelihood by traffic, and was in good circumstances.	14 December	Asserrassur	Same remark applies.

Joint Magistrate of Khoordah, 13.	1.–D° Teellottoma - 25	Muhtee - -	Gungadhur Santra, muhtee.	the husband cultivated lands.	14 January 1824	Thannah Khoordah.	This woman left a daughter about six months old, and her friends engaged to provide for her.
	2.–D° Puschamanee 60	D° - - -	Jyedeb, bahabulendar.	ditto - - ditto -	6 March - –	- D° -	None of the following cases were attended with circumstances requiring remark.
	3.–D° Beesakha - 70	Gavala - -	Nath Purrera, gowala.	a servant of the rajah of Pooree.	3 August –	- D°.	
	4.–D° Neemoo - 30	Brahmin - -	Munee Misur, brahmin.	mendicant - - -	3 December –	- D°.	
	5.–D° Heera - - 70	Or - - -	Bhugeeruthee, packra, or	the dulbehra of Gurh Seek, and one of the surbarakars of that gurh.	23 – –	- D°.	
	6.–D° Sukhma - 30	Muhtee - -	Rughoo Das, muhtee.	a surburakhar of Mrs. Wuntwar.	19 November –	D° Banpoor.	
	7.–Sukhmee - - 52	Brahmin - -	Bridabun Mohapater, brahmin.	Raj goorao to the rajah of Killah Khundeeapara.	14 April –	D° Pooree.	
	8.–D° Oska - - 82	Mughtee - -	Sookdeb Putnack, muhtee.	surburakar of Manura Khund.	10 – –	- D°.	
	9.–D° Chitur Kula - 60	D° - - -	Narain Chotra, muhtees.	zemindar of Pergunnah Coodes, which yields revenue to government to the amount of 800 rupees and upwards.	15 – –	- D°.	
	10.–D° Pudwan - 40	Brahmin - -	Hureedas, brahmin.	holder of quit-rent lands in Das Bidhydhurpoor.	2 July – –	- D°.	
	11.–D° Unnopoornah 55	Mughtee - -	Chundur, muhtee -	service - - -	7 September –	Thannah Poree.	
	12.–D° Jamukee Dae 45	D° - - -	Bishnoo Churn Putneek, muhtee.	attached to the temple of Juggunauth.	19 – –	- D°.	
	13.–D° Rama - - 48	Brahmin - -	Godadhur Misur, brahmin.	holder of quit-rent lands in Bardarepoor sasun.	16 November –	- D°.	
Joint Magistrate of Khoordah, 1.	1.–D° Binnodinne - 52	Soodur - -	Ramdoss Cast, soodur.	he possessed a sufficient competency, and obtained his livelihood by employing himself as bricklayer and a carpenter.	24th December –	D° Balasore -	This suttee was neither pregnant nor in a state of defilement, and had neither been intoxicated nor instigated by others. She had a son about twelve years of age, whom she desired her neighbours to put under the care of her daughter at Jaujpore. The said suttee burnt herself with the body of her husband of her own free will and consent. Shortly before committing herself to the flames, in answer to an attempt made to dissuade her from burning, she replied, "I burn myself with the body of my husband, and having nothing more to do with worldly affairs."

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF DACCA.								
Backergunge, 23.	1.–Mussummaut Unnopoornah	35	Brahmin	Murtunjoy Chatterjea, brahmin.	talookdar; in affluent circumstances.	1 May - 1824	Kutwalee Burrisaul.	It appears from the darogah's report that the deceased has left two sons, one aged 11, and the other 9; they have been made over to the charge of their uncles, who have entered into the necessary engagements to bring them up, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
	2.–D° Phaylaut	90	Chundaul	Sonaram, chundaul.	servant; in indigent circumstaces.	5 – –	Kallacolly	It appears from the darogah's report that the deceased has left three daughters and a son; the youngest is said to be about 25 years of age, and that she was not with child. The deceased burnt herself on the funeral pile of her husband without giving any information to the police officers. Certain persons who were concerned in deliberately withholding the intelligence from the police have been apprehended, and are confined pending investigation.
	3.–D° Surbjoyah	40	Naupit	Ramkishen, naupit.	barber; in indigent circumstances.	9 May - –	Kutwaleeparah	It appears from the darogah's report that the deceased has left two daughters, one aged 25, and the other 20, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
	4–D° Aubhaueeah	40	Soodhur	Gungaram Birm, soodhur.	servant; in indigent circumstances.	7 June - –	Kallacolly	It appears from the darogah's report that the deceased has left one son, aged 16 years, and two daughters, the eldest 20, and the other about 10, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
	5.–D° Rajessuree	50	Byde	Raujnarain Sein, byde.	talookdar; in affluent circumstances.	30 – –	Gurnuddy	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband, of her own free accord, in the presence of the police darogah.
	6.–D° Sumuttra	32	Brahmin	Kishen Mohun, Chuckerbutty, brahmin.	priest; in indigent circumstances.	12 July –	Kallacolly	It appears from the darogah's report that the deceased has left two daughters, one aged 19, and the other 8, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers; but certain persons who were directed by the court to enter into the necessary engagement, and take charge of the young orphan, not having attended to the requisition, have been

7.-D° Surbmunglah, 19	Kait - -	Keday Kishen Gooh, kait.	talookdar; in affluent circumstances.	18 – –	Kallacolly - -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord. Certain persons who had deliberately concealed this circumstance from the police have been punished.
8.-D° Manick Malla, 50	Kaet - -	Ram Rm Ghose, kaet.	talookdar; in affluent circumstances.	29 – –	D° - - -	It appears from the darogah's report that the deceased has left 3 sons and 3 daughters, the youngest, who is a boy, is said to be about 8 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
9.-D° Goree - - 50	Chundaul - -	Ram-rutten Carpenter, chundaul.	husbandman; in indigent circumstances.	24 September –	Nulekitty - -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
10.-D° Khayme - 50	Naupeet - -	Ram Kishen, naupeet.	barber; in indigent circumstances.	8 October –	D° - - -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
11.-D° Joymalla - 17	Brahmin - -	Kumlakunt Kurantee, brahmin.	talookdar; in affluent circumstances.	9 – –	Booreerhaut -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
12.-D° Mundadhuree, 75	Kait - -	Rayalauraum Dutt, kait.	talookdar; in affluent circumstances.	15 – –	Kellacolly - -	It appears from the darogah's report that the deceased has left 3 sons and 2 daughters, the youngest is said to be about 25 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
13.-D Auchaneah - 20	Julleeah - -	Lukkhee Kunth, julleeah.	fishermen; in indigent circumstances.	25 – –	D° - - -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
14.-D° Ram Malla - 16	Kaet - -	Teelokeehund, dutt-kaet.	husbandman; in indigent circumstances.	27 – –	Nulchetty - -	Ditto - - ditto - - ditto.

(continued)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	15.–Muss^t^ Maulotee	22	Kaet - -	Ram Kishen Deo, kuet.	husbandman; in indigent circumstances.	27 October 1824	Gurnuddy -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in presence of the police darogah.
	16.–D° Teerpoorah -	50	D° - -	Rauj Chunder Bose, kuet.	servant; in affluent circumstances.	28 – –	Nulchetty -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in presence of the police officers.
	17.–D° Auchaneah -	73	Bhoee Malee -	Sobaram, bhoee malee.	sweeper; in indigent circumstances.	1 November –	Kellacolly -	It appears from the darogah's report that the deceased has left 4 sons and 2 daughters, the youngest is said to be about 18 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
	18.–D° Oodhah -	70	Chundaul - -	Ram Chunder, chundaul.	husbandman; in indigent circumstances.	8 – –	Mendigunge -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband, of her own free accord, in the presence of the police officers.
	19.–D° Dhunee -	70	Dhobee - -	Unundee Ram, dhobee.	washerman; in indigent circumstances.	15 – –	Nulchetty -	Ditto - - ditto - - ditto.
	20.–D° Seelauh -	65	Chundaul - -	Joogee Ram, chundaul.	husbandman; in indigent circumstances.	25 – –	Kallacolly -	It appears from the darogah's report that the deceased has left four sons, the youngest is said to be about 28 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
	21.–D° Aunundee -	25	Soodder - -	Roopuee Deo, soodder.	ditto - - - ditto -	27 – –	Kutwaleeparah -	It appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	22.–D° Saurusdah -	33	Byde - -	Pertubnarain Sein, byde.	talookdar; in affluent circumstances.	28 Dec. –	Nulchetty -	It appears from the darogah's report that the deceased has left a daughter about 7 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.

	23.–D° Ramsonah - 40	Brahmin - -	Bissoonauth Chuckerbutty, brahmin.	priest; in indigent circumstances.	- Ditto -	D° - -	It appears from the darogah's report that the deceased has left 2 sons and 2 daughters, the youngest is said to be about 9 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own free accord, in the presence of the police officers.
Chittagong - - 2.	1.–Muss^t Pochunee 80	Sooder - -	Santeeram -	husbandry; has some property.	10 April - 1824	Rawajan - -	She burnt herself voluntarily with the corpse of her husband. Police officer was in attendance on the spot. She left a young son, and there was no legal disability.
	2.–D° Umbikeh - 45	D° - -	Ramchurn, sooder	bearer and husbandry; poor	30 October –	Puttea - -	She burnt herself voluntarily with the corpse of her husband. Police officer was in attendance on the spot. She left no children, nor was there any legal disability.
Noacolly - -	- - - - -	- - -	- - -	—None.—			
City Dacca - - 7.	1.–Muss^t Ruckeemee 40	Sooder - -	Rughoonauth, chund.	her husband was a cultivator, and had no property of his own.	26 March 1824	Mulfeetgunge -	This sacrifice took place according to the ceremony of saha-murren. Mussummaut Ruckeenee had no children, and the police officers were present at the time.
	2.–D° Jugutessury 27	Byde - -	Rauj Kishore, sein	her husband held a petty talook of his own, and his profession was that of a mohurer.	30 – –	Naraingunge -	This sacrifice took place by the ceremony of saha-murren. Mussummaut Jugutessury had no children, and the police officers were present at the time.
	3.–D° Surussutty - 55	Cohel - -	Hurrypershaud, dutt.	her husband held a petty talook of his own, and had been in the service of a zemindar as a Bengalee mohurer.	9 August –	Rajabary - -	This sacrifice took place according to the ceremony of saha-murren. Mussummaut Surussutty had no children, and the police officers were present at the time.
	4.–D° Tareeny - 42	Byde - -	Kewulram, sein	her husband had a petty talook of his own, and his profession was that of a mohurer.	29 Septemb^r –	D° - -	This sacrifice took place according to the ceremony of saha-murren. Mussummaut Tareeny had no children, and the police officers were present at the time.
	5.–D° Surressutty 28	Tyepaul - -	Ramruttun, tyepaul.	her husband's profession was a moody, and had no property of his own.	18 Novemb^r –	Mulfeetgunge -	This sacrifice took place according to the ceremony of saha-murren. Mussummaut Surressutty had an infant daughter of 2 years and 3 months old; the prescribed engagement was entered into by Mussummaut Soobuddra, her mother, and Daugye Coondoo, who accordingly took charge of the child. The police officers were present at the time.

(continued)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City Dacca—*continued.*	6.–Muss^{t} Treepoora	41	Brahmin - -	Gopynauth, gangoolly.	her husband was generally employed as a Bengal mohurer, and possessed property to the value of s^{a} r^{s} 2,000.	3 Dec. - 1824	Solaghur - -	This sacrifice took place without the attendance of the police officers, consequently Bhugubutty Churrun Gangoolly, son of Mussummaut Treepoora, and Joychunder Gangoolly, her relation, were sent in by the darogah. The examination of the case proved that the sacrifice took place according to the ceremony of saha-murren. She had 3 sons, 2 grown up, and 1 about 9 years old. It further appears they waited for the police officers one day, but their attention was devoted to a corpse then wasting.
	7.–D° Jummoona	70	D° - - -	Ramlochun, chuckerbutty.	her husband held a petty talook of his own, and he was generally employed in the service of a talookdar as a Bengal mohurer.	17 Dec. - –	Rajabary - -	This sacrifice took place according to the ceremony of saha-murren. Mussummaut Jumoona had no children, and the police officers were present at the time.
Dacca Jelalpore, 2.	1.–Muss^{t} Bobannysury - -	80	Brahmin - -	Ramsoonder, chuckerbutty.	the husband of the deceased was a bhuttacharjee brahmin and a talookdar, in respectable circumstances.	22 January 1824	Shibchur - -	The darogah's report states that the woman had 3 sons, from 40 to 55 years of age. The ceremony was voluntarily performed, and in conformity to the Hindoo religion, and also in the presence of the local police officers.
	2.–D° Nuleeta -	70	Sahoo - -	Kistonocanth, sahoo.	The husband of the deceased obtained subsistence in the service of a mohajun.	26 March –	Butkea - -	The darogah's report states that the woman had no son. The ceremony was performed in conformity with the Hindoo law, and in presence of the local police officers.
Mymensing -	- - - - -		- - - -	- - - -	—None.—			
Sylhet - -	- - - - -		- - - -	- - - -	—None.—			
Tipperah - 6.	1.–Muss^{t} Bhaggy -	40	Brahmin - -	Oomakaunth Surmor, brahmin, aged 55 years.	judgemany; reported to have been in low circumstances.	31 January 1824	Thurlah - -	Saha-murren, without being in any way inebriated, and in conformity with the Shaster, burned at the same time with her deceased husband, in the presence of the darogah and mohurer of the thannah; died leaving issue two sons, the eldest aged 25 years, and the youngest 12 years.
	2.–D° Rutney -	45	Kahest - -	Kunthyrain, kahest, aged 80 years.	farmer; reported to have been in respectable circumstances.	2 February –	Nasseergur -	Saha-murren, without being in any way inebriated, and in conformity with the Shaster, burnt at the same time with her deceased husband, in presence of the mohurer and jummadar of the thannah; died, leaving issue 2 sons, the eldest 25 and the youngest aged 21 years.

	3.–D° Jomoonah - 20	Sahoo - -	Nurhory, sahoo; aged 45 years.	shopkeeper; reported to have been in respectable circumstances.	7 March –	Cutwally - -	Without being in any way inebriated, and in conformity with the Shaster, burnt at the same time with her deceased husband, in the presence of the mohurer and hurry sing burkundauze of the thannah; died without issue.
	4.–D° Rajessory - 32	Kahest - -	Ramsurn Doss, kahest, aged 40 years.	gharisty; reported to have been in low circumstances.	18 April –	Burkumptah -	Without being in any way inebriated, and in conformity with the Shaster, burnt at the same time with her deceased husband, in the presence of the mohurer and kishen sing, burkundauze of the thannah; died, leaving issue 1 son and 2 daughters, the son aged 13, the eldest daughter aged 1 year, and the youngest aged 6 months.
	5.–D° Sorissoty - 50	D° - - -	Ram Kishen Deo, kahest, aged 52 years.	tutor; reported to have been in low circumstances.	20 October –	Cusbah - -	Without being in any way inebriated, and in conformity with the Shaster, burnt at the same time with her deceased husband, in the presence of the jummadar of the thannah; died without issue.
	6.–D° Parbutty - 50	D° - - -	Surn Doss, kahest, aged 70 years.	shopkeeper; reported to have been in respectable circumstances.	16 Dec. –	Lucksham -	Saha-murren, without being in any way inebriated, and in conformity with the shaster, burnt at the same time with her deceased husband, in the presence of the jummadar and two burkundauzes of the thannah; died without issue.

DIVISION OF MOORSHEDABAD.

Beerbhoom - 3.	1.–Musst Ruttun Munnee - 80	Uzhorin - -	Gobind Dut, uzhoree.	cultivator of the soil; illiterate and unacquainted with the Hindoo Shaster.	5 May - 1824	Jhekooleepoor -	From the darogah's report it appears that immediately notice of the intention of the widow to burn herself on the pile was received at the thannah, the mohurer accompanied by a burkundauze repaired to the spot, and as, upon inquiry, no reasons for prohibition were found to exist, the said Ruttun Munnee became of her own free will a suttee with the corpse of her husband.
	2.–D° Pawnee - 67	Chasin - -	Gooroopershaud, chasa.	- ditto - ditto -	14 October –	Keogong - -	From the darogah's report it appears that on learning the intention of the widow of the deceased to burn herself, he personally repaired to the spot, and as no prohibitory reasons were found to exist upon inquiry, the aforesaid Pawnee of her own free will became suttee with the corpse of her husband.
	3.–D° - Sushee Mookhee - 18	Brahmunee -	Naryn Chatterjea, brahmin.	lived on the produce of his rent free lands; could read and write the Bengalee languages, and was versed in the Hindoo shastree.	21 October –	The Keogong -	From the darogah's report it appears that on the information of the widow of the deceased intending to burn herself being received at the thannah, as he the darogah was absent on duty, the jummadar and a burkundauze repaired to the spot, and on inquiry found that a daughter of about 2 years old was made over by the widow to the charge of her father-in-law, named Huree Sunkur Chatterjea, who executed the prescribed engagement, upon stamped paper, for its maintenance; and as no prohibitory reasons existed, the aforesaid Sushee Mookhee of her own free will became a suttee with the corpse of her husband.

N. B.—No instance occurred during the past year in which a widow, after having ascended the pile, or once having made up her mind to burn, desisted from becoming a suttee, either from the persuasions of her friends and relatives, or from the interposition of the police.

Division of Moorshedabad—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husband.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Bhaugulpore -	- - - -	-	- - - -	- - - -	- - - - -	- - - -	- - - -	No suttees have taken place in the district of Bhaugulpore during the year 1824.
Joint Magistrate of Monghyr -	- - - -	-	- - - -	- - - -	- - - - -	- - - -	- - - -	No suttees have taken place in the district of Monghyr during the year 1824.
Dinagepore - -	- - - -	-	- - - -	- - - -	- - - - -	- - - -	- - - -	No suttees have taken place in the district of Dinagepore during the year 1824.
Joint Magistrate of Maldah - 2.	1.–Musst Mohasoonderee Debeea -	33	Brahmin - -	Tacoor Doss Chaterjea, brahmin.	a priest; and had some lackeraj lands in detached parcels.	4 Nov. 1824	Bholahaut -	Every exertion was made to dissuade the widow from becoming a suttee, but without effect; she had been waiting for the death of her husband, who had been brought down to the bank of the river the day previous to the suttee. The ceremony was conducted in the usual manner, except that the accompaniment of tom toms and churs was forbid, in order to enable such as might hear her cries to be released, if she made any, to afford her every assistance. No bamboos were placed over her, thus leaving her at perfect liberty to escape if nature should burst the fetters of superstition which had made her submit to the most painful and excruciating of deaths. She was a native of Kishunagore, and the second wife of the deceased, and had one son about 8 years of age; her mother, she alleged, had also burnt as a suttee, and that the rite had invariably been performed by the females of her family. There were 2 other sons of the deceased by a former marriage, grown up young men, who performed all the ceremonies customary on such occasions.
	2.–D° - Rajessury Dossea - - -	40	Kawet - -	Teencoury Chowdry, kawet.	service and husbandry -	1 Dec. –	Kulleachuck -	In this instance (not a month after the above) nature overcame every other feeling, and the woman leapt from the pile, and it is stated by the darogah in his report, that the relatives and persons present endeavoured to place her again upon it, and would in all probability have done so had he (the darogah, who was a mussulman) not been in attendance and prevented them; for such intention he has been directed to send in the parties after the usual period of mourning for the deceased has elapsed.
City of Moorshedabad - - 8.	1.–Musst - Parbutty Debbea - - -	80	Brahmin - -	Rampershaud Chuckewutee, brahmin.	it appears from the darogah's report that the deceased procured a subsistence from employment.	8 Jan. 1824	Bhurtpore -	Mussummaut Parbuttee burnt with the corpse of her husband, in the presence of police officers, by the ceremony of saha-murrer. No legal obstacle to her becoming a suttee existed.

		2.–D° wife of Hurdeb Chatterjah	60	D°	Hurdeb Chatterjah, brahmin.	- - - - -	2 March	Goekurn	Hurdeb Chatterjah of Bheigureean, in the district of Nuddeah, was proceeding with his family to Cossee on a pilgrimage, being attacked with sickness on his journey, he died within the jurisdiction of this district; while preparations were making for the suttee, the chokedar proceeded to report the circumstance to the darogah, and before the jummadar could arrive at the place the sacrifice was completed, and none of the family were found to give the requisite information.
		3.–D° Sohagee	60	D°	Gour Mohun Chuckerwutee, brahmin.	the deceased held the situation of gomastah, and had a little of zemindaree, by which he procured subsistence.	18	Maunoollah Bazar	Mussummaut Sohagee burnt herself with the corpse of her husband, in the presence of police officers, by the ceremony of saha-murren. No legal obstacle existed to her becoming a suttee.
		4.–D° Narainee	83	D°	Parbuttee Churn, brahmin.	the deceased procured a subsistence by instructing Shaster, and from the produce of burmooter land.	27	Ranissur	Mussummaut Narainee burnt herself with the corpse of her husband, in the presence of police officers, by the ceremony of saha-murren. No legal obstacle existed to her becoming a suttee.
		5.–D° Chundmunee	40	Kaet	Kishennauth, kaet.	it is reported that the deceased held an employment of 2 rupees per month.	10 May	Bhurtpore	Mussummaut Chundmunee burnt herself with the corpse of her husband, in the presence of police officers, by the ceremony of saha-murren. No legal obstacle existed to her becoming a suttee.
		6.–D° Surbmunglah	40	Byde	Shibpershaud Sein-byde.	the deceased procured a living by employment and zemindaree.	20 June	Ahsunpoorah	Shibpershaud Sein, of zillah Jessore, was returning after a pilgrimage from Cossee, became sick on the way and died within this jurisdiction; his wife being in company burnt herself with the corpse of her husband, in the presence of police officers, by the ceremony of saha-murren.
		7.–D° - - Shamah Soondere	38	Sonar Buneeah	Radha Rumun, sonar buneah.	the deceased gained a subsistence by shopkeeping.	21 October	Bhurtpore	Shamah Sonderee was burnt with the corpse of her husband (in opposition to the orders of police officers), leaving a daughter of 6 years of age. This case is under investigation and the circumstances shall be reported after its conclusion.
		8.–D° Dossee	47	Kaet	Huree Kishen, Sirkar, kaet.	- ditto - - ditto -	26	Shoojahgunge	Mussummaut Dossee burnt herself with the corpse of her husband, in the presence of police officers, by the ceremony of saha murren.
Purneeah	1.	1.–Musst Chowdranee	60	Hindoo	Persaeedoo	oil-seller	17 February 1824	Thannah Neenuggur.	It appears from the darogah's report that the mohurer was present at the time of the suttee, and that no compulsion was made use of to force the woman to comply with the custom of burning with her husband.

DIVISION OF MOORSHEDABAD—*continued.*

ZILLAHS.		Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Rajshahye - -		- - - - -		- - - -	- - - -	— None. —			
Rungpore -	1.	1.–Musst Joymunee Debbea - -	35	Brahmin - -	Ramlochun, chuckerbuttee.	jote and agriculture; worth about 3 or 4,000 rupees.	9th Kartick -	Sadoollapore -	The darogah of Sadoollahpore reported that on the 21st of October information was brought him that Ramlochun was dead, and that his wife wished to burn herself with the body; he immediately deputed the mohurer of the thannah to make the usual inquiries, but before his arrival the relations had set fire to the pile and burnt the woman. On receiving this report I summoned the parties concerned to explain their conduct, and as they could not do so satisfactorily, and it appears that Ramlochum died possessed of 3 or 4,000 rupees, besides landed property which the widow would have inherited had she lived, that which in consequence of the suttee went to the brothers of Ramlochun, I made them over for trial before the judge of circuit. The thannah was only 4 coss from the deceased's house, and it does not appear the mohurer made any delay.
Commissioner of Rungpore -		- - - - -		- - - -	- - - -	— None. —			

DIVISION OF PATNA.

ZILLAHS.		Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Behar - -	1.	1.–Musst - Narain Coonwur - -	35	Koit - -	Lochun Sing, koit.	a moonshee occasionally, and a proprietor of land.	7 December 1824	Thannah Nawabadah.	This person was burnt with her husband. She had not any children; intelligence was not given at the thannah before the suttee took place, for which omission the village gorait will be required to account.
Jt Magte of Monghyr -		- - - - -		- - - -	- - - -	— None. —			
City Patna - -		- - - - -		- - - -	- - - -	— None. —			
Ramghur -	10.	1.–Mussumt Nund Cooner - -	11	Brahmin - -	Gopee Kist, brahmin.	the profession of her husband is unknown; but it appears from the report that he was in good circumstances.	1 February 1824	Paggar - -	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, notwithstanding the remonstrances of her neighbours, leaving no infant children, neither was she in a state of pregnancy at the time she sacrificed. The interference of the police was not exerted to prevent the sacrifice, it having been concluded before any information on the subject reached the thannah. Perwannahs have been issued at different periods to the darogah to send in to the magistrate Hurbunee and Jugurnauth, the people who assisted in setting fire to the pile; these people, however, have not appeared, and it is stated that Juggurnauth is dead, and Hurbunee has fled.

2.-D° Sonamunee - 50	Kaeth - -	Doolha Doss, kaeth.	the profession of her husband was that of a cultivator and farmer of a village; and also he was in good circumstances.	21 March - 1824	Aurungabad -	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
3.-D° Punchoo - 50	Kuhar - -	Dera, kuhar -	the profession of her husband is unknown, but it appears from the report that he was in good circumstances.	27 March - -	Echack - -	This sacrifice took place by the ceremony of unnoo-murren. It appears, from the darogah's report, that this woman voluntarily burnt herself, together with her husband's turban, six months after, according to the ceremony of unnoo-murren, notwithstanding the remonstrances of her neighbours, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
4.-D° Bhuanee - 60	Lohar - -	Jugram, lohar -	the profession of her husband was that of an ironsmith, and also he was in good circumstances.	2 June - -	Echack - -	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. Three of the burkundauzes of the thannah were present at the time of the performance of the ceremony.
5.-D° Chamee - 42	Rajpoot - -	Bhattoo Roy, rajpoot.	the profession of her husbend was that of a cultivator, and also he was in good circumstances.	11 - -	Bishoonghur -	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. One of the burkundauzes of the thannah, who had been sent by the police darogah, was present at the time of the performance of the ceremony.
6.-D° Goveendee - 30	Brahmin - -	Beendhoo Misseer, brahmin.	the profession of her husband was that of a jujmanka or worshipper, and he was in indigent circumstances.	12 August -	Aurungabad -	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
7.-D° Buanee - 95	Rajpoot - -	Munsa Roy -	the profession of her husband was that of a cultivator, and also he was in good circumstances.	4 September -	Nalberinger -	Ditto - - ditto - - ditto.
8.-D° Deokee - 60	Brahmin - -	Mohabeer Sing, brahmin.	the profession of her husband was that of a beggar, and he was in indigent circumstances.	2 October -	Moharajgunge -	Ditto - - ditto - - ditto.

(continued)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ramghur—*continued.*	9.–Muss^{t} Rama	32	Teleen	Gundoiree, telee.	the profession of her husband was that of an oil-seller, and also he was in good circumstances.	22 October 1824	Aurungabad	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving an infant child of about 8 months old, the maintenance and support of which has devolved on her eldest daughter; neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. The interference of the police was not exerted to prevent the sacrifice, it having been concluded before any information on the subject reached the thannah.
	10.–D^{o} Domun	30	Brahmin	Nunda Dooby, brahmin.	the profession of her husband was that of a cultivator, and also he was in good circumstances.	10 November	Moharajgunge	This sacrifice took place by the ceremony of saha-murren. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy nor uncleanness at the time she sacrificed. Two of the burkundauzes of the thannah were present at the time of the performance of the ceremony.
Sarun - - 12.	1.–Muss^{t} Raujbunsee	40	Brahmunee	Murrucknauth Rae, bohmunzeemindar.	cultivator	11 March 1824	Hoosapoor	Mussummaut Raujbunsee voluntarily burnt herself on the funeral pile of her husband. The police officers, for want of previous information, could not arrive in time to save her; she has left no children, nor was she pregnant. Hurrucknauth could neither read nor write any language, and was of a poor class. From the bewustaw given by the pundit it appears to be lawful.
	2.–D^{o} Kullee	45	D^{o}	Bissonedeal Pandeij, brahmin.	d^{o}	30 May	Ditto	Mussummaut Kullee voluntarily burnt herself on the funeral pile of her husband. The police officers could not arrive in time to save her, for want of previous information. She left no children, nor was she pregnant. Bissonedeal Pandeij could neither read nor write any language, and was of a poor class. From the bewustaw given by the pundit it appears to be lawful.
	3.–D^{o} Deomunneah	60	Koerin	Dewram Koeree.	beggar	13 July	Ditto	Mussummaut Deomunneah voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Dewram Koeree could neither read nor write any language, and was of a poor class. From the bewustaw given by the pundit it appears to be lawful.

4.–Dº Tilkee - 60	Brahminee -	Ruggoo Pondey, brahmin.	fakeer or beggar - -	15 July –	Hoosaypore -	Mussummaut Tilkee voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Ruggoo Pondey could neither read nor write any language, and was of a poor class. From the bewastaw given by the pundit it appears lawful.
5.–Dº Shumurrun - 70	Taleen - -	Ausmaunee Tellee.	selling oil - - -	12 August –	Tajepoor -	Mussummaut Shumurrun voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive on the spot to save her. Ausmaunee Tellee could neither read nor write, and was of a poor class. From the bewastaw given by the pundit it appears lawful.
6.–Lounggee - - 25	Bunneeayn -	Chuckowree, bunneeah.	ditto - - - -	3 Sept. –	Ditto - -	Mussummaut Lounggee voluntarily burnt herself with the turban of her husband (one day after the demise of her husband.) She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Chuckowree could read and write a little Hindooee, but was of a poor class. From the bewastaw given by the pundit it appears to be lawful.
7.–Gaindaw - - 30	Brahmunee -	Jungul Sookul, brahmun.	beggar - - - -	21 – –	Hoosaypoor -	Mussummaut Gaindaw voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Jungul Sookul could neither read nor write any language, and was a beggar. By the bewastaw given by the pundit it appears lawful.
8.–Dº Ruggoobunsee 62	Koormeen -	Bissumbhur, koormee.	cultivator - - -	13 October –	Ditto - -	Mussummaut Ruggoobunsee voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not reach the spot in time to save her. Bissumbhur Koormee could neither read nor write any language, and was of a poor class. From the bewastaw given by the pundit it appears lawful.
9.–Dº Jaussoo - 55	Koyereen - -	Toofannee Bhugguth, koerree.	zemindarry - - -	28 – –	Chuprah -	Mussummaut Jaussoo voluntarily burnt herself on the funeral pile of her husband. She has left no young children, nor was she pregnant. The thannahdar endeavoured his utmost to oppose her from so doing, but without effect. Toofannee Bhugguth was a man of great property, and could read and write Hindooee. From the bewastaw given by the pundit it appears to be lawful.
10.–Dº Laikkee - 30	Brahminee -	Bussunt Pautuck.	cultivator - - -	1 Nov. –	Bittiah - -	Mussummaut Laikkee voluntarily burnt on the funeral pile of her husband. She has left a son about 4 years old: the usual mochulkaw has been taken from the sister of Bussant Buttuck for the support of the child. She was not pregnant. The police officers could not arrive in time, for want of previous information, to save her. Bussant Buttuck could read and write Hindooee, but was of a poor class. From the bewastaw given by the pundit it appears to be lawful.

(*continued*)

DIVISION OF PATNA —— *continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun—*continued.*	11.- Mussummaut Jhignee - -	80	Bhurreen - -	Chuttur Bhaur.	cultivator - - -	14 Nov. 1824	Derauley - -	Mussummaut Jhignee voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Chuttur Bhaur could neither read nor write any language, and was of a poor class. From the bewastaw given by the pundit it appears to be lawful.
	12.-D° Buggeeah -	60	Brahmunee -	Dhoop Sookool, brahmin.	beggar - - - -	3d Dec. —	Hoosaypoor -	Mussummaut Buggeeah voluntarily burnt herself on the funeral pile of her husband. She has left no children, nor was she pregnant. The police officers, for want of previous information, could not arrive in time to save her. Dhoop Sookool could neither read nor write any language, and was of a poor class. From the bewastaw given by the pundit it appears to be lawful.
Shahabad - 18	1.-Mussumt Unpee -	40	Brahminee -	Biddearthee Panree, brahmin.	cultivator; possessed no property.	3 February —	Thannah Burraon, at Keora, 6 coss from the thannah.	This was an illegal suttee. It was stated to the police officers, to whom information was not sent till after the ceremony had been completed, that the widow sacrificed herself voluntarily 30 years after the death of Biddearthee Panree, holding in her hand an amulet that had belonged to him, that she had only been betrothed to the deceased, and at the time of his death was residing in her father's house at a distance of 4 coss. She left no children: no criminal prosecution has been instituted against any one.
	2.-D° Bodhee -	80	Kulwarin - -	Purrao, kulwar.	supported by his son; a labourer.	19 March —	Thannah Doomraon, at Rugunautpore, 4 coss from the thannah.	Information was not given to the police officers till after the sacrifice had been completed. It was stated that the widow burnt herself on the funeral pile of her husband agreeable to the Shaster. She left no young children.
	3.-D° Rugbunsee -	50	Kaethin - -	Aurgopaul Sing, kaeth.	employed as a servant; left no property.	4 April —	Thannah Ekwaree, at Kowldehree, 2 coss from the thannah.	The widow is stated to have sacrificed herself on the funeral pile of her husband, agreeably to the Shaster, leaving no children. The sacrifice was completed before the police officers could arrive.

4.–D° Bussea	- 45	Kulwarin - -	Jeonaut, kulwar.	trader in ghee - -	17	–	–	Thannah Bhubbooa, at Jehanabad, 5 coss from the thannah.	The widow sacrificed herself willingly, with her husband's turban, the day after hearing of his death at Benares; and after the arrival of the police darogah at the village, no endeavours were made to dissuade the widow from sacrificing herself; and on account of his having at first reported that he had not reached the village before the sacrifice was completed, he has been punished. She left no children.
5.–Summea -	- 80	Loharin - -	Nyn, lohar -	beggar - - - -	1	May	1824	Thannah Belountee at Aeer, 6 coss from the thannah.	The widow is stated to have sacrificed herself on the funeral pile of her husband, and agreeably to the Shaster, leaving no young children. Information was not given to the police officers till after the sacrifice had been completed.
6.–D° Phoolea	- 80	Kussurwanee -	Bola, kusserwanee.	petty shopkeeper - -	4	–	–	Thannah Ekwaree at Koree, 5 coss from the thannah.	Information of the intention was sent to the police officers, but before they could attend the sacrifice had been completed. The widow is stated to have burnt herself with a piece of sandal wood in her hand, the day after she had heard of her husband's death at Cawnpore. She left no young children.
7.–D° Doolnee	- 25	Utteeth - -	Doolum Bhartee, Utteeth.	cultivator of a small parcel land.	23	–	–	Thannah Doomraon at Surrya, 4 coss from the thannah.	Information was not given to the police officers till after the sacrifice. This was an illegal sacrifice, the widow having burnt herself on her husband's funeral pile, leaving a child two years of age, for whose support no one had engaged to provide; a mochulka has since been entered into by the brother of the deceased, who has engaged to support the child. No criminal prosecution has been instituted against any one.
8.–D° Uklea -	- 50	Rajpootin - -	Rambhunjun Sing, rajpoot.	proprietor of a small share of a village, and cultivator of about 40 beegahs of land.	8	June	–	Thannah Burrown, at Bhooklee, 7 coss from the thannah.	The widow is stated to have sacrificed herself on the funeral pile of her husband, agreeably to the Shaster. The sacrifice was completed before the police officers could arrive.
9.–D° Ujnausee	- 50	Babhunee - -	Hurnarain Sing, babhun.	cultivator of 10 beegahs of land, possessing 1 plough.	28	July	–	Thannah Burrown at Pepree, 4 coss from the thannah.	The widow is stated to have burnt herself on the funeral pile of her husband agreeably to the Shaster. The sacrifice was completed before the police officers could arrive.
10.–D° Jasoo -	- 20	Kandoon - -	Mohur, kandoon	trader in grain; possessing property to the value of 200rs.	31	–	–	Chokee Telothoo, Thannah Sahseram, at Aurungabad, ¼ coss from the chokee.	The widow in this case sacrificed herself agreeably to the Shaster, on the funeral pile of her husband, in the presence of the jummadar of the chokee, who endeavoured to dissuade her. She left an infant 1 year old, for whose support a nephew of the deceased entered into the prescribed mochulka, previously to the sacrifice.

(*continued*)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	11.–Muss^t^ Dela	- 70	Brahminee -	Naik Tewaree, brahmin.	invalid havildar, and proprietor of a share of a small estate.	1 August 1824	Thannah Burrown at Koree, 1½ coss from the thannah.	The widow is stated to have sacrificed herself on the funeral pile of her husband, agreeably to the Shaster, leaving no young children. Information of the intention was sent to the thannah, but the sacrifice was completed before the police officers could arrive.
	12.–D° Etwaro	- 20	D° - - -	Hunsraj Tewaree, brahmin.	cultivator; possessing one plough.	1 Sept. –	ThannahEkwaree at Bechta, 5 coss from the thannah.	This was an illegal suttee. The widow is stated to have burnt herself voluntarily on the funeral pile of her husband, leaving an infant 6 months old, for whose support no one had engaged to provide. A mochulka has since been entered into by the father of the deceased for the support of the child. Information was not given to the police officers till 12 days after the occurrence. No criminal prosecution has been instituted against any one.
	13.–D° Somerin	- 50	Rajpootin - -	Sahee Rae, rajpoot.	sepoy; left no property -	18 – –	Thannah Belountee, at Doomurum, 3 coss from the thannah.	The widow is stated to have burnt herself, with her husband's turban, immediately on hearing of his death at Berhampore. Information was not given to the police officers till after the sacrifice had been completed. She left no children.
	14.–D° Soobhanee	- 35	D° - - -	Bheekum Sing, rajpoot.	labourer; possessed of no property.	11 Nov. –	Thannah Dhungaeen, at Dhonee, 3 coss from the thannah.	The widow is stated to have sacrificed herself agreeably to the Shaster, on the funeral pile of her husband, leaving no children under 3 years of age. Information was not given to the police officers till 5 days after the sacrifice.
	15.–D° Dhunmonee	50	Brahminee -	Goorbuksh Tewaree, brahmin.	cultivator and proprietor of a small share of several villages, and possessing property valued at about 150 rupees.	12 – –	Thannah Burrown, at Koree, 1½ coss from the thannah.	The widow sacrificed herself on her husband's funeral pile, agreeably to the Shaster, leaving no young children. The sacrifice was completed before the police officers could arrive.
	16.–D° Sheoconwar	90	Tutwain - -	Sunjit, tuttooa -	weaver and labourer; possessing no property.	13 – –	Thannah Doomrown at Choat, 2 coss.	The widow sacrificed herself on her husband's funeral pile agreeably to the Shaster, leaving no young children. Information was not given to the police officers till the day after the sacrifice.
	17.–D° Kownlee	- 40	Brahminee -	Shunker Doobeh	cultivator of a small parcel of land.	15 – –	ThannahChounsah at Doodra, 7 coss from the thannah, and 3 coss from the chowkee of Se-	The widow sacrificed herself on her husband's funeral pile agreeably to the Shaster, leaving no young children. Information was not given to the police officers till 5 days after the sacrifice had been completed.

		18.–D° Sookmanee - 90	Goallin - -	Boodhun, goalla	labourer - - - -	26 November -	Thannah Dhungree, at Chutka, 4 coss from the thannah.	She sacrificed herself on her husband's funeral pile, agreeably to the Shaster, leaving no young children. Information was not given to the police officers till three days after the sacrifice.

In the course of the past year 3 widows were dissuaded, and one was prevented on account of the illegality of the intended sacrifice, from becoming suttees, by the police officers.

Tirhoot -	1.	1.–Mussummaut Hunsranee - 48	Rajpootin - -	Munraj Rae, rajpoot.	Munraj, the husband of Mussum^t Hunsranee, was a mere cultivator of the land; of no respectability or circumstances.	9 July - 1824	Moojaffurpoor -	An incident occurred in this case which should be brought to the notice of the superior courts; viz. that the goaite of the village was deputed to convey the usual information, though, ere he could have possibly arrived, the concremation was completed; thus virtually rendering the circular orders of no effect.
Joint Magistrate of Monghyr - -	-	- - - - -	- - -	- - -	— None. —			

DIVISION OF BARELLY.

Agrah - -		- - - - -	- - -	- - -	— None. —			
Allighur -	1.	1.–Mussummaut Bukhto - - 60	Brahmin - -	Rambul, brahmin	beggary and labour - -	28 May 1824 -	Somna, situated in the police jurisdiction of Thannah Khair.	Mussummaut Bukhto burnt herself with the body of her husband. The widow has a daughter under the age of 30 years, and she is living with her husband. The police darogah being absent on leave, the jummadar, on receiving intelligence, immediately sent two of the burkundauzes; and though urged by them and Thakoor Joyram Sing, a respectable zemindar at Somna, present on the ground, who offered her money and land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile, perished in the flames.
Barelly - -		- - - - -	- - -	- - -	— None. —			
J^t Magistrate of Shahjohanpore	1.	1.–Mussummaut Rutnee - - 30	Rajpoot - -	Sebah, rajpoot -	husbandry - - -	13 May 1824 -	Powaine - -	On the evening of the 13th May, the chowkeedar of Pipperah, situated 12 coss from Powaine, reported at the thannah that Sebah Rajpoot had that day died, and that his widow had determined to sacrifice herself. The darogah proceeded in person, and arrived at the village about daybreak on the following morning, and heard that the suttee had taken place the day before. From the report it appears that she resisted every attempt on the part of her relations and the police, who were on the spot at the time, to dissuade her, and that the sacrifice was entirely voluntary. She left 2 sons, of 10 years and 6 years of age, and a daughter, aged 1 year and a half; the latter her relation Ooddun promised to take care of; and the property, amounting to 22 rupees, was made over to another, named Dulgunjan.

(continued)

Division of Barelly—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurrisdiction.	REMARKS.
Joint Magistrate of Pileebheet	-	-	-	-	— None. —			
Cawnpore - 5.	1.–Mussummaut Purnee	42	Brahminee	Boodhuee Miser, brahmin.	cloth-merchant	6 February 1824	Town Cawnpore	She is stated to have burnt herself with the dead body of her deceased husband voluntarily, and without the existence of any objections noticed in the Hindoo law, leaving no children, male or female. The only information reported to have taken place in the case was, that the ceremony was observed before the kotwal went to the spot; for which reason Bodhee and Radhee Kishen, relations of the suttee's husband, were sentenced to imprisonment for 3 months, and to pay a fine of 10 rupees each; and in failure of payment, to remain in confinement for a further period of 3 months each.
	2.–D° Ch,hubeea	28	an Uheer woman	Ooméda, uheer	taking care of cattle	20 February 1824	Bhogneepoor	She left no children, and burnt herself legally with the corpse of her late husband.
	3.–D° Hoolas Koonwur Ranee	25	Rajpoot rygoar	Rajah Muhindur Sing, rajpoot chundel.	zemindar	13 April —	Sheorajpoor	She voluntarily burnt herself with the corpse of her deceased husband, leaving no children; there existed no irregularity in the case, according to the Hindoo law.
	4.–D° Radhâ Baee	16	Brahminee	Ungajee Bhut, brahmin.	a servant	30 August —	Bithoor	She left no children, and burnt herself with the dead body of her husband consistently with the principles of Hindoo law.
	5.–D° Lajuntee	40	D°	Bhugat Bajpyee, brahmin.	worshipper	15 October —	Sheorajpoor	She burnt herself with the corpse of her late husband voluntarily, but before the arrival of the thannahdar at the place, and left an infant child aged 1 year. She was free from any objections which might render her being burnt illegal. The second wife of the deceased and his cousin Sheodgal took charge of the child, and entered into the usual engagements to take care of it. Bukhtowree and Gunga Buksh, zemindars, were fined, the former 8 rupees, and the latter 5 rupees, for not giving information of her intention at the thannah.
Joint Magistrate of Bhitoura - 1.	1.–Mussummaut Bukhtoo	29	Kait	Sheopershaud, kait.	private secretary of Rajah Byjey Bahadur, and in excellent circumstances.	4 December 1824	Sheorajpoor	She burnt voluntarily on the pile of her husband.
Etawah	-	-	-	-	— None. —			
Joint Magistrate of Etawah	-	-	-	-	— None. —			
Furruckhabad	-	-	-	-	— None. —			

Mooradabad -	- - - - -	- - - -	- - - -	- - - -	- - -	- - - -	On the 20th December 1824, the kotwal of Sumbhul reported that a woman, by name Joogirja, the wife of Sewa Aher deceased, inhabitant of Mouzah Udhoul, attached to the same kotwalee, had professed her intention of performing suttee, and that he had proceeded to the spot and prevented the sacrifice, until the receipt of orders from the court on the subject: upon the arrival of the report the pundit was called upon for a babestah, and in the interim the woman had changed her intention and no suttee took place. This abomination is of unfrequent occurrence in this district, and might, I think, be put down altogether with the greatest ease and safety, by a simple prohibition.
J^t^ Mag^te^ of Mooradabad	- - - - -	- - - -	- - - -	—None.—			
Meerut - -	- - - - -	- - - -	- - - -	—None.—			
Joint Magistrate of Boolundshuher 1.	1.–Muss^t^ Gourah - 30	Brahminee -	Gomanee, brahmin.	beggar - - - - -	1 May - 1824	Thannah Seaneh Mouzat Bhoun.	Mussummaut Gourah burnt herself the day after her husband's death along with his body. The deceased left no children. The police officer of Seaneh was present, and though urged by him and several respectable Hindoo zemindars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile with her own hands perished in the flames.
Saharunpore - 1.	1.–Muss^t^ Gourjah - 30	Soonarie - -	Khooshaulie, soonar.	the deceased Khooshaulie was a silversmith by profession, and was in tolerably good circumstances.	13 August 1824	Jowallapoor -	The suttee took place about 12 years after the death of her husband. In the month of August last Suddasook, caste soonar, brother of the suttee, fell sick at Saharunpore, whither she repaired for the purpose of seeing him; during her stay at the place, her brother having died, the suttee wished to have herself burnt with his (the brother's) remains; this being a measure contrary to the Shasters, the kotwal of Saharunpore was ordered to prevent it; 10 days after this circumstance, Nuthwa, the father-in-law of the suttee, presented a petition to the court, stating that his daughter-in-law had taken nothing for 10 days, and was desirous of burning with some property of her husband, and for which purpose he (Nuthwa) solicits permission. The magistrate with the pundit of the court, &c. &c. went to the house in which the woman was, and expostulated with her, and used every means to dissuade her from it, but to no effect, as she continued urgent in her intention, and the pundit having stated that no irregularity existed in the woman's burning herself, the ceremony was permitted to take place on the 13th of the above-mentioned month; she was carried to a town called Kunkhul, attached to the thannah of Jowallapore, and burnt with some property belonging to her husband, agreeably to the ceremony of unnoo-murren, in the presence of the thannah mohurer. The suttee left a son of 12 years old, whose maintenance and protection Nuthwa, the father-in-law of the suttee, took upon himself.
Joint Magistrate of Mozuffer Nugur	- - - - -	- - - -	- - - -	—None.—			
Joint Magistrate of Deyrah Dhoon	- - - - -	- - - -	- - - -	—None.—			
Joint Mag^te^ of Sirpoorah	- - - - -	- - - -	- - - -	—None.—			

ZILLAHS.		Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF BENARES.									
Allahabad	5.	1.–Muss^t Hemnee	60	Lonaien	Inunea, looned	labourer	7 April - 1824	Mouza Beny, Thannah Bora.	One son, aged 35 days.
		2.–D° Rujnee	47	Pittahrin	Oochael, putwa	putwa	3 June –	Mouza Buohulla, Thannah Bora.	
		3.–D° Gungea	22	Pasin	Jokhoo, pasee	cultivator	25 –	Mouza Purweya Bang, Thannah Bora.	One daughter aged 3 months. The suttee was allowed to burn, in consequence of her husband's father and mother having entered into the requisite engagement to maintain the infant.
		4.–D° Kishnee	24	Brahminee	Deeadutt, brahmin	beggar	11 –	Mouza Lalearee, Thannah Dyaboro Khur.	
		5.–D° Mohnee	25	D°	Ruchpal, brahmin	cultivator	Ditto	Mouza Soondear, Thannah Dyaborokhur.	One son 11 years old, and one daughter 4 years old. The thannahdar having allowed the suttee to burn without any security having been taken for the maintenance of the children, was fined a month's salary; and the father and uncle of the deceased having been called upon by the magistrate, executed the requisite engagement to support them.
Joint Magistrate Bhetoura		-	-	-	-	—None.—			
Bundlecund, Sⁿ Divⁿ	5.	1.–Muss^t Keerveea	50	Bunya	Gunesh, bunya	shopkeeper; not in good circumstances.	19 May - 1824	Banda Khas	This suttee took place in the presence of the omla of the cutwalee. The sacrifice was voluntary, and, from the report of the pundit of the court, was conformable to the Shasters. Mussummaut Keeroeea left 2 married daughters, one aged 25 and the other 20 years.
		2.–D° Basoo	40	~~Brahminee~~	Teerutraj, brahmin	cultivator; respectable and rich.	20 June –	Mohokur	This suttee took place in the presence of the police officers. The sacrifice was voluntary, and agreeably to the Shasters. Mussummaut Basoo left no children under age.
		3.–D° Muthlee	20	Chamar	Mungla, chamar	labourer; in very poor circumstances.	1 July –	D°	This suttee took place in the presence of the police darogah: from his report it appears the sacrifice was voluntary, and conformable to the Shasters. Mussummaut Muthlee left a son aged 4½ years, who resides with his uncle.

	4.–D° Muneea - 45	Bunya - -	Bahoree, bunya	shopkeeper; in impoverished circumstances.	11 – –	Surha - -	This suttee took place in the presence of the omla of the police. It appears from the report of the thannahdar, that the sacrifice was voluntary and agreeably to the Shasters. Musst Muneea left no children under age.
	5.–D° Heerea - 35	Kaet - -	Poorun, kaet -	husbandman; not in good circumstances.	27 October –	Poharee - -	This suttee took place before the arrival of the police omla; but it appears from the report of the thannahdar, that the sacrifice was voluntary, and conformable to the Shasters. In this case the landholders were fined 10 rupees each, and the brother of the deceased (Poorun), and the chowkeedars of the village, imprisoned for the space of one month, by order of the acting magistrate, for permitting the suttee to take place previous to the arrival of the police.

N. B.—In the month of May 1824 a suttee was prevented by the interference of the police. Mussummaut Soonia Ahir had determined to become a suttee, though her husband had been dead for upwards of 6 years: this appearing contrary to the Shasters, the thannahdar prevented the sacrifice; the widow was made over to the charge of her relations, and, after being made acquainted with the prohibition, declared that she relinquished her intention of burning. One case occurred at Banda, in the month of September 1824, where the courage of the suttee (Mussummaut Moharajeeah) failed after ascending the pile, which she jumped from after being slightly burnt. Mussummaut Moharajeeah was made over to the charge of her relations, who voluntarily agreed to provide for her.

Bundlecund, Nn Divn - - } 2.	1.–Musst Muchlo - 70	Ugurwala - -	Hurjoo - -	bu-ya-ee, or grain-weigher	10 Sept. - 1824	Rahat - -	She voluntarily burnt herself with the body of her husband before the arrival of the police officers at the spot*. She left no children under age.
	2.–D° Pauroo - 70	Brahminee -	Maukhun - -	husbandry - - -	19 – –	Gherowlee -	She voluntarily burnt herself with the body of her husband, and refused to pay attention to the police officers, who endeavoured to dissuade her from the act. She left no children under age.
City Benares - 16.	1.–Musst Jeeramonee 45	Brahmin - -	Indurmun, brahmin.	grainseller; in middling circumstances.	1 January 1824	Thannah Rampopoora.	The suttee took place, saha-murren, in the presence of the police officers, there being no legal impediment. Mussummaut Jeeramonee left no children.
	2.–D° Parwutee Baee 55	D° - -	Cashepershaud, brahmin.	service; in middling circumstances.	19 February –	Thannah Dussussmeyd.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Parwuttee left no children.
	3.–D° Gopeeka Baee 32	D° - -	Kishen Bhut, brahmin.	beggar; in middling circumstances.	3 March –	Thannah Calbhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Gopeeka left no children.
	4.–D° Mancoonwur - 80	D° - -	Neekunt, brahmin.	ditto - - - ditto -	5 April - –	Thannah Chouk	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Mancoonwur left no children.

* The son of this woman is at present under security to answer the charge.

(continued)

DIVISION OF BENARES—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Benares—*continued.*	5.–Musst Gourecon-wur *alias* Thakooraree Bohoo	24	Nagur - -	Balakeeram, nagur.	service; in middling circumstances.	27 April - 1824	Thannah Cal Bhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Goureeconwur left no children.
	6.–D° Radhamunee	60	Brahmin - -	Gungadhur, mookerjea.	- - d° - -	1 May –	Thannah Ausangunge.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Radhamunee left a son aged 39 years.
	7.–D° Oomra	- 40	D° - -	Ramnarain, brahmin.	landholder; in middling circumstances.	1 June –	Thannah Dussussmeyd.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Oomra left no children.
	8.–D° Rookmin	- 60	D° Marhatta -	Rampunth, brahmin marhatta.	beggar; in middling circumstances.	2 – –	Thannah Cal Bhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Rookmin left a son of 14 years of age, and a daughter of age.
	9.–D° Kowla	- 60	Bengalee brahmin	Sheoram, brahmin	labourer; in middling circumstances.	15 – –	Thannah Ramapoora.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Kowla left no children.
	10.–D° Munkurneeka Baee - - -	70	Brahmin - -	Kaloo Oopadhea, brahmin.	teacher of vedes; in middling circumstances.	23 August –	Thannah Cal Bhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Munkurneeka left 5 sons, aged 60, 40, 35, 28, 17.
	11.–D° - Parwutee Baee - -	40	D° - -	Munoo Oopadhea.	labourer; poor - - -	3 September –	Thannah Dussussmeyd.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Parwutee left no children.
	12.–D° Radha Baee	70	D° - -	Balum Bhut, Marhatta brahmin.	beggar; poor - - -	8 October –	Thannah Cal Bhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Radha Baee left 3 sons and 1 daughter, aged 43, 40, 36 and 25.
	13.–D° Imeelo Baee	50	D° - -	Swameenath, brahmin.	- d° - - - -	6 November –	Thannah Ramapoora.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Imeelo left no children.
	14.–D° Anundee Baee	50	D° - -	Ragho Bhut, brahmin.	- d° - - - -	8 – –	Thannah Dussussmeyd.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Anundee Baee left an only son, aged 30.

	15.–D° Pheknee - 35	Bhooneehar -	Sheorutnun, bhooneehar.	labourer; d° - - -	- d° -	zamorad.	presence of the police officers, there being no legal impediment. Mussummaut Pheknee left no children.
	16.–D° Thuko Baee 50	Brahmin - -	Gobind Bhutt, brahmin.	beggar; d° - - -	28 – –	Thannah Calbhyro.	The suttee took place, saha-murren, in presence of the police officers, there being no legal impediment. Mussummaut Thukoo left no children.

N. B.—During the year 1824 two suttees were prevented, under the bewusta of the pundits, specified in a reply to third question from the Sudder Court, which accompanied Mr. Register Turnbull's letter to the Court of Circuit, under date the 25th June 1817. Their names were Golabo and Mana, inhabitants of Benares, and caste, brahmin.

Ghazeepore - 33.	1.–Muss^t^ Sheomuneah - - - 50	Brahminee -	Kaheree Bondy, brahmin.	cultivator of 10 biswahs of sugar-cane plantation, and 2 beegahs of rubee crops, the produce of which is estimated at 18 rupees, and possessed of 2 oxen, value of 4½ rupees; daily expenditure 2 pice, and 1 rupee 2 annas annually for cloth.	12 January 1824	Shadeabad -	Burnt with the corpse of her husband, before the arrival of the police; left a son above the prescribed age; no impediment.
	2.–D° Takemonee - 31	Koitheen - -	Shamloll, kaith -	servant, and possessed no estate or property; daily expenditure 6 annas.	3 February –	Mahajun Tolee, in the vicinity of the town of Ghazeepore.	Burnt with her husband's body, notwithstanding the persuasion of the police and others to desist; no child or prescribed impediment.
	3.–D° Rhoopjhurree 60	Rajpooteen Saingur.	Surrubjeet Rajpoot.	zemindaree in mouzas, umher, &c. to the amount of 25 and 30 rupees by annual produce of grain. Total, 55 rupees yearly; 2 annas expenditure per diem.	7 – –	Russerah - -	Burnt 3 years after the death of her husband, with his clothes, before the arrival of the police, notwithstanding the persuasions of her relations; left two sons, both above the prescribed age; no impediment.
	4.–D° Sootheeree - 52	Kussurwanee -	Goordeal, kuserwan.	Goordeal had a small tobacconist's shop, besides dealt in salt, by which he earned about 50 rupees annually; daily expense 2 annas.	13 – –	Reotee (Khokee Byreeah.)	Burnt with her husband's turban, 5 months after his death, before the arrival of the police; the fire is said to have been communicated from her cloth. Left 2 sons above the prescribed age; no impediment.
	5.–D° Chorusseeah 60	Rajpooteen Beesanee.	Deehul Raee, rajpoot.	cultivator of land to the extent of 20 beegahs, the annual produce of which is estimated to yield about 100 rupees; expenditure 3 annas per diem.	28 – –	Russerah - -	The husband having died in gaol, the widow burnt with her husband's cloth, notwithstanding the persuasions of the police and her relations. Left 4 sons and 1 daughter, all above the prescribed age; no impediment.
	6.–D° Kudmah - 50	Brahminee -	Jygopaul Oopudheea, brahmin.	husband was extremely poor, and lived upon alms during his life-time; daily expenditure 2 pice.	5 March –	Muhomedabad, puhurbaree.	Burnt with her husband's cloth and books 16 years after his death, before the arrival of the police; no impediment. The persons who aided and assisted in the performance of the rite were summoned to appear before the court, and are committed for trial to the Court of Circuit.

(*continued*)

DIVISION OF BENARES—*continued.*

ZILLAHS.	Names of SUTEEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	7.–Mussummaut Lahjo - - -	50	Condooeen -	Beechok, condoo	labourer, and possessed property, consisting of an ox and some brazen vessels, which was made over to his son after the husband's death; daily expenditure 4 annas.	30 March 1824	Bansdhee - -	Burnt with her husband's body, notwithstanding the persuasions of the police; no prescribed impediment; left a son and 3 daughters, all above the prescribed age. The brother of the deceased has entered into an engagement to take care of them.
	8.–D° Soobhdee -	70	Brahminee -	Bhyro Misser, brahmin	beggar, and lived upon alms; resident of Dokaree, Pergunnah Salempore Mujhowlee, zillah Goruckpore; left home for the purpose of performing the usual ceremony at Bhrigassum, in the month of Chyte ensuing; accidentally, however, having fallen sick on his way thither, he put up at his brother's house 12 days, in the village of Roodoorwar, in Pergunnah Khurreed, and after the lapse of which period he expired. Daily expenditure 2 seers of grain.	6 April –	Seceenderpore -	When the intelligence of her husband's illness was communicated to her, she immediately repaired to the spot, but after the lapse of 3 days the husband expired, and before the police could arrive, she sacrificed herself with his corpse; left no children or prescribed impediment.
	9.–D° Uckhooee -	25	Rajpooteen -	Kundhye Raee, Rajpoot.	servant, and possessed no property; expense 2 annas per diem.	21 – –	Bausdhee - -	Burnt with her husband's turban, and hearing of his death, which occurred at Poomeeah, before the arrival of the police, notwithstanding the persuasions of the father; left a daughter above the prescribed age; no impediment. Her father has entered into a bond with the police to take care of the child.
	10.–D° Nugmuteeah	25	Brahminee -	Pertaub Misser, brahmin.	husband possessed about 5 maunds of grain; was extremely poor; expenditure 1½ annas per diem.	30 – –	D° - - -	Burnt with her husband's sindoorah box 3 days after his death, before the arrival of the police, notwithstanding the persuasions of her relations and others to the contrary; no child or impediment. The persons who aided and assisted in performing the funeral rite were summoned, and not being found guilty, were discharged.
	11.–D° Rujlee -	50	Rungooah -	Phekuroo, rungooah.	weaver; and possessed, besides his own apparatus for weaving cloth, no other property. Daily expenditure 1 anna.	13 May –	D° - - -	Burnt with her husband's body before the arrival of the police, notwithstanding the persuasions of her relations and the zemindars of the village. Left no offspring or other prescribed impediment.
	12.–D° Jeoobassee -	60	Brahminee -	Putroo Chobey, brahmin.	zemindar; and possessed estate in Mouza, Ghumkeerpore, Allumchuck and Turfeeah, by which he derived an annual profit of 50 rupees, besides 100 maunds of grain, 8 bullocks and 2 ploughs. Expenditure, 10 seers of grain per diem.	30 – –	Muhommedabad Purharbaree.	Burnt with her husband's corpse, notwithstanding the persuasions of the police. Left 3 sons and 2 daughters, all above the prescribed age; no impediment.

13. D° Doobeah - 19.	Baureen - -	Ootum, baree -	labourer; and possessed inconsiderable property. Daily expense 1 ½ anna.	6 June –	Bandshee -	Burnt with her husband's corpse, before the arrival of the police, notwithstanding the persuasions of her relations and the villagers: no impediment; left a son aged 3 and a ½ years. The heirs of the deceased have entered into a bond to take care of him.
14.–D° Husrannee, 80.	Rajpooteen -	Beedasee Raee, rajpoot.	cultivator; annual produce of his land yielded about 100 maunds of grain. Expenditure, 10 seers of grain per diem.	12 – –	Secunderpore -	Burnt with her husband's turban 10 years subsequent to his death, before the arrival of the police. Left 4 sons, all above the prescribed age; no impediment.
15.–D° Luckheeah, 16.	Goreen - -	Issree, gorn -	labourer; his death is recorded as having been accidentally occasioned by a fall from a jamoon tree; possessed of no property. Expenditure, 4 annos per diem.	30 – –	Reotee Khurreed	Burnt previous to the arrival of the police, four days after her husband's death, with his turban. Left no child or other prescribed impediment.
16.–D° Soomanee - 40.	Brahminee -	Goomanee Pundit, brahmin.	husband was extremely poor and only possessed 1 ¼ beegahs of land, rent-free, the produce of which was 6 rupees annually, and besides received 2 rupees as birritt jujmonika; total 8 rupees. Expenditure 2 annas per diem.	1 July –	Rutsur - -	Burnt with her husband's body, before the arrival of the police: no impediment. Left 2 sons above the prescribed age, and one 3 years old. The brother of the deceased entered into a bond with the police to take care of them.
17.–D° Nawlaso - 60.	D° - - -	Juggo Tewarry, brahmin.	zemindar; possessed no other property besides a saving of income estimated to amount to about 125 rupees, arising from the produce of the cultivation of Malgaozaree lands, and an annual pension from government of 16 rupees, 5 beegahs of moafre land and 2 oxen. Daily expense, 4 annas.	29 – –	Balleah - -	Burnt with her husband's body before the arrival of the police. Left 2 sons and 3 daughters, all above the prescribed age.
18.–D° Leeloe - 13.	Mullahee -	Sheochurrund, mullah.	dandee; and earned by servitude 2 rupees per month. Daily expense, 1 anna	7 August –	Muhommedabad Purharbarry.	Burnt with her husband's turban, which was sent to her house from Bhaugulpore, where the husband died of the cholera morbus on his returning home from Calcutta, before the arrival of the police: no child or other impediment. The persons who aided and assisted in performing the funeral rite were summoned to attend the court, and not being found guilty were released.
19.–D° Nundawh - 30.	Brahminee -	Aproadh, brahmin.	cultivator of 15 biswahs of land under mokudumee tenure, in Mouza Ticca Chuppah, the produce of which was 7 maunds of grain annually. Daily expenditure, 1 ½ annas.	- Ditto -	Reotee - -	Burnt six years after her husband's death, with his turban, before the arrival of the police, notwithstanding the persuasions of her relations to desist. The fire is said to have communicated spontaneously from her cloth: left no child. The heirs and others who aided and assisted in the performance of the rite are committed for trial to the Court of Circuit.

(*continued*)

DIVISION OF BENARES—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	20.–Muss^t Purrameeah	60	Brahminee -	Lolldhur Misser, brahmin.	cultivator 1 $\frac{1}{4}$ beegahs of land, rent free, the annual produce of which was about 8 maunds of grain, and earned his living besides by begging. Daily expense, 1 anna.	9 August 1824	Reolee - -	Burnt with her husband's toolsee neck beads three years after his death, before the arrival of the police; left a son and 2 daughters, all above the prescribed age: no impediment. The fire is said to have inflamed of itself from the borders of her cloth whilst having ascended the funeral pile.
	21.–D° Rujhlee	- 20	D° - -	Bheechook Paudy, brahmin.	labourer; was extremely poor, and earned his livelihood by servitude and charity. Expenses, 1 $\frac{1}{2}$ anna per diem.	19 – –	Reotee - -	Burnt before the arrival of the police, with her husband's cloth, a year subsequent to his death, and 2 days after the sacrifice of her mother Purrameah, at her parents residence in Mouza Suramunpore; the fire is reported to have ignited itself from her cloth; left 1 child, aged about 5 years: no impediment. Persons assisting the performance of the funeral rite were summoned to attend the court, and not being found guilty were discharged.
	22.–D° Doolehma	- 54	Rajpooteen -	Pertumb Sing, rajpoot.	zemindaree; and cultivated lands to the extent of 12 beegahs, the produce of which was 15 rupees. Expenditure, 1 $\frac{1}{2}$ anna per diem.	29 – –	Ditto -	Burnt with her husband's corpse, before the arrival of the police; the fire is said to have communicated itself from her vesture: left a son above the prescribed age; no impediment.
	23.–D° Kubbootree	- 25	D° - -	Sheobuksh Sing, rajpoot.	cultivator and zemindar, by which he derived an income of about 400 rupees annually. Daily expense, 1 rupee.	6 Sept. –	Russerah - -	Burnt with her husband's corpse, notwithstanding the persuasions of the police and her relations; no impediment. Left a son of the age of 4 years, whose uncle has entered into engagements to take care of him.
	24.–D° Rumnee	- 50	Bhurreen - -	Rukhunt Bhur.	labourer; possessed no property; was extremely poor. Daily expense, 1 anna.	26 – –	Nundgunge -	Burnt with the body of her husband before the arrival of the police. Left two sons above the prescribed age; no impediment.
	25.–D° Ressnee	- 80	Rajpooteen -	Durreow Sing, rajpoot.	cultivator; the produce of his land yielded about 60 rupees worth of grain annually. Expenditure, 2 annas per diem.	29 Oct. –	Russerah - -	Burnt with her husband's sindhora box 10 years subsequent to his death, notwithstanding the persuasions of the police and her own relations to desist, leaving 2 sons above the prescribed age: no impediment.
	26.–D° Jeetah -	- 70	Tumboleen -	Ticka Tumbolee.	beetle seller, by which he earned about 100 rupees annually. Daily expenditure, 4 annas.	4 Nov. –	Ditto - -	Burnt with her husband's body, notwithstanding the persuasions of the police and her own relations: no impediment. Left two sons above the prescribed age.

27.–Dº Ooppmee	- 12	Kaeetheen -	Chintamun Kaeth.	labourer, and possessed of no property; was extremely poor, and earned his livelihood by daily work; expense 1 ½ anna per diem.	18	Nov.	–	Russerrah -	Burnt with her husband's turban 25 days after his death, before the arrival of the police; the fire is said to have communicated itself from the borders of her cloth: left no offspring or other impediment.
28.–Dº Puthsahee	- 17	Brahminee -	Auproop, brahmin.	cultivator, and possessed of inconsiderable property, besides 2 beegahs of rubbee land, which he cultivated in partnership with his father, the produce of which is estimated to have yielded annually about 8 rupees; expenditure 1 anna per diem.	19	–	–	Bansdhee - -	The husband having died at Mouza Chuttah, the widow, before the arrival of the police, burnt with her husband's turban and sindora box 19 days subsequent to his death, notwithstanding the persuasions of her parents and relations: left no offspring. The persons who aided and assisted in performing the funeral rites are committed on bail to the Court of Circuit for trial. The gorayte of the village, for not giving timely notice at the thannah, was punished. The brother of the deceased, named Bhyro Misser, one of the persons implicated as having been accessory in assisting at the usual ceremony, not being found guilty was accordingly released.
29.–Dº Bannoo	- 18	Rajpooteen -	Jughoo Raee, rajpoot.	cultivator of 1 ½ beegah of land, the annual produce of which was 12 rupees; possessed of no property: daily expense 1 anna.	20	–	–	ditto - -	Burnt with the corpse of her husband, before the arrival of the police, notwithstanding the persuasions of her mother-in-law and neighbours: no prescribed impediment: left no children.
30.–Dº Ramkulleah	- 19	Brahminee -	Achumbhit Doobey, brahmin.	husband was extremely poor, and obtained his livelihood by begging charity, and was possessed of no property: daily expenditure 1 anna.	22	–	–	ditto - -	Burnt with the corpse of her husband before the arrival of the police, notwithstanding the persuasions of her parents and others: left 2 daughters, one aged 3 years, and the other 1 year. Munnorut Sing, the zemindar of the village, has entered into an agreement with the police, on stamped paper, to take care of them. In consequence of the illegality of the act, Munnorut Sing, zemindar, and the gorayte of the village, for not preventing her from carrying her purpose into execution, and giving timely information at the thannah until the arrival of the police at the spot, were summoned to attend, and after conviction by investigation, the former was sentenced to one month's imprisonment, and the latter was punished with 10 stripes of the rattan.
31.–Dº Bheekunnee	- 50	Rajpooteen -	Sheodeal Rajpoot.	beggar; possessed of no property: expenditure 3 pice per diem.	18	–	–	Bulleah - -	On hearing of the intention of the sacrifice of the widow on the 17th November, the jummadar of the police prevented her from carrying her purpose into effect, but on the following day information was received from the gorayte of the village that she had burnt herself, with the sword of her husband, 2 years subsequent to his death, previous to the arrival of the police, notwithstanding the persuasions of the villagers: no prescribed impediment: left no offspring.
32.–Dº Beerunjeeah	- 50	Brahminee -	Bhurrut Chowbey, brahmin.	husband was extremely poor, and lived entirely upon charity.	1	Dec.	–	ditto - -	Burnt with the corpse of her husband before the arrival of the police: left a daughter above the prescribed age: no impediment.

(continued)

Division of Benares—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	33.–Muss^{t} Soogeeah -	13	Rajpooteen -	SheochurrunRaee, rajpoot.	cultivator; the produce of his land was estimated to yield about 25 rupees; possessed of inconsiderable property; daily expense, 1 anna.	22 November 1824	Reooteepore -	Burnt with her husband's sindhora box, on hearing of his death, which occurred at Mouza Munsaw, before the arrival of the police, notwithstanding the persuasions of her heirs: left no child. The persons who assisted in performing the funeral rites were sent to the court by the thannahdar, and not being found guilty were accordingly discharged. The zemindar and gorayte of the village, for not giving timely intelligence at the thannah, are summoned to attend the court.
Goruckpore - 17.	1.–Muss^{t} Deohoonurree - -	0	Brahminee -	Zorawor Misser, brahmin.	cultivator and zemindar -	1 January 1824	Thannah Bansy -	In this case the woman burnt with the body of her husband, and the suttee was completed before the police had any intimation of it; it appearing upon investigation that the woman left two infant children: the only person who appeared to have been concerned was committed to the court of circuit.
	2.–D° Bukhtee -	9	D° - - -	Girdharree, brahmin.	cultivator - - -	30 – –	Chowkee Kusaiah	Mussummaut Buckhtee, upon receiving intelligence of her husband's death, burnt with his turban and other clothes. Two persons who appeared to have assisted at the suttee were committed to take their trial at the sessions.
	3.–D° Gungajullee -	22	D° - - -	Bhowannydeen, brahmin.	ditto - - - -	10 February –	Thannah Munsoorgunge.	In this case the suttee took place before the police had any intimation of it; upon investigation the circumstances were ascertained to have been as stated in that report.
	4.–D° Kuronjeea -	28	D° - - -	Juddoonauth Tewarree, brahmin.	ditto - - - -	29 April –	Chowkee Kusaiah	Mussummaut Kuronjeea, upon receiving intelligence of her husband's death, burnt with his turban and other clothes. Two persons who appeared to have assisted at the suttee were committed to take their trial at the sessions.
	5.–D° Kudma -	65	D° - - -	Bhoondram Teworree, brahmin.	ditto - - - -	13 May –	Thannah Suleempore Munjhoullee.	In this case the suttee took place before the the police had any intimation of it; upon investigation the circumstances were ascertained to have been as stated in this report.
	6.–D° Soodais -	80	Bhooharin - -	Bhurrut, sahee -	bhoonhaur - - - -	5 August –	Chowkee Kusaiah	Ditto - - ditto - - ditto.

	7.–Dº Kundon - 50	Kaithin - -	Ajodheyapershaud, kait.	zemindar and writer - -	17 August –	Thannah Amorha	Ditto - - ditto - - ditto.
	8.–Dº Rumoon Koonurree - 90	Bhooharin brahmin.	BussontramChoonhaur, brahmin.	malgoozar and cultivator -	19 – –	Thannah Munjhoullee.	Ditto - - ditto - - ditto.
	9.–Dº Ujnausee - 25	Rajpootin - -	Dulthumun Sing, rajpoot.	cultivator - - -	23 – –	Chowkey Bhawapore.	Ditto - - ditto - - ditto.
	10.–Dº Beeronjee - 21	Badsuroshin -	Shaulgram, badsurosh.	ditto - - - -	27 September –	Chowkey Bhaugulpore.	Ditto - - ditto - - ditto.
	11.–Dº Hurbonsee - 45	Rajpooteen -	SheoshunkurRoy, rajpoot.	zemindar - - -	1 October –	Chowkey Belwa.	In this case the suttee took place before the police had any intimation of it. Upon investigation, it appeared that Mussummaut Hurbonsee, immediately upon receiving intelligence of her husband's death, burnt with his turban; the other circumstances were ascertained to have been as stated in this form.
	12.–Dº Lucheya - 25	Aheerin - -	Ugoond, aheer -	herdman and cultivator -	10 – –	Thannah Gopaulpore.	In this case the suttee took place before the police had any intimation of it. Mussummaut Lucheya left an infant of 8 months old. One person who, it was ascertained, was concerned in the suttee, was committed to the Court of Circuit.
	13.–Dº Lugna - 24	Kaitheen - -	Sheodeal Doss, kaith.	cultivator and malgoozar -	14 – –	Thannah Munjhoullee.	In this case the suttee took place before the police had any intimation of it; upon investigation, the circumstances were ascertained to have been as stated in this report.
	14.–Dº Kunchonkoonur - 40	Rajpooteen -	Summon Sing, rajpoot.	cultivator and servant -	29 – –	Chowkee Bhaugulpore.	Ditto - - ditto - - ditto.
	15.–Dº Burburria - 18	Bukaulin - -	Durson, bukaul -	rheihree feerash - -	3 Nov. –	Chowkee Buckhra	Ditto - - ditto - - ditto.
	16.–Dº Rujlee - 24	Brahminee -	Ajodheya Misser, brahmin.	cultivator - - -	18 – –	Thannah Munjhoullee.	Ditto - - ditto - - ditto.
	17.–Dº Asmaunee - 90	Dº - - -	Ramoopandy, brahmin.	ditto - - - -	- Ditto -	- Ditto -	Ditto - - ditto - - ditto.
Juanpore - 1.	1.–Mussᵗ Kisneh - 26	Brahminee -	Munshah, brahmin.	cultivator and beggar -	2 October 1824	Thannah Kutgurh.	Saha-murren sacrifice. It appears from the report of the thannahdar, that in consequence of not having timely information, the police officers were not present at the time of cremation. The deceased left no children.
Jᵗ Magistrate Azimgurgh 3.	1.–Mussᵗ Churnea - 30	Agruhree - -	Sheolol, agruhree	unknown - - -	27 February 1824	ThannahMahole, Zillah Juanpore.	The thannahdar used his endeavours, but without effect, to deter the woman from burning herself. The suttee was regular.

(continued)

DIVISION OF BENARES—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate, Azimgurgh—*continued.*	2.–Mussummaut Chundun - -	40	Burnawar - -	Radha, burnawar.	unknown - - -	8 March 1824	Thannah Gumbhurpore, Zillah Juanpore.	This suttee took place before the arrival of the thannahdar at the spot. Nirhoo Khan, zemindar of Kharawan, was summoned to attend the court in consequence; upon investigation, it appearing that the suttee was regular, he was released upon a moochulkah, to the effect that he would in future give previous notice to the police.
	3.–D° Orahea -	30	Bhoonha - -	Munneaur Raee, bhoonhar.	ditto - - - -	20 – –	Thannah Azmutgurh, zillah Ghazeepore.	This suttee took place before the arrival of the thannahdar. Woojhoodeah Rae, brother of the deceased, and Bhugga Rae, Odheen Rae and Jeun Rae, zemindars of the place, were summoned to attend the court; when, upon investigation, it appearing that there was no violence used, they were released upon a moochulkah, as in the former case.
	4.–D° Likhea -	40	Brahminee -	Teka Tewarree, brahmin.	ditto - - - -	27 June –	Thannah Intownathbunjun, Zillah Ghazeepore.	The jummadar of the thannah proceeded to the spot where the suttee took place, and endeavoured, but without effect, to deter the woman from burning herself. The suttee was regular.
	5.–D° Phoolzunnea	15	Ditto - -	Ramchurn Oopadeah, brahmin.	ditto - - - -	20 August –	Thannah Azmutgurh, Zillah Ghazeepore.	This suttee took place 5 days before any intelligence reached the thannahdar; several persons who assisted in the ceremony were sent to the court by him, and were each sentenced to a month's imprisonment by the joint magistrate.
	6.–D° Goonea -	30	Bhoonhar - -	Shewbun Rae, bhoonhar.	agriculture and trade, and was possessed of the 32d share of a zemindaree, in Talooka Muhomudpore, Pergunnah Sugree, at a jumma of r^s^, 116*l.* 10*s.* and jewels, ready money, &c. amounting to r^s^ 2,250.	18 Sept. –	- D° -	The thannahdar went to the spot when the suttee was about to take place, and no violence was used; and the suttee was regu
	7.–D° Rujna -	21	Bhaut - -	Gungapershaud, bhaut.	agriculture - - -	8 Oct. –	Thannah Deedargunge, Zillah Juanpore.	The thannahdar went to the spot previous to the suttee taking place: the suttee was regular.
	8.–D° Birjee -	25	Bhoonhar - -	Buks Rae, bhoonhar.	ditto - - - -	12 Nov. –	Chowkey Bilreagunge, Zillah Ghazeepore.	This suttee took place without the knowledge of the thannahdar. The zemindar and the persons who assisted in the ceremony have been summoned, and the case is under investigation.

Mirzapore -	6.	1.-D° Bechea - 75	Augurwala -	Jyram Doss, augurwala.	was a merchant; could write and read Hindooee, and in good circumstances.	4 Feb. -	Duncangunge, in the town of Mirzapore.	Mussummaut Bechea, burnt with the body of her husband, in presence of the police officers, after delivering her property to her husband's brother's wife. There does not appear to have been any reason for prohibiting the suttee.
		2.-D° Soorja - 60	Brahminee -	Sheobuksh, brahmin.	a beggar; poor and ignorant.	17 Feb. -	Bindhachul -	Mussummaut Soorja; burnt with the body of her husband, in the presence of the darogah, notwithstanding his dissuasions.
		3.-D° Chundnee - 35	Buckal - -	Jygobind, buckal	was a shopkeeper, and could read and write Hindooee.	23 March -	Bisrah - -	Mussummaut Chundnee; burnt with her husband's body in the presence of the police officers, notwithstanding their dissuasions.
		4.-D° Anundoowa, 35	Brahmin - -	Phunput, brahmin.	cultivator, and ignorant.	28 April -	Hilliar - -	Mussummaut Aunundoowa; burnt with her husband's body, before the arrival of the police officers on the spot, and would listen to no one.
		5.-D° Heera Bye - 18	Agurwala - -	Goondey, agurwala.	agent to iron traders, and could read and write Hindooee.	6 June -	Bajee Roy, in the town of Mirzapore.	Mussummaut Heera: burnt with the body of her husband, in the presence of the police officers. She had an infant of 6 months old, for the maintenance of which Pauchoo, the aunt of the child, and Juggun Lal, gave a written agreement.
		6.-D° Kehree Bye, 60	Brahmin - -	Kustooree, brahmin.	a pundit, and a man of education.	11 - -	- D° -	Mussummaut Kehree; burnt with her husband's body in presence of the police officers, notwithstanding their dissuasions.

(signed) *W. H. Macnaghten*,
Register,

— (N° 47.) —

ABSTRACT STATEMENT of the Number of HINDOO WIDOWS who were Burnt or Buried Alive in the several Zillah and City Courts during the year 1824.

	ZILLAH AND CITY COURTS.	Number of SUTTEES.
CALCUTTA DIVISION.	Burdwan	56
	Hooghly	91
	Jessore	30
	Jungle Mehals	16
	Midnapore	22
	Nuddeah	73
	Suburbs of Calcutta	34
	Twenty-four Pergunnahs	22
	Baraset	4
	Total	348
CUTTACK COMM	Cuttack	11
	Khoordah	13
	Balashore	1
	Total	25
DACCA DIVISION.	Buckergunge	23
	Chittagong	2
	Noacolly	–
	City Dacca	7
	Dacca Jelalpore	2
	Mymmensing	–
	Sylhet	–
	Tipperah	6
	Total	40
MOORSHEDABAD DIVISION.	Beerbhoom	3
	Bhaugulpore	–
	Monghyr	–
	Dinagepore	–
	Maldah	1
	City Moorshedabad	8
	Purnea	1
	Rajshahye	–
	Rungpore	1
	Rungpore Commissioner	–
	Total	14

	ZILLAH AND CITY COURTS.	Number of SUTTEES.
PATNA DIVISION.	Behar	1
	Monghyr	–
	City Patna	–
	Ramghur	10
	Sarum	12
	Shahabad	18
	Tirhoot	1
	Monghyr	–
	Total	42
BARELLY DIVISION.	Agrah	–
	Alligurh	1
	Barelly	–
	Shahjehampore	1
	Peelebheet	–
	Cawnpore	5
	Bhitowra	1
	Etawar	–
	Joint ditto	–
	Furruckabad	–
	Mooradabad	–
	Nuygeena	–
	Meerut	–
	Boolunshuhur	1
	Saharunpore	1
	Muzuffer Nugger	–
	Deyrah Doon	–
	Sirpoorah	–
	Total	10
BENARES DIVISION	Allahabad	5
	Bithora	–
	Bundlecund, South Division	5
	Bundlecund, North Division	2
	City Benares	16
	Ghazeepore	33
	Gorukpore	17
	Juanpore	1
	Azimgurh	8
	Mirzapore	6
	Total	93
	Grand Total	572

(signed) *W. H. Macnaghten*, Register.

Mr. Harington's MINUTE.

N° 48.

The Suttee Reports for the year 1824, which have been received from the court of Nizamut Adawlut, with their register's letter of the 1st July, exhibit, as in former years, numerous instances in which the sacrifice has taken place without the presence or knowledge of a police officer; and consequently without its being ascertainable whether the widow's immolation was such as is sanctioned by the Hindoo law, or irregular, criminal and punishable.

2. I shall never cease to regret the continuance of such a state of remediable defect in our police, and of its awful influence in aggravating the evils of the suttee practice, by the tacit allowance of cruelty and murder.

3. I have not, however, any suggestion to offer upon the subject in addition to what has already been brought under the consideration of government, except a review of the circular instructions to the courts of circuit, and through them to magistrates and joint magistrates, which were proposed by me on the 4th February 1825, when officiating as chief judge of the Nizamut Adawlut, and were submitted to government, with a letter from the register of that court, dated the 11th February 1825.

4. In the answer of the chief secretary, dated the 14th April 1825, (which, from my having left the court before it was received, has only lately come to my knowledge), it is stated that the Governor-General in Council, though sensible of the motives by which I was actuated, " being of opinion that the measures proposed for requiring the zemindars and others to give previous information of all cases of suttees, though varying in form, would in effect be substantially the same as those which government has before declined to adopt, and that they would in fact be open to nearly the same objections," he concurs with the majority of the court in thinking it inexpedient to circulate the orders proposed by the officiating chief judge.

5. But in reference to the circular instructions proposed by me, it will be found that they do not " require the zemindars and others to give previous information of all cases of suttee." On the contrary it is expressly noticed in them, (paragraph 8), that the Regulation which I proposed to enforce " does not require the heads of villages to give previous information of suttees to the local police officers; and consequently the penalty specified in the first clause of section 14, Regulation XX, 1817, could not be applied to any omission of such previous notice."

6. I will only add, that as the case now stands, neither the instructions proposed by me for carrying into effect the resolutions of government, passed on the 3d December 1824, have been issued to the courts of circuit and magistrates, nor any other instructions; and consequently that the resolutions in question, some of which were certainly intended for communication to the magistrates, (particularly those contained in paragraphs 16 & 20), have remained a dead letter, recorded only on the proceedings of the Nizamut Adawlut.

September 14th, 1825. (signed) *J. H. Harington.*

Register of the Nizamut Adawlut, to W. B. Bayley, Esq. Chief Secretary to Government.

N° 49.

Sir,

In continuation of my letter to your address of the 1st July last, I am desired by the court of Nizamut Adawlut to transmit to you, for the information of the Right honourable the Governor-General in Council, the accompanying copy of a letter from the senior judge of the Moorshedabad court of circuit, with its inclosure, connected with the annual suttee report for past year.

I am, &c.
(signed) *W. H. Macnaghten,*
Register.

Fort-William,
23d September 1825.

B.
Bengal Papers.

(COPIES.)

To W. H. Macnaghten, Esq. Register to the Nizamut Adawlut, Fort-William.

Sir,

We have the honour to forward a copy of a letter received from the Commissioner at Rungpore, under date 12th instant, on the subject of the annual statement of suttees for the past year.

We have, &c.
(signed) *W. T. Smith*,
First Judge.

Moorshedabad,
24th August 1825.

To W. T. Smith, Esq. and the other Judges of the Court of Circuit for the Division of Moorshedabad.

Gentlemen,

As connected with the subject of the annual statement of suttees for the past year, I beg to add to my assistant's report of the 13th January last, that on the 27th May 1824, Mussummaut Kantessree, of the kolitah caste, aged 21 years, having been prevented by her relations and the villagers from becoming a suttee with her husband Dhujunder Naryn, aged 60 years, in consequence of the non-arrival in time of permission from the darogah, who was stationed at the distance of sixteen coss from the place, drowned herself in a well two days after her husband's body had been burned.

I have, &c.
(signed) *D. Scott*,
Commissioner.

Commissioner's Office,
Zillah Rungpore,
12th August 1825.

(True Copy.)

(signed) *W. T. Smith*,
Senior Judge.

N° 50.

Register of the Nizamut Adawlut, to W. B. Bayley, Esq. Chief Secretary to Government.

Sir,

In continuation of my letter of the 1st July last, I am directed by the court of Nizamut Adawlut to request you will lay before the Right honourable the Governor-General in Council the accompanying copy of a letter and its inclosures, from the senior judge of the court of circuit for the division of Calcutta, dated 8th ult. on the subject of the suttee reports for the past year.

I am, &c.
(signed) *W. H. Macnaghten*,
Register.

Fort-William,
7th November 1825.

N° 583.

To W. H. Macnaghten, Esq. Register to the Nizamut Adawlut, Fort William.

Sir,

Burdwan, Midnapore, Nuddea.

I beg to transmit to you the accompanying copies of the three letters received from the magistrates of the districts noted in the margin, containing the information on the subject of the suttee reports for the past year, called for by your letter of the 1st July last.

I am, &c.
(signed) *G. C. Master*,
First Judge.

Allypore,
8th October 1825.

To the Judges of the Calcutta Court of Circuit.

Gentlemen,

In reply to your letter of the 8th instant, the receipt of which, with the enclosed extract of the proceedings of the Nizamut Adawlut, under date the 1st July 1825, I have the honour to acknowledge. I beg leave to inform you, that with the exception of one woman who sacrificed herself by uno-murrun, the whole of the remaining sutteees were by saha-murun. Only one woman left a child of three years of age, and her relations entered into the prescribed engagement to take care of it; five other women left children of various ages, but none under four years of age; the police officers were present at all the suttees, and the prescribed rules were attended to.

I regret very much that this information was not forwarded with the report, but I trust such an oversight will not again take place.

I have, &c.

Zillah Burdwan,
24th September 1825.
(signed) *J. R. Hutchinson*,
Magistrate.

To the Judges of the Court of Circuit, Calcutta.

Gentlemen,

In reply to your letter of the 8th ultimo, I have the honour to state for the information of the Nizamut Adawlut, that the suttee number 6 of the past year took place in March 1824, before I took charge of the district; and that on a reference to the darogah's report and other papers, I find that the proscribed engagement to provide for the infant was not entered into by the relations of the family; I have since called on the darogah to state his reasons for not having obtained the agreement in question, and ordered him immediately to procure it from the relations, which he has accordingly done.

I have, &c.

Zillah Midnapore,
5th October 1825.
(signed) *G. P. Thompson*,
Offg Magistrate, Zillah.

To G. C. Master, Esq. First Judge, and the other Judges of the Calcutta Court of Circuit, Allypore.

Gentlemen,

I have to crave the indulgence of the court of Nizamut Adawlut for my oversight in not noticing at the time the apparent illegality of the suttee number 37 of the list for the last year. The circumstance of sixteen years being the limit above which a suttee is allowable, or in other words, being the period of majority, seems to have been overlooked by the mohurrur of the thannah who held the inquest, and no means were used by him to prevent it. The woman's age is said in the papers to be about fifteen years.

I have called upon the police officers to ascertain more particularly the precise age of the suttee thus declared to be about fifteen. Should the fact of her non-age be established, it will be my duty to act upon the orders already issued, or to solicit the further instructions of the Court for my guidance.

I have, &c.

Foujdarry Adawlut,
20th September 1825.
(signed) *D. M. Farlow*,
Magistrate.

(True Copies.)

(signed) *G. C. Master*,
First Judge.

Nº 51.

RESOLUTIONS.

THE Governor-General in Council observes, that the remarks and resolutions recorded by the court of Nizamut Adawlut, on the suttee report for the past year 1824, have sufficiently provided for the individual cases which demanded special notice, and that no further orders are necessary on the part of government in regard to those cases. The general question of the measures to be adopted under the instructions and authority conveyed to this government, in the despatch from the Honourable the Court of Directors of the 17th June 1823, cannot be conveniently determined during the continuance of hostilities with Ava, and at a time when our army is about to be employed on our north-western frontier.

The Governor-General in Council confidently hopes that at the period when the next annual report of suttees may be received from the court of Nizamut Adawlut, the state of public affairs will admit of the adoption of any measures which may then be judged proper, with greater prospect of success than at present. The suggestion offered in Mr. Harington's Minute will then naturally come under more deliberate consideration.

(signed) *W. B. Bayley,*
Chief Sec^{y} to Gov^{t}.

Lower Provinces.

EXTRACT of a Letter in the Judicial Department, from the Court of Directors to the Governor-General in Council; dated 11th April 1826.

Letter from the Government-General, dated the 7th of December 1821.

Paragraphs 29 & 30, and paragraphs 127 to 130, of Letter 19th December 1822. Suttees.

25. IT is so far satisfactory for us to find, that in the years 1819 and 1820 the number of suttees was considerably less than in the preceding year. Our sentiments upon the important points treated of in the documents which accompanied these paragraphs, will be communicated to you when we reply to your letter of the 3d December 1824.

C.

FORT ST. GEORGE PAPERS.

EXTRACT, FORT ST. GEORGE JUDICIAL CONSULTATIONS
4th February 1825.

READ the following Letter from the Chief Secretary to the Government at Fort William.

N° 53.

To John Stokes, Esq. Secretary to the Government at Fort St. George. N° 1.

Sir,

I AM directed by the Right honourable the Governor General in Council to request that you will lay before the Honourable the Governor in Council, for his information, the accompanying copy of Resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut, of suttees which have occurred during the years 1822 and 1823, in the several districts to the presidency of Fort William.

2. I am likewise directed to transmit to you for the information of the government at Fort St. George, the enclosed copy of a letter which has been written to the Honourable the Court of Directors on the subject of these reports, and in reply to the Court's dispatch of the 17th June 1823.

I have, &c.
(signed) *W. B. Bayley*,
Chief Secretary to Government.

Fort William,
3d December 1824.

[For the enclosures in the foregoing letter, see the Papers ordered to be printed on the 5th July 1825, pages 6 to 8, and 150 to 154.]

EXTRACT, Fort St. George Judicial Consultations; 11th February 1825.

Read the following Letter from the magistrate of Tanjore.

To the Secretary to Government in the Judicial Department, Fort St. George. N° 29.

Sir,

I HAVE the honour to transmit for the information of government, the enclosed copy of a letter I have lately received from the assistant magistrate of the Myaveram division of this district, reporting the manner in which he has succeeded in preserving one female from immolating herself on the funeral pile of her husband, and which I hope will be approved; at the same time I beg to state, that in acknowledgment of Mr. Sinclair's letter, I have furnished him with copies of the correspondence * that has before passed on this subject for his information and future guidance.

I have, &c.
(signed) *J. Cotton*,
Magistrate.

Tanjore,
5th February 1825.

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* From Government, dated 4th April 1821.
To Government, dated 12th July 1821.
From Government, dated 27th July 1821.

C.
Fort St. George Papers.

To the Magistrate of Tanjore.

Sir,

I HAVE the honour to report that yesterday afternoon the widow of a Brahmin, who had died of the cholera morbus, applied to me, through the tehsildar of Combaconum, for permission to burn herself on the funeral pile with her deceased husband. I directed him to send for her, and expostulated with her, but I regret to add without effect. Her principal reasons appeared to be, that her husband had exhorted her to give that proof of her regard; that it is recommended in the Shastrum as a praise worthy deed, and that she had no children or near relations to attach her to this world. I told her that her husband had shown great selfishness and suspicion by such a request; and that I could not believe that a tenet, so abhorrent to the laws of humanity and the practice of the greater part of the world, could be found among the principles of her religion. I got this confirmed by the sheristadar, a Mahratta Brahmin, who, while he was tehsildar, had succeeded in preventing the commission of a similar deed; and I heard her nearest connection, who seemed sincerely anxious to dissuade her from so rash an act, make every promise I could desire; but she disregarded all that was said before me, as much as the friendly remonstrances of many Brahmins in the town. She cannot have been driven to such a dreadful determination by any fear of want, which her circumstances forbid; she did not seem at all plunged in grief: but although she was weak from having fasted since the commencement of her spouse's attack, she was immoveably fixed in her desperate resolve. I repeated what I told her at first, that I had no orders, and without them it was as much out of my power, as it was contrary to my inclination, to sanction the perpetration of suicide; she said she would pull out her tongue—she would starve herself to death—she was bent on the sacrifice of her life. I replied, that I trusted she would think otherwise and abandon so awful a purpose. In order to gain time, I expressed my intention of writing for instructions how to proceed; she declared that she would stay in the cutcherry till the answer arrived, or till she died. I gave her in charge to her husband's relation, and appointed two delegates to watch her as labouring under temporary mental derangement; and I directed the tehsildar to lose no time in consuming the body, in the hope that when she no longer has that powerful incentive which helps to overcome the feelings of nature, and reconcile her mind to self-destruction—the prospect of mingling her ashes with his, she may be induced to seek some other comfort. The corpse is burnt and she survives. I trust that government will approve of my having succeeded in rescuing one victim from the altar of superstition, and I request that you will transmit or obtain instructions for my future guidance in such an emergency. I take this opportunity to submit to your superior judgment, and to the wisdom of government, whether this melancholy practice, the worst result of bigotry, may not be stopped by authority. The sense of the male sex in general, and of the best informed in particular is decidedly adverse to its continuance, and happily there are now but few instances of ignorant females being obstinately decided on making this final manifestation of affection. I believe that a proclamation against such shocking rites would be almost universally hailed with satisfaction; in fact, the hurried and unauthorized manner in which the deed is occasionally effected, shows that the perpetrators are aware of the horrible nature of the act, and that they fear the interposition of power may prevent the commission of such atrocities.

I have, &c.
(signed) *A. Sinclair*,
Assistant Magistrate.

Assistant Magistrate's Office,
Combaconum,
15th January 1825.

Ordered, That the following reply be dispatched.

N° 51.

N° 30.

To the Magistrate of Tanjore.

Sir,

I AM directed to acknowledge the receipt of your letter of the 5th instant, with its enclosure from the assistant magistrate, Mr. Sinclair, stating the measures by which he had prevented a widow from sacrificing herself on the funeral pile of her husband.

2. The

C.
Fort St. George
Papers.

2. The Governor in Council approves of your having furnished Mr. Sinclair with copies of the correspondence referred to in your letter, by which he will be apprized of the caution which ought to mark the proceedings of the public officers in regard to this delicate subject.

I am, &c.
(signed) *J. Stokes*,
Secretary to Government.

Fort St. George,
11th February 1825.

EXTRACT, Fort St. George Political Consultations; 1st July 1825.

N° 3.

Extract of a Letter from Captain Fyfe, Resident at Tanjore, to Mr. Chief Secretary Hill, dated 12th June 1825.

I HAVE the honour to transmit a letter for the Honourable the Governor, which I have just received from Ragonath Tondiman, reporting the death of his brother on the 4th instant.

It has been customary in Tondiman's family for the wife to sacrifice herself on the funeral pile of her husband. On the present occasion the first wife declared her intention of burning with the body of her husband; but I am truly happy to say, that she was dissuaded from her resolution by the arguments and entreaties of Ragonath Tondiman.

In conversing with the brothers upon the subject of such sacrifices, they had more than once joined with me in expressing their abhorrence of a practice so revolting to humanity, and the survivor has now unfortunately had a mournful occasion for proving the sincerity of the sentiments he had expressed to me.

N° 7.

Extract of a Letter from Mr. Secretary Hill, to the Resident at Tanjore, dated 1st July 1825.

I AM directed to acknowledge the receipt of your letters of the 6th and 12th ultimo, and to acquaint you, that your proceedings relative to the lamented death of Tondiman are entirely approved by the Honourable the Governor in Council. In particular, it is considered a matter of the highest satisfaction, that the widow of the deceased was successfully dissuaded from following the example of his mother, by sacrificing herself on her husband's funeral pile. The Governor in Council would wish you to take a proper opportunity of expressing to Ragonath Tondiman Buhadoor, the particular approbation with which the government have regarded his conduct on this interesting occasion; and of stating that the Governor in Council feels assured, that the same humane and enlightened principle by which he has been actuated, will induce him to treat the widow through life with marked consideration and kindness, so that she may never have cause to repent of having yielded to his influence.

EXTRACT, Fort St. George Political Consultations; 25th October 1825.

N° 20.

Extracts of a Letter from the Resident in Tanjore to the Secretary to Government, dated 17th August 1825.

ON the 18th ultimo I had the honour to receive your letter of the 1st, enclosing a letter from the Honourable the Governor for Rajah Tondiman Behauder. On the 20th I had the honour of presenting the Governor's letter at Poodoocottah, in a very full durbar; it was received with every possible demonstration of public respect, and considered as the public investiture of Ragonath Tondiman in the dignity of his late brother; after the letter had been read aloud in durbar, nuzzurs were presented to the new chief by his relations and principal officers, and I accompanied him in procession through the principal streets of his capital.

I did not fail to take a proper opportunity of communicating to Tondiman the particular approbation with which the government have regarded his conduct, in having been the means of saving his brother's wife from sacrificing herself on her husband's funeral pile. The highly gratifying terms in which the Honourable the

Governor in Council has conveyed his sentiments, will, I am confident, for ever secure Tondiman's influence to the cause of humanity. It has already been successfully exerted in two other instances at Poodoocottah, and the wives of two men of rank who had determined to burn themselves with the bodies of their husbands have been persuaded through his intercession to recede from their intention.

Through the active intervention of European influence to put a stop to the practice of self-immolation might be attended with a contrary effect, it has always appeared to me, that if we could gain over to our cause some of the native princes of liberal and enlightened minds, their influence in discouraging such an inhuman practice might be exerted with much more success, and with much less suspicion, than any efforts by the servants of our government for the same purpose, however delicately managed.

Tondiman has already given most satisfactory proofs of the sincerity of his sentiments upon this subject; and the example which has been set in the family of the chief will, I hope, operate most favourably on the inhabitants of his country.

I have also had several favourable opportunities of conversing with the Tanjore rajah on the subject of suttees—he is perfectly capable of appreciating our motives in never having interfered to suppress a practice which he knows that we disapprove; and as he has an intimate knowledge of the feelings and prejudices of all classes of Hindoos, and not the slightest disinclination to discuss them, I thought it worth the while to ascertain his opinion of what would probably be the effect of any active interference to prevent Hindoo widows from burning themselves with the bodies of their husbands.

It is gratifying to think, that though self-immolation has prevailed generally in the Tanjore family, the present rajah denounces it as a barbarous and inhuman rite; he declares that he will interdict his own wife in the most solemn manner from sacrificing herself upon his funeral pile, and that he will discourage the practice wherever his influence can have any weight; but though so decidedly against it himself, he is still of opinion that any thing like an exertion of authority, or even very active endeavours for its suppression, whether by European or native influence, would have the very opposite effect.

He thinks, however, that much may be effected by timely persuasion; and several self-devoted victims have through his means been rescued from a cruel death, and are now supported by his bounty. Both the Tanjore rajah and Tondiman have made it known that they support and protect every woman who allows herself to be dissuaded from burning with the body of her husband: this benevolent intention was allowed to gain publicity without attracting observation to it, but it is now generally understood, and sufficiently evinces their sentiments upon the subject of self-immolation. When, therefore, it is taken into consideration how much the wishes of a native prince influence the conduct of his subjects, it is not perhaps being too sanguine to expect that the unobtrusive, but unequivocal mode in which the rajah of Tanjore and Tondiman have shown that they discountenance such inhuman rites, and the judicious and timely persuasion which they are determined to use to prevent them, may be attended with considerable effect; that they will in all instances be successful is not, I fear, to be anticipated—the body of the people must be more enlightened before reason can finally triumph over such deep-rooted superstition.

I must apologize to the Honourable the Governor for occupying his time with observations which were not called for; but the subject is an interesting one, and I hope that what I have said upon it may be received with indulgence.

N° 21. Resolution.—The information furnished in the foregoing letter is highly satisfactory and gratifying to the Governor in Council.

Resolved, That it be brought to the notice of the Honourable the Court of Directors.

C.
Fort St. George Papers.

EXTRACT, Fort St. George Judicial Consultations; 28th March 1826.

READ the following letter from the Deputy Register to the court of Foujdarry Adawlut.

N° 12.

N° 7.

To the Secretary to Government in the Judicial Department.

Sir,

I AM directed by the judges of the Foujdarry Adawlut to transmit to you, for the purpose of being laid before the Honourable the Governer in Council, the accompanying extract from the court's proceedings of that date, together with the copies of the papers therein referred to.

I have, &c.

Foujdarry Adawlut,
Register's Office,
15th March 1826.

(signed) *J. F. Thomas*,
Deputy Register.

Extract of a Letter from J. O. Tod, Esquire, third Judge of the Northern Provincial Court, to the Register of the Court of Foujdarry Adawlut, Fort St. George, dated 27th February 1826.

Para. 4. IN transmitting to me the usual calendars, abstracts and reports, the magistrate of Masulipatam observed, "The frequent occurrence of suicide in this zillah has often attracted the notice of the magistrate; and although no requisition has ever been made to him for information on this subject, yet under the consideration that it is one upon which the Circuit and Sudder Foujdarry Courts would not be unwilling to receive a communication, a statement of such cases as have occurred during the last quarter is now submitted—" Enclosure, N° 7; in which also a detail of the number and causes of accidental deaths, &c. is also inserted: the total of these is,—suicides, 12; accidental deaths, 15; suttees, or acts arising from similar causes, 2—total 29."

Statement of Suicides and other accidental Deaths, reported to have occurred in the zillah of Masulipatam, from 1st October to 31st December 1825.

NAMES.	VILLAGES.	REMARKS.
N° 28. Chekoomulle Ramalutchernee - - -	Juggiahpet - - -	Finding her husband on his death-bed she threw herself into a well and died, not being able to endure the loss of her husband.
N° 29. Woomkely Venkratanarsamah - - -	Padaverawdeeh, under Vinnacotah and Goodeewadah Division.	She burnt herself on the funeral pile of her husband.

ABSTRACT.

Suttees, or acts arising from similar causes—Two.

D.

BOMBAY PAPERS.

EXTRACT, BOMBAY JUDICIAL CONSULTATIONS;
18th February 1824.

EXTRACT of a Letter from Mr. S. Marriott, the Magistrate in the Northern Concan to the Secretary to Government, dated the 6th February 1824.

THERE was no suttee in the year (1823.)

EXTRACT, Bombay Judicial Consultations; 12th May 1824.

CLAUSES submitted by the Regulation Committee for insertion in the New Criminal Code, with the Committee's remarks thereon :—

IV. Penal. TITLE.—A REGULATION for prescribing and making known the punishments to be inflicted on convicts, for defining and specifying crimes and offences, and for particularizing their respective punishments, as fixed by the law passed by the Governor in Council on the

CHAPTER VII.

OF crimes or offences immediately and principally directed against the person, and their punishment :—

Section XXIX. Clause I.—Wilful murder is the purposely, and without justifiable cause, depriving a human being of life.

Clause II.—The punishment of wilful murder shall be death, commutable at the discretion of the court into transportation, or perpetual imprisonment, or solitary imprisonment, with flogging.

Clause III.—Any person wilfully assisting in the perpetration of murder, either by wounding or striking the person whose life is attacked, or preventing his means of resistance or of self-preservation, shall be punishable as for the crime of wilful murder.

Clause IV.—Any person supplying arms or poisons, or other means of committing murder, knowing that such means are to be applied to the perpetration of that crime, shall, if the crime be perpetrated, be punishable as for the crime of wilful murder.

> REMARK :—The justice and public advantage of making the offences specified in these sections punishable as murder, are we think equally evident.

Section XXX. Clause III.—It shall be no justification of the crime of murder, that it was committed at the request of the person who suffered.

> REMARK :—The provision of this section is taken from the printed code.

Section XXXI. Clause I.—The self-immolation of suttees is, however, declared not to be prohibited, such immolation being conducted according to usage, and without any violence upon the inclination of the widow sacrificing herself upon her husband's funeral pile.

Clause II.—But any violation of the provisions of the preceding clause shall subject the offender to the same punishment as he would have suffered in any other case than that of a Hindoo widow.

REMARK :—The subject of this is not provided for in the printed Regulations; that it should be so provided for is evident.

Section XXXII. Clause I.—Among the causes which may be considered as justifying the taking away life are the following :—

3. The performance of a lawful duty, which could not with any propriety be neglected, nor be otherwise executed.

EXTRACT, Bombay Judicial Consultations; 1st September 1824.

From the Commissioner in the Deccan, dated the 10th instant.

Sir,

I HAVE the honour to transmit for the information of the Honourable the Governor in Council, the copy of a letter from the collector in Candeish, pointing out the objections which occurred to him on the first perusal of the criminal code.

Poona, 10th August 1824.

I have, &c.
(signed) *W. Chaplin*,
Commissioner.

Extracts of a Letter from A. Robertson, esq. Collector of Candeish, to the Commissioner in the Deccan, dated 31st July 1824.

I HAVE the honour to acknowledge the receipt of your letter dated 24th instant, with four drafts of regulations, and calling as soon as possible for the objections which, on a first perusal of them, occur to me to their provisions.

2. The objections are of two kinds: one of them is however applicable only to the promulgation of the regulations for the Deccan; the others are of a more particular nature, relating as they do to particular provisions of the regulations.

5. With reference to the particular objections that have occurred to me, I beg to state that they are not many, and some of them may be of little or no importance; indeed it is possible, on re-perusal, I might myself think many of them so.

6. I will advert to them in the order of the regulations, as enumerated in your letter now replied to.

PENAL REGULATION.

Section XXXI. Clause 1st.—I decidedly do not think that suttees should in any way be sanctioned by public enactment; I feel a degree of horror at thus giving this practice such formal sanction. Laws, as I have said before, if they cannot correct evils, should not perpetuate them. Hereafter it may be possible, indeed it may be anticipated at no distant period, that the practice will be abolished by law; but this desirable event would be retarded, if not defeated, by such an enactment as the one in question. The voluntary immolation of a widow should in the eye of the law be considered simply as a suicide, and nothing be said permissive of this kind of suicide more than of any other; though, as the crime is apt to be encouraged, if not enforced, by relatives and others, as affects such conduct a provision should be inserted in the code.

It is after all in regard to such conduct only that the committee's enactment applies; but why in doing this travel out of the way so far and so unnecessarily as to proclaim a sanction to suttees? Probably what follows might with advantage be substituted for the committee's provisions:—

"Any one who shall be proved to have persuaded or forced, or to have induced others to persuade or force, or been assisting in persuading or forcing a widow to immolate herself on the funeral pile of her deceased husband, or who shall have administered or induced others to administer, or been assisting in administering intoxicating drugs to a widow while the corpse of her husband may remain unburned, or who may assist or cause or induce others to assist her while in a state of intoxication to mount the funeral pile, or who, even if the same may have began with the free will of the widow, and she may voluntarily have ascended the funeral pile, shall by force effect or aid in effecting the self-sacrifice after she shall have changed her

D.
Bombay Papers.

her intention, either by incapacitating her by any restraint, or being aiding in doing so, or causing or inducing others to do so, from leaving the pile, or by forcing her again thereon, or causing or inducing others so to do after she has quitted it, shall, if a suttee actually ensues, or the widow should die of the injuries she may sustain, be considered guilty of murder.

Another similar clause might be added, declaring the offence and punishment when the widow may, notwithstanding every exertion made by persons wishing to force her to become a suttee, escape unhurt, and also that in case of her escaping with bodily injury, but afterwards recovering.

Such provisions I venture to prognosticate would work a very salutary effect on all connected with a widow; and if they did not deter them from in their hearts wishing her to become a suttee, would force them in their conduct to be neutral on such an occasion: and can there be any objections to such enactments? I can see none. They do not prohibit suttees; and this supposed darling right being allowed, can there be any infringement of any respected prejudice in preventing its abuse? in preventing its being converted into the means of ministering to the avarice or the pride of some wretched relations, or worse than bigoted Brahmins, who benefit on such occasions, and labour hard in their vocation by persuasion and threats, and intoxication to effect their object?

EXTRACT, Bombay Judicial Consultations; 15th September 1824.

(Enclosed in a Letter from the Commissioner in the Deccan to Government.)

To William Chaplin, Esq. Commissioner in the Deccan.

Sir,

I HAVE the honour to return the drafts of regulations which accompanied your letter of the 21st ultimo, and I herewith submit a few brief remarks on each of them, which a hasty though careful perusal of them has suggested.

In making the remarks it is almost unnecessary for me to add, that I do so with the utmost deference and respect for the opinions of the gentlemen composing the regulation committee, and with the fullest sense of my own inability to scan their highly important labours.

I have, &c.
(signed) *H. Pottinger*,
Collector.

Ahmednuggur, Collector's Office,
10th August 1824.

Chapter VII. Section XXXIII.—The utmost care will be required to acquaint the natives with the distinction between culpable homicide and murder, and this perhaps should be distinctly pointed out in this section.

The people in these provinces have so little idea of the real nature of the crime of murder, that many of them have expressed their surprise to me that we did not punish as murderers, persons who were, however innocently, the cause of others committing suicide; and various instances have occurred in which such persons have really rendered themselves obnoxious to punishment, by the modes they adopted for keeping self-destruction from the notice of the government.

It is hardly credible the slight causes that urge the Mahrattas (and more especially their females) to destroy themselves; and I fancy they invariably do so under the firm persuasion, that those in whose names they die will be punished as their murderers. The idea was encouraged, and perhaps may be solely ascribed to the bad policy of the late government, or rather its officers, who always visited by heavy fines and confiscation the errors of the dead on the living. Indeed where two men were equally able to pay, a wilful murder was, generally speaking, as easily expiated as the fault of a person charged with causing another to put an end to himself. I have endeavoured to remove the impression I advert to above, and I think the act of suicide is becoming less frequent than it was; but it is still surprisingly common, and the causes of it are usually so trifling that they would hardly be believed. The father or mother of a family chastising or even scolding their daughters, or daughters-in-law—a husband being discovered in an intrigue with another woman, or refusing acquiescence with some most trivial request of his wife—often occasion suicide.

D.
Bombay Papers.
N° 52.

EXTRACT, Bombay Judicial Consultations; 9th February 1825.

From the Commissioner in the Deccan, dated 31st ultimo.

Sir,

I HAVE the honour to submit for the information of the Honourable the Governor in Council, the copy of a letter from the collector of Poona, reporting the prevention of a suttee at Narraingaum, by the zealous attention to this duty of the mamlutdar of Junere.

I have, &c.

Camp at Bhore,
31st January 1825.

(signed) *W. Chaplin*,
Commissioner.

To the Commissioner in the Deccan.

Sir,

I HAVE much pleasure in reporting, that on the 17th instant, by the zealous attention to his duty of the mamlutdar of Junere, a suttee was prevented at Narraingaum, a town about seven miles from Junere. The shekdar of Narraingaum immediately on the death of the Brahmin, whose widow declared she would burn herself, wrote to the mamlutdar for orders; the mamlutdar forthwith mounted his horse, and arrived at Narraingaum just as every thing was prepared for the ceremony. He fully explained to the Brahmins and the widow the contents of the printed paper regarding the pile, and impressed on the woman the impossibility of her supporting to the last her resolution, and at length he succeeded in inducing her to withdraw from her declaration.

2. The widow having expressed her regret that she had already parted with all her trifling means, Atyajee Baboo Row, her near connexion, begged of her not to allow this circumstance to distress her, and pledged in the kindest manner his word to maintain her during her life, in proportion to his own means. This generous assurance was immediately followed by the restoration by every one of the petty presents they had just received from the woman.

3. I have expressed to Vencutt Row Sewajee, the mamlutdar of Junere, my best thanks for his activity in this affair; and have desired him to inform Atyajee Baboo Row, that if he wishes to be employed in the service of government, I shall have much pleasure in giving him an office suitable to his abilities, from the enjoyment of the salary of which he will not be liable to repent of this humanity to his female relative.

I have, &c.

Camp at Sassore,
5th January 1825.

(signed) *H. D. Robertson.*

P. S.—I may here observe, that nearly a year has now elapsed since any woman of Poona has declared a wish to burn herself. The retraction of these vows by all those who made them during the first three or four months subsequently to October 1823, seems effectually to have produced a permanent conviction that no woman will be able to undergo the trial without discredit; and the Brahmins of the city seem reconciled to the belief, that the custom will no longer be preserved unless some outrageous zealot of affection and religion ventures and actually endures the torture before the memory of the custom fades away. I am inclined to think with the Brahmins, that there will never be another suttee in the town of Poona.

(signed) *H. D. R.*

N° 53.

Reply to—

Sir,

I AM directed to acknowledge the receipt of your letter of the 31st ultimo, with its enclosure from the collector of Poona, reporting the prevention of a suttee by the zealous attention to his duty by the mamlutdar of Junere, and to express the satisfaction of the Honourable the Governor in Council at the success of the interference of the mamlutdar, and his approbation of the subsequent measures adopted by Captain Robertson.

I have, &c.

Bombay Castle,
8th February 1825.

(signed) *D. Greenhill*,
Acting Secretary.

D.
Bombay Papers.

From the Chief Secretary to the Supreme Government, dated the 3d December.

N° 64.

Sir,

WITH reference to my letter to your address of the 8th July last, I am directed by the Right honourable the Governor-General in Council, to request that you will lay before the Honourable the Governor in Council, for his information, the accompanying copy of resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut of suttees which have occurred during the years 1822 and 1823, in the several districts subjected to the Presidency of Fort William.

2. I am likewise directed to transmit to you, for the information of the government at Bombay, the enclosed copy of a letter which has been written to the Honourable the Court of Directors on the subject of those reports, and in reply to the Court's despatch of the 17th June 1823.

I have, &c.

Fort William, 3d December 1824.

(signed) *W. B Bayley*,
Chief Secretary to Government.

[For the enclosures in the foregoing letter, see the papers ordered to be printed on the 5th July 1825, pages 6 to 8, and 150 to 154.]

EXTRACT, Bombay Judicial Consultations; 23d February 1825.

N° 3.

Extract of a letter from the acting magistrate in the Northern Concan to the Secretary to Government, dated the 17th February 1825.

A suttee took place during this year (1824), at Apta, and was reported to the government, under date the 29th of August.

From the Commission in the Deccan.

N° 30.

Sir,

I HAVE the honour to forward for the information of the Honourable the Governor in Council, the copy of a letter from the collector of Poonah, dated the 8th instant, and of its enclosed extract from a letter from Mr. Pringle, reporting the occurrence of a suttee in the village of Boree.

I have the honour to be, &c.

Poonah, 9th February 1825.

(signed) *W. Chaplin*,
Commissioner.

To W. Chaplin, Esq. Commissioner in the Deccan, Poonah.

Sir,

I AM sorry to have to report a case of suttee, in which the most zealous endeavours of Mr. Pringle to prevent the ceremony, proved unsuccessful; I enclose his very interesting account of this occurrence. The Brahmins to whom I have narated it, consider the age and feeble state of the woman at the time to have alone prevented her from escaping from the pile; her shrieks and sufferings they deem to be satisfactory evidence that if she had possessed the power, she would have leaped from the fire. The previous confusion of her senses remarked by Mr. Pringle may have been increased by the instantaneous fierceness of the blaze, and have tended to deprive her entirely of her presence of mind.

I have the honour to be, &c.

Poonah, 8th February 1825.

(signed) *H. D. Robertson*,
Collector.

Extract from a private letter from Robert Keith Pringle, Esquire, to Captain H. D. Robertson, Collector, dated Camp at Boue Boodburg, 6th February 1825.

Information was brought to me yesterday morning at Peepulwundee, where I was encamped, that a suttee was about to sacrifice herself at the village (Boree); I immediately sent my carcoons to try to dissuade the woman, and at least prevent her mounting the pile till I should arrive. I rode over myself in the forenoon, and found that every argument had already been used to prevent her without effect. I told her that she would suffer no disgrace by not going, and if she was under any anxiety about her future maintenance, I would take care she should not want; but that if she persisted in burning, it must be according to the rule of the Shasters, when if, as was most probable, her nerves should fail her, and she came out of the fire, she would lose her caste and reputation. When she heard this she smiled, and told me that she was actuated from no sudden impulse of enthusiasm, but that it had been the cool determination of her whole life, ever since she was married, and that she had often promised her husband she would not survive him, and she was fully resolved to abide by her word; that if she wished to remain she had children and relations who would be willing to support her, but her resolution was not to be altered by any offers of maintenance; that with regard to the form of the pile, the facility of escape would only serve to prove the firmness of her resolutions, and she begged that I myself would be present to see how heroically she could behave. She appeared to be between fifty and sixty years of age, and had two sons and several grandchildren; her husband resided as private tutor in the family of Gopal Row Despandee, at Chinchodee, where he died three days ago: she herself had gone the day before yesterday to the alabazar, where another suttee had been burnt, and she had assisted at the ceremony; on her return home in the evening she was met by the messenger bringing her husband's bones; she immediately expressed her determination of burning with them, much to the grief of her family and the villagers, who remained up the whole night trying to dissuade her, but in vain. When I found her determined to go, I took care to have the pile constructed on the most orthodox plan; above was a light covering of dry twigs supported by four forked posts firmly fixed in the ground, the ground below was covered with wood and cow-dung, leaving a space of about five feet to the top, on three sides the pile was surrounded with grass and straw, and the fourth was left entirely open. After the preliminary ceremonies, which the woman went through with perfect self-possession, it was nearly dark when she was brought up to the pile; I told her to look at it well before she went further, she did so, and said distinctly her resolution was fixed: she stopped a few minutes at the edge of the pile performing the last ceremonies, during which time her senses appeared to be failing her; she was then assisted in mounting, and all were made to stand at a little distance, except her two sons who applied a light to the outside of the pile, as she did within; not a word was uttered, and in a moment the pile was in a blaze—she raised herself and turned completely round, and her cries were heard distinctly for about three minutes, when the fury of the flames, fortunately by the dryness of the fuel, and the strength of the wind, soon put an end to her sufferings; the surrounding grass was consumed almost instantly, and the covering above remained burning, but did not fall in till long after her death: her person was quite visible during the whole of the time—the by-standers were amazed at her constancy, but she was an old woman, and was perhaps too feeble to get out of the fire, otherwise I think human nature would have been too strong in her to have permitted her to remain as she did. I have been thus particular, as I believe it is the first time the new pile has had a trial, and the account may perhaps interest you. It was not until yesterday that I heard of the Ala suttee, which the villagers had not reported to the shekdaur; I fancy it was conducted on the old plan; it was much against the will of the Brahmins that I carried my point yesterday, but when I appealed to the Shasters they had nothing to answer.

(True Extract.)
(signed) *H. D. Robertson*, Collector.

From the Assistant Magistrate in the Southern Concan. N° 34.

Sir,

In reply to your letter of the 8th instant, I have the honour to inform you that the late interpretation of the Shasters respecting the construction of the pile, and other ceremonies of the suttee, has been universally admitted by the natives of the Southern Concan, and is supposed to be strictly adhered to in every case, a particular instance is mentioned in my police report, despatched on the 10th instant, to which I beg to refer you.

I have the honour to be, &c.

Southern Concan Magistrate's Office,
14th February 1825.
(signed) *D. A. Blane*,
Acting Magistrate in Charge.

D.
Bombay Papers.

No 36.

From the Chief Secretary to the Supreme Government.

Sir,

In continuation of my letter to your address of the 3d ultimo, I am directed by the Right honourable the Governor-General in Council, to request that you will lay before the Honourable the Governor in Council for his information, the accompanying copy of a letter received from the register of the court of Nizamut Adawlut, dated the 10th ultimo, containing the sentiments of that court on your letter and enclosures of the 8th May last on the subject of suttees.

I have the honour to be, &c. &c.

Fort William,
20th January 1825.

(signed) *W. B. Bayley,*
Chief Secretary to Government.

No 37.

To W. B. Bayley, Esq. Chief Secretary to Government.

Sir,

The court of Nizamut Adawlut having perused the copy of a letter from the Honourable Court of Directors under date the 17th of June 1823, forwarded with your letter of the 11th ultimo, I am now desired to request that you will submit for the consideration of the Right honourable the Governor-General in Council, the following remarks, which have suggested themselves on an attentive consideration of the letter from the Secretary to Government at Bombay, (and its enclosed correspondence), dated the 8th May last, which accompanied your letter of the 8th July.

2. The success of the measures adopted with the sanction of the Bombay Government for the prevention of suttees is highly gratifying, and the court can offer no specific objection to the rules which appear to have been established with the consent of a numerous assembly of Brahmins, who were consulted by Captain Robertson, collector of Poonah.

3. The court observe that the only questionable point in that which has been noticed by the Bombay Government, in the concluding paragraph of Mr. Secretary Newnham's letter to Mr. Chaplin, dated the 30th January 1824. A woman desirous of sacrificing herself, but at the same time doubtful of her own fortitude, might possibly be deterred if she understood that her retracting would subject her to loss of caste; but Captain Robertson's reasoning in support of the penalty of excommunication, contained in his letter of the 1st March 1824, does not seem to be conclusive, nor does the penalty appear to be warranted by the provisions of the Hindoo law. (see Bewasta of Pundits of the Sudder Dewanny Adawlut, page 43 of printed papers relative to suttee, and the answers to questions accompanying Captain Robertson's letter of the 1st March.) It should also be borne in mind, that, if a widow trusting to her ability to perform the sacrifice do undertake it, the knowledge of her inability to retract without becoming outcast for life may induce her to persevere in carrying her resolution into effect; it is, however, an experimental measure only, and may ultimately be modified.

4. The suggestion contained in Mr. Chaplin's letter dated the 11th of October 1823, for bringing to trial all persons assisting at a compulsory suttee, is conformable to the practice in similar cases under this presidency, and the court have no hesitation in declaring their opinion that this course of proceeding should be adopted whenever an illegal suttee (which necessarily involves culpable homicide and possibly wilful murder) may be known to have taken place.

5. The court are not aware of any objection to the terms of the proclamation directed in the concluding paragraph of Mr. Secretary Henderson's letter dated the 30th of October 1823, with a slight alteration to the effect of rendering all persons concerned in burning a woman against her will, liable to trial by the criminal courts, and punishable on conviction according to the nature and circumstances of the case, and they observe, that such has been in fact the practice under the presidency of Fort William, although it has not been deemed requisite to issue a proclamation on the subject.

6. It may be further observed that the object contemplated by the adoption of a particular form of funeral pile at Poonah, as explained in the 4th paragraph of Mr. Chaplin's letter dated the 15th December 1823, namely, to give the widow who may change her mind an opportunity of escaping, would have been attained by the

rules approved by government in September 1817 (vide clause 8 of the third section, page 141 of the printed papers respecting suttees), if those rules had been finally adopted.

D. Bombay Papers.

I am, &c.
Judicial Department, (signed) *W. H. Macnaghten*,
20th January 1824. Register.

(A true Copy.)
Fort William, (signed) *W. B. Bayley*,
10th December, 1824. Chief Secretary to Government.

EXTRACT, Bombay Judicial Consultations, 2d March 1825.

Extract Report from Mr. D. A. Blane, assistant magistrate in charge in the Southern Concan, dated 10th February 1825.

N° 3.

1. The number of suttees within the year was 27
in 1823, 38

Decrease in 1824, 11

9. It is highly satisfactory to observe a considerable diminution in the number of suttees. Much doubtless is owing to the operation of the reformed system suggested by Captain Robertson, and generally admitted by the natives of the Southern Concan as the just interpretation of their Shasters. It would be supposed that if strictly adhered to, no woman could possess the fortitude to persist in her determination unto the positive completion of the sacrifice, and that the custom could merely exist in the casual infraction of these rules by the employment of illegal means, in the absence of European superintendence.

10. I am however able to record an instance where the possibility of these self sacrifices taking place under the strictest interpretation of the above rules was established, and the almost incredible fortitude of the native woman manifested to the astonishment of at least ten European witnesses.

11. The suttee alluded to took place immediately below the Fort of Rutnagerry on the 4th ultimo. All the gentlemen at the station attended, and persuasion proving useless, the greatest attention was paid to the construction of the pile, in hopes that she might finally escape without much injury. The wind blew from behind, and we could see every thing most distinctly. The fire lit gradually, and we observed her writhing with agony as the flame just caught her clothes, and then enveloped her body, but she did not utter a scream, or make the least attempt to escape. The order and silence in which the whole was conducted, and the presence of so many Europeans, must have increased her protection, had she the least failed in her determination, and we were almost horrified with the idea that our intended merciful interference had been the cause of prolonging her agony.

MINUTE by the President.

Paragraph 11, contains another report of a suttee very similar to that in the Poona district. Such instances of infatuation in our day are surprising and shocking, but they convey a useful lesson, as they show how intense a devotion must be felt for the Hindoo superstition, when it can carry its votaries through such trials.

EXTRACT, Bombay Judicial Consultations; 23d March 1825.

From the Acting Collector in the Northern Concan.

N° 62.

Sir,

I HAVE the honour to acknowledge the receipt of your letter, dated 3d ultimo, regarding the jurisdiction of the town of Apta.

2. After the decision passed by government, as conveyed in your letter now under acknowledgment, that there does not appear to the Honourable the Governor in Council any objection to invest the Dewanny of Angria, to whom the town of Apta has been given by Angria, with foujdaree powers under the police regulations, there would appear to be no further necessity for agitating the subject; but I should not consider that I was doing my duty, if I did not offer such observations, as on a due consideration of the subject appear to me to be of importance.

3. The occurrence of a suttee at Cusba Apta, shortly after its transfer to Angria, sufficiently evinces the feelings of the natives on that important subject. For the seven years that town was divided between Angria and the British Government, and the jurisdiction was kept solely under our charge, and exerised by the officers under our own immediate control, not a single suttee ever occurred. The only suttees recorded in office are those mentioned in the appendix, and they took place on the boundary which divided the village of Cussup belonging to Angria, and the Cusba Apta, then under the British Government; no suttee having taken place at Apta can be accounted for from its being generally understood that the British Government were decidedly averse to self-immolation by suttee, and to the feeling generally impressed upon the community that persons concerned in the sacrifice would be subject to punishment. The vigorous arm which has hitherto been extended is no sooner withdrawn, than we find the sacrifice takes place which it has been our utmost wish and effort to prevent.

4. However much we may wish to undermine a custom so revolting to human nature, it appears to me that circumstances will operate to prevent our being able to do so at Apta since its transfer to Angria; the dewanny is a Brahmin, and naturally actuated by feelings of religion to preserve a custom which tends to the emolument of the caste, and to give them importance in the eyes of the community. The knowledge that the British Government are averse to the custom, without a prohibition, will only tend to the concealment, not to the prevention of suttees; and the influence which the dewanny will possess from his combined powers, will be sufficiently great to prevent the occurrence of a suttee gaining publicity.

5. As however the Honourable the Governor in Council has decided that there appears to be no objection to invest Angrias Dewanny with foujdarry powers, under the police regulations, I beg to request that with regard to future suttees, which may occur at Apta, I may be favoured with the instructions of government. If the rules established by Captain Robertson at Poona are sent for the guidance of Angria's minister, it will be publicly avowing the right of the natives to perform suttee, (which though not denied it is policy to discountenance), and tacitly giving a consent to the sacrifice. I would beg respectfully to observe, that it has hitherto been understood in the Northern Concan, that suttees were not allowed; to substantiate this observation I need only mention that a petition in February 1823, was made to government by all the Brahmins of Kumalla, in which Talook the Cusba Apta was, in which amongst other grievances it was stated that performance of suttee was denied them. Government will therefore be able to judge what will be the effect produced by the promulgation of rules for the guidance of suttees.

6. I beg also to request the instructions of government, whether a copy of the police regulations, such as are sent to each of our kamavisdars, are to be sent to Angrias Dewan, and whether it will be necessary for him to furnish the magistrate with the usual monthly and annual statements, as required from this department by a standing order of the Sudder Foujdarry Adawlut.

7. The investing the Angrias Dewan with foujdarry powers make him nominally our servant, and subject him to all the censures to which our own police officers are liable for any irregularity in their proceedings, or any transgression of the regulations. This the dewanny will not approve of, but it is incidental to the situation which he is desirous of holding, and though a degree of courtesy may be used towards him as the minister of Angria, yet a rebuke, in however mild language, will be considered by him as harsh and oppressive.

I have, &c.

Cutcherry on Circuit at Mandavee,
11th February 1825.

(signed) *R. Mills*,
Acting Magistrate.

Memorandum of suttee which took place on the boundary which divided the village of Cussup, belonging to Angria, and the Cusbas Apta, then under the British Government.

20th June 1821.—Gungabie, the wife of Vessajee Punt Dewakur.
10th February.—Gungabie, the wife of Abbajee Dheo.
15th February.—Surswatteebhie, the wife of Wapadhew Bhat-natakur.

(signed) *R. Mills*,
Acting Magistrate.

D.
Bombay Papers.

Extract Letter from Mr. Chief Secretary Newnham, to the Collector and Magistrate of Northern Concan, (28th February 1825).

N° 63.

I have the honour to acknowledge the receipt of your letter, dated the 11th instant, in reply to mine of the 3d of January.

The Governor in Council does not see any ground for altering the decision respecting Angrias Dewan being vested with foujdarry powers, under the police regulations, but the dewan will be warned of the necessity of great care being taken in conforming to all rules; at the same time you should be very particular in observing courtesy towards him.

The regulations regarding suttees should not be published in the Northern Concan if they are never performed there; but nothing should be said or done by the magistrate to lead the natives to think that government has so far abandoned its fixed policy, as to prohibit that sacrifice, odious as it is.

EXTRACT, Bombay Judicial Consultations; 6th April 1825.

Extract Letter from the Magistrate of Broach to the Secretary to Government, dated 25th March 1825.

There were no suttees in this year (1824).

EXTRACT, Bombay Judicial Consultations; 25th May 1825.

Received the following letter from the Collector and Magistrate at Kaira, dated the 30th April.

N° 45.

Sir,

I have the honour to report for the information of the Honourable the Governor in Council, that a suttee took place on the 20th ultimo, at the town of Cupperwing, in this zillah.

2. On receiving intelligence of the woman's resolution, I immediately dispatched an express to the kamashdar, instructing him not to sanction it by an order, and to inform her relations, and the people of her caste, that by instigating her to the act, they would be treated as offenders. The ceremony was performed before my letter arrived, but it appears to have been attended by no circumstances of which, in my official capacity, I could take notice.

3. The kamavisdar being a Brahmin, his report is to be received with doubt, but he states the woman acted on her own impulse, and that persuasions were used in vain to prevent her burning.

4. This is the first instance of a suttee that has taken place in this part of the Company's possessions for some years past, and whether it is owing to all practices of the kind being discountenanced by our government, or to some other cause, it is certain the custom has greatly decreased since our authority and influence was established in the country—our discountenance is I believe the real cause of its present infrequency; under the Native government suttees were by no means uncommon, the disposition of the people for them was kept alive by its encouragement, which was sometimes carried to the length of bestowing public favours on the victim.

I have, &c.

Thansra Cutcherry,
30th April 1825.

(signed) *Thomas Williamson*,
Acting Magistrate.

EXTRACT, Bombay Judicial Consultations, 6th July 1825.

From the Criminal Judge at Surat, dated the 18th instant.

N° 7.

Sir,

The uncommon occurrence of a suttee having yesterday taken place at Surat, I do myself the honour to make a report of the circumstance, with my proceedings, for the information of the Honourable the Governor in Council.

2. Yesterday morning, the 17th, Kasumath Sokajee, of the Patana Prubhoo caste, and a clerk in the collector's office, died of the epidemic cholera; his widow Dworkabaee declared her intention of immolating herself on the funeral pile. Application was made to me for permission; I immediately proceeded to the house, and found

D.
Bombay Papers.

found the widow with all the circumstance about her denoting the intention she had formed; she was an old woman, between fifty and sixty years of age, she was perfectly collected, and replied to the different arguments I used to dissuade her from the sacrifice with coolness, and in a manner to convince me that she would go through with the resolution she had declared. There was no appearance of natural excitation from any cause—no influence—no encouragement; her relations and her sons, grown-up men, were in great grief, and declared they had used every persuasion to induce her to refrain from the vow.

3. I directed the shastree to ascertain if the widow was competent according to the Shaster, in all its conditions, to become a suttee; he made his inquiries and stated that she was so. I asked if he thought she was free from influence of any kind, and if he himself considered that the vow was the widow's voluntary act; he replied he had no doubt of it; it appeared to me also in the same light. I then declared that these sacrifices were so contrary to humanity, so dreadful, that the government could never approve them; but still, in its toleration in matters of religiou to all its subjects, it allowed the practice, if countenanced by the Hindoo religion and law, and therefore I felt myself constrained to grant the permission required, and that permission I accordingly gave, however reluctant I was to see the best feelings of our nature so violated.

4. In the determination to see that the permission was not abused by any obstacle being offered to prevent the effect of any subsequent disposition, should any such be shown, on the part of the unfortunate woman to retract, I proceeded to the phoolpara and witnessed the awful, and really most dreadful sacrifice.

3. The conduct of the widow throughout, was that of the most perfect firmness, and freedom from alarm; she engaged in and witnessed the appalling preparatory ceremonies with a collectedness and presence of mind I could not have conceived. Seated on the pile, she adjusted the faggots about her with an unaltered countenance, and on my addressing her, with a last hope, that, in that situation, she might be shaken, saying, that I would still protect her in a return to her house, she unhesitatingly, and in the tone and manner she had preserved throughout, declared, that what she was engaged in was her happiness. Aloud she called to her son, directing him to heap the fuel upon her, and then with her own hand, applied the torch to the pile. For two or three seconds the torch did not take effect—she sat with unchanged countenance—the flames then burst forth—she was seen clapping her hands, and in less than a minute all of this most frightful and revolting spectacle was over.

6. I have dwelt rather more than perhaps is necessary upon the circumstances of this instance of suttee, as being the first that occurred here since 1814, and in order to show that the sacrifice was most voluntary—that there was a total absence of all influence, and that to the last, every facility was afforded to the widow to retract from the purpose, if she entertained any such disposition.

I have, &c.

Court of Adawlut,
18th June 1825.

(signed) *G. W. Anderson,*
Criminal Judge.

Nº 8.

MINUTE by the President.

Mr. Anderson's conduct appears to have been very judicious; even the presence of the magistrate might be proper, where the occurrence was but rare and the means to be employed uncertain; but in general such attendance is inexpedient, as tending to give more dignity to the ceremony, and to render the merit of the sufferer more conspicuous.

(signed) *M. Elphinstone.*

Nº 9.

MINUTE by Mr. Warden.

In consideration of the practice having ceased at Surat for so many years, I am of opinion that the magistrate should be consulted in the expediency and probable effect of issuing the most positive prohibition of the practice at Surat. It should be also known, what portion of the whole population favour the practice, whether any, and what number of suttees occurred during the ten last years of the Nawab's Government.

(signed) *F. Warden.*

D.
Bombay Papers.

Further Minute by the President.

N° 10.

Whoever answers I am for the abolition of this practice, I am afraid that our interference will not promote that object at Surat itself. The prohibition could but little diminish the number of suttees (since there are next to none at present), but it might indeed also attract the attention in other districts.

The information called for by Mr. Warden would be useful, and it might assist us in our proceedings to ascertain the course adopted by the Nabob in regard to suttees, as he seems to have been so successful in putting an end to them.

(signed) *M. Elphinstone.*

To the Criminal Judge at Surat.

N° 11.

Sir,

I am directed to acknowledge the receipt of your letter of the 18th instant, reporting the occurrence of a suttee at Surat, and to inform you, that your conduct on the occasion appears to have been very judicious.

The Governor in Council has also directed me to inform you, that such occurrence was rare, and the means to be employed uncertain, your presence was proper; but in general such attendance is inexpedient, as tending to give more dignity to the ceremony, and to render the merit of the sufferer more conspicuous.

The Governor in Council has also directed me to ascertain the portion of the whole population of Surat which favour the practice, and whether any, and what number of suttees occurred during the last ten years of the Nawaub's Government, and the course adopted by his Excellency in regard to suttees.

I have, &c.

Bombay Castle,
30th June 1825.

(signed) *D. Greenhill,*
Acting Secretary to Government.

From the Commissioner in the Deckan, dated 17th instant.

N° 28.

Sir,

I have the honour to submit the enclosed accounts from the collector at Poona, and the register of another suttee which took place a few days ago.

2. It is well known that the early religious principles instilled into the minds of Brahminee females lead to a belief that immolation with the corpse of a husband secures a happy immortality hereafter, however much therefore we may deprecate the practice of women becoming suttees, we cannot but respect the motive which induce them to resort to it, and when we reflect on the early habits and associations in which they are brought up, I fear we cannot hope to subdue prejudices which have taken so deep a root, except by means of a long and gradual process of improvement in knowledge, which can alone subvert such superstitious ceremonies.

3. I had entertained some expectation, that Captain Robertson's scheme of making the funeral pile in such a way as to leave open the means of escape, would have diverted women from the sacrifice, and indeed it seems for some time to have had that effect at Poona; but the fear of degradation in this life, with all its attendant infirmities and sufferings of age, and the hope of the promised paradise in a future state, having in two recent instances overcome all the terrors of even a lingering death, I apprehend the practice of suttees will again become frequent. As however it is a species of voluntary death, which resembles that of a high-spirited female, who in defence of her chastity prefers loss of life to loss of honour, we cannot look upon it in the light of self-murder, nor are we in my opinion justified in taking any active steps to prevent these acts of infatuation, which the fanatics themselves consider as " light afflictions," working for them an eternal weight of glory.

4. Humanity is apt to shudder at these sacrifices, and true religion very properly condemns them, but recent observation convinces all who have been present, that much of the horror of the sacrifice itself, is the effect of the imagination of the spectators, which has no foundation in reality. The dread of death once got over by the devotee, death is in fact passed, unless indeed the pile is very scantily supplied with fuel, so that the victim may be purposely roasted by a slow fire. But such a mode of construction is neither consistent with the Shasters nor with established usage, by which in all matters of law and custom we profess to be guided.

Both

D.
Bombay Papers.

Both the old and the new piles seem to be equally efficacious in quickly destroying life, for suffocation seems to follow instantly the application of the torch to the inflammable materials. It is an idle fancy to suppose that the torture is prolonged even for a minute, and it is quite certain that a woman drowning herself in a well, or swallowing a little arsenic, would undergo much greater bodily suffering. Whilst such sacrifices are religiously deemed meritorious, we cannot suppress them by any half measures. The exposure of the naked bodies of the Milesian virgins, it is recorded, put a stop to their propensity to suicide, and if we could so far trample upon inveterate prejudices, as to collect and scatter the ashes of the Brahminee victims of fanaticism in the quarters belonging to the polluted and degraded castes, we too might check the practice without resorting to an absolute prohibition of it. I confess however I deprecate all interference in these sacrifices, beyond that of ascertaining that they are purely voluntary—that point decided, the pile cannot in my opinion be too combustible. I must also take leave to question our right to harass the afflicted widow by long, frequent and pertinacious visitations, or by any vexatious delays in constructing the pile, by which means the body of the deceased husband which ought to be burned a few hours after death, is liable to become a mass of putrefaction dangerous to the health of relatives who are compelled to approach it, to perform the last rites, and who are obliged to fast until the final act of cremation is completed; we have seen, and we shall again see, that to the persuasis mori, to those who believe that this immolation opens the way to the mansion of bliss, to those who are armed to resist all pain, inured to suffer, and resolved to die, no dissuasive arguments are of any avail; I therefore think, that we should refrain from unnecessarily annoying the unhappy devotee in her last moments, by endeavouring to make her feel more deaths than one, and by giving unprecedented vexation to all those who are connected with her.

5. The Brahmins appear to me to be far from satisfied with the mode of our interposition, and some have suggested to me, that in preference to continuing it, the community would be infinitely better pleased were government absolutely to prohibit women altogether from becoming suttees.

6. I can by no means enter into the wish of the collector, that the same dreadful scene that was witnessed here two years ago may be repeated. That a half-burnt Brahminee young woman should escape from the pile to which she had devoted herself, to die an agonizing death, next day a contaminated and degraded outcast in a public hospital, seems a consummation of horrors not to be desiderated even for example's sake, and the less so, when it shocks the deeply-implanted prejudices of our subjects, and gives rise to a very general belief that all the natural calamities of pestilence or famine, which may happen to follow the event, are occasioned by, our mischievous meddling, originating unquestionably in the most humane motives, but they are motives which those natives who read of our November suicides, and our homicides arising out of the point of honour, cannot appreciate.

7. The amor vitæ qui non est abjiciendus, the natural instinct of self-preservation, will be a sufficient tie to prevent suttees ever becoming very fashionable, unless we make them so by interfering and by adding to the merit of the sacrifice, by increasing and multiplying the torments of it; for we may apprehend, that in proportion as the pain is severe, the greater will be considered the virtue and constancy that supports it, and the more abundant the future recompence.

I have, &c.

Poona,
17th June 1825.

(signed) *Wm. Chaplin*,
Commissioner.

To the Commissioner, &c. &c.

Sir,

I HAVE the honour to enclose an account by my first assistant, Mr. Arbuthnot, drawn up at my request, of another suttee, which occurred here on the 12th instant.

2. I was myself also present at this inhuman spectacle, and superintended the construction of the pile, and in as far as I can at present judge, I do believe that the new method had as fair a trial as it was in the nature of things to permit. The fire was lighted to leeward, and that side was in a blaze before the windward side was fairly fired, but still I doubt that any part of the woman's body was touched by fire before she was suffocated. I could not have believed it possible that the deprivation of life by any means was so easy to be effected. Notwithstanding the

glaring disadvantage which the new or any other pile presents, in consequence of the effect of the fiery element, the new pile will always have the superiority over the old, that those who are not very bold will not attempt it, and that if there is a desire or chance of escape it is at hand. From the inquiry I have been making, I can with confidence assure you, that very few suttees in comparison will take place, and that there is every chance of their entire suppression, by the escape of some one. Although the power of fire has thus defeated our intentions hitherto, I do not despair of devising means of regulating its application, which shall occasion the suttee to suffer from its effects on her person before she is suffocated.

3. The woman who burnt herself on the present occasion had recovered from the epidemic cholera only three or four days before, and her husband died of that disease. She had two sons, one twenty-two, and the other nineteen years of age, and one daughter six years old; the eldest son was not at Poona. The youngest and the child used every persuasion that their apathy allowed them to think of, to hinder their mother from burning; she persisted, however, and ridiculed the notion of my agents, that she would be less determined than the suttee who had just preceded her. I did not visit her, or speak to her at the pile. She performed the usual ceremonies more quickly, and did not exhibit so undaunted a spirit as her precursor, by standing up in the pile, and setting fire to it; she appeared to be less vigorous in body, and although she was determined to execute her purpose, it was evident her spirits were considerably overcome before she ascended the pile. To add to the horrors of this appalling spectacle five dead bodies were burning to windward of us, all persons who had died of the epidemic during the foregoing night. Although it is highly disgusting and disagreeable to me to be a witness of these scenes, I shall consider it my duty to attend to them until I effect the delivery of a woman from the flames.

I have, &c.
(signed *H. D. Robertson*,
Collector.

Poona,
15th June 1825.

Account of the suttee that took place at Concan Essary Poona, on Sunday the 12th June 1825.

On arriving at the ground where the suttee was to burn, I found the officiating Brahmins preparing the pile, in the manner laid down by the Shasters of Poona. There were four strong posts fixed into the ground with grooves at the top of each, into which cross beams were fixed, and upon them cross rafters were placed, so as to form the roof of the pile. The length of the space between the corner posts might be about nine feet, and the breadth probably five, while the height of the posts were about eight or ten feet; dried logs of wood and cow-dung were piled up to the height of four and a half feet inside the corner posts, and dry grass was laid on them. The roof of the pile was formed of hay and wood, the only use of which seemed to be to exclude the light, as it was too light above the bodies to assist in burning them; the space between the top of the pile and roof might be about four feet, which was enclosed by bundles of kusbey placed longitudinally, giving the inside the appearance of a cabin or hut, a door was left rather more than two feet wide at one corner, so that ingress and egress might be obtained. The kusbey was placed much more thinly on the windward side than on the other, as it was hoped that if the woman was not suffocated at once by the flames and smoke, that she would come out, and it was expected that from this consequence no one would be found bold enough to again undertake a similar act of devotion.

During the time that the pile was constructing, the body of the husband was laid on a bier at the edge of the river, and his widow dressed in flowers, and surrounded by her friends and relations, sat at its head.

When the pile was finished, the body was lifted up and placed in it, and the woman having first gone through the customary ceremonies of ablution and worship, and distributed victuals to those round about, ascended herself with hardly any assistance: she sat up for the space of one or two minutes looking at her husband's body, and then coolly arranged a place near it, on which she laid down, a Brahmin handed her a lighted torch, which made a sign to those outside, and in a few seconds the whole kusbey was in a blaze. She never moved from the place on which she first laid down, and her death must have been instantaneous.

When the straw was all burned, it appeared to those looking on as if she was moving in the pile, and a feeling of horror thrilled through the by-standers at the idea of the torture she was suffering. On looking more closely, however, it appeared to be only her knees which had assumed an upright posture from an horizontal one, by the contraction of the sinews, and the same effect was produced upon those of the dead body.

Her death must have been as easy as possible, and if her mind was in that happy state we must suppose from her having the resolution to make such a sacrifice, I think it would be desirable if every person could resign this world with as little bodily or mental suffering. She lay down to die a violent death, and as she must have supposed a very agonizing one, with as much composure as I will venture to say most men lay down to sleep.

I shall not say any thing on the subject of putting a stop to suttees, further than if death is as easy attained in all as in this instance, it becomes almost a question if the prevention of them is not less a kindness than is intended.

The destroying power of fire has seldom been fully thought of, and it is in general believed that suttees die extremely agonized; it appears, however, to be quite the contrary, and that the suffering is very slight, if the pile is properly constructed. It is recorded in the Old Testament, that when Shadrach, Meshach and Abednego were thrown into a fiery furnace, the by-standers were instantly struck dead by the intense heat of the flames, though they were not touched by them.

If it is not therefore considered practicable to put a stop to them entirely, I should think that no pile can be more efficient than the one now in use for preventing suffering, and the only interference which humanity can call on a government to make, is to take care that a sufficient pile is always made, and that the fire becomes instantly so strong as to prevent torture by immediate death. However desirable it might be that they should fall into disuse, and however probable that this might be obtained, by causing the suttee to come out of the pile, yet as it could only happen by an interference in the construction of the pile, and by limiting the quantity of grass, I am not sure that such a step would not give more dissatisfaction than an order for their prohibition altogether. It would be hardly possible therefore to manage it in this way, and I am afraid that nothing now can be done for this end. It is highly provoking that the inflexible obduracy of an old woman should have upset a plan which promised so fair to speedily put an end to this practice, and what I consider more than the inhumanity of the proceedings, overthrowing the first foundation stone of civilization.

(signed) *R. K. Arbuthnot*,
Acting first Assistant.

N° 29.

MINUTE by the President.

This is a very melancholy instance of the ill success of a plan which promised to contribute greatly to the most desirable object of suppressing this horrible practice. I doubt however whether the plan has in those instances had a fair trial. The magistrate, or rather Hindoo officers, should only have appeared as enforcing the Hindoo law, by confining the pile to the form prescribed by the Shaster. No interference or opposition from us, as professors of another faith, should have been discernible. In so quiet a scene, the women might perhaps have reflected on the fate to which they were exposing themselves, and on the risk of their disgracing themselves by leaping off the pile. Even if a woman now and then had sufficient confidence in her firmness to go through with the sacrifice, her fate would have attracted little attention, and excited no imitation. But when our principal authority in the district appears himself, and shows a strong personal interest in obstructing an act so contrary to his religious notions, the intended sufferer derived a fresh excitement, and an additional influence from the circumstance, and obtains the honour not only of fidelity to her husband, but of martyrdom for her religion. If the contest were continued, the increased earnestness of the magistrate would be kept pace with by the spirit of the people, until it reached to violence on the one hand, and rebellion on the other. It has been observed in Bengal, that the number of suttees has increased in proportion to the attempts made to restrain them, and this is only a new illustration of the established maxim, that fanaticism can only be successfully combated by neglect and indifference.

In the present case, I should recommend that Captain Robertson should be told, that although the Governor in Council highly appreciates his anxiety to suppress the practice of self-immolation he is of opinion that his measures would be attended with more success if they were less apparent, that the Governor in Council has still great confidence in the effects of enforcing an adherence to the legal pile, provided it be left to its undisturbed operation; all changes in the form of the pile beyond those directed by the Shaster should be avoided, and interference in details, and appearance of anxiety and personal exertion on the part of European officers should be abstained from, as likely to generate a spirit of opposition, or at least to hold forth the hope of additional honour from perseverance. As soon as all appearance of a contest is removed by our apparent neglect, the Governor in Council is sanguine in his expectations that the fear of the disgrace to which the latter is liable from the nature of the present pile, will operate with most women who contemplate the sacrifice; a few cases may still occur, but if they meet with no attention from us, they will excite little interest among the natives, and all the advantages expected from the new pile will in time be realized.

(signed) *M. Elphinstone.*

N° 30.

MINUTE by Mr. Warden.

THE remark contained in the fifth paragraph of the Commissioner's letter affords an opening for reconsidering the expediency of exercising a more decided interference by absolutely prohibiting the practice of suttee; I have already recorded an opinion that all the sanguinary customs of the Hindoos might be prohibited, without affecting either the security or popularity of our supremacy.

The question for consideration is, among what portion of the population in the Deccan is the measure likely to create disaffection? Many of the most intelligent Brahmins view the custom with abhorrence; from the Mahrattas, I conclude, we need apprehend no opposition, nor from the Mahomedans; and we may safely calculate on the forbearance of a majority of those who possess influence over the minds of the Brahminee females. We ought either to issue a positive prohibition, or abstain altogether from manifesting the slightest anxiety on the subject; the attendance of European functionaries, where their efforts are unavailing to prevent the ceremony, appears rather calculated to inspire the suttee with a greater degree of resolution, in affording Europeans a proof of the firmness with which the victim seeks and endures the sacrifice. Fanaticism can only be successfully combated by neglect and indifference. Any intermediate measure between a positive prohibition and perfect neglect and indifference appear to me to be most impolitic.

I have also great doubt whether the form in which the new pile is constructed is at all likely to deter them from the practice. It appears that life is extinguished by suffocation before the body endures any suffering from the conflagration. The chance of escape is not, therefore, so great as under the former plan, the materials of which being more substantial and not so combustible, death was more terrific from being more lingering. It is to be apprehended also, that the easy mode in which the deprivation of life is effected (which Captain Robertson seems to admit) may be instilled into the conviction of the devotee to confirm her resolution to immolate herself.

In the case of female infanticide, we have instances where the parent would readily discontinue the practice for considerations promotive of his worldly interests. It is very possible that the application of the principal to the prevention of suttees would be equally efficacious. Mr. Chaplin, or some other authority, has suggested that in all future grants of lands or pension, a condition should be inserted rendering the boon forfeitable on the occurrence of a suttee in the family. If a rule were to be established imposing a heavy tax on every pile required to be constructed, the amount being regulated according to the circumstances of the family, and formed into a fund for the support and maintenance of those females who may be dissuaded from becoming suttees, or for any other charitable purpose, these measures would probably check the practice in many instances, and gradually annihilate it. The humane object of the government being clearly explained in a proclamation to be widely disseminated, which instead of creating opposition and dissatisfaction, would rather conciliate the support and sympathy, I feel persuaded, of the great majority of the population in my views, or forcible appeal to the most powerful feelings of human nature.

24th June 1825. (signed) *F. Warden.*

D.
Bombay Papers.

FURTHER MINUTE by the President, subscribed to by Mr. Goodwin.

HOWEVER anxious I am to put a stop to this evil, I cannot agree with Mr. Warden that it would be safe to issue an absolute prohibition of it. It is a general rule of our government, and one to which I am persuaded we owe its stability, to exercise no direct interference with the religion of the country.

If we depart from this rule in any instance, we raise doubts of our intentions in all other cases, and such a feeling might give rise to opposition, even if the point in question was one to which the natives attached little importance.

Whether they do consider the practice of suttee as of little importance is another question, and one on which I shall not give a confident opinion. We know so little of the real feelings of the Hindoos, especially on religious points, that it would be rash to pronounce even when appearances are decided; but I own I strongly incline to the belief, that they attach great consequence to this practice, when I see so many give up their lives for it; and so many more consent to the death of their sisters, mothers, and near relations, from a belief in its acceptableness to the Deity. We have seen a slight alteration in dress produce a serious convulsion, from its supposed connexion with religion, and such occurrences must make us slow to venture on any proceedings that touch so delicate a string. Mr. Warden admits, that if we do not prohibit suttees, we should neglect them altogether; and on this ground I shall object to the intermediate expedients proposed towards the end of his Minute. I think we should see that the sacrifice is voluntary, and that the woman is of full age, and in possession of her faculties. I think also that we should take advantage of the Hindoo law, which forbids the sacrifice in cases of pregnancy, or of infants dependent on the mother: whether we should have interfered with the construction of the pile is a question; but we have done it, and to retract would now create more sensation than to go on, while it would lose the chance of success, which I think we still have by persevering—further I would not go.

(signed) *M. Elphinstone.*

Reply to.

Sir,

I AM directed to acknowledge the receipt of your letter of the 17th ultimo, with its enclosure, relative to a suttee which took place at Poona on the 12th ultimo, and to inform you that although the honourable the Governor in Council highly appreciates Captain Robertson's anxiety to suppress the practice of self-immolation, he is of opinion that his measures would be attended with more success if they were less apparent. The Governor in Council has still great confidence in the effects of enforcing an adherence to the legal pile, provided it be left to its undisturbed operation. All changes in the form of the pile beyond those directed by the Shaster are to be avoided, and interference in details, and appearance of anxiety and personal exertion on the part of European officers are to be abstained from, as likely to generate a spirit of opposition, or at least to hold forth the hope of additional honour from perseverence.

As soon as all appearance of a contest is removed by our apparent neglect, the Governor in Council is sanguine in his expectations that the fear of the disgrace to which the suttee is liable from the nature of the present pile, will operate with most women who contemplate the sacrifice; a few cases may still occur, but if they meet with no attention from us, they will excite little interest among the natives, and all the advantages expected from the new pile will in time be realized.

I have, &c.
(signed) *D. Greenhill.*
Act^{g} Sec^{y} to Gov^{t}.

Bombay Castle,
4th July 1825.

D.
Bombay Papers.
Nº 37.

EXTRACT Bombay Judicial Consultations, 3d August 1825.

From the Commissioner in the Deccan, dated the 15th ultimo.

Sir,

I have the honour to forward for the information of the honourable the Governor in Council, the copy of a letter from the magistrate of Poona, dated the 7th instant, reporting the immolation of a Bramin widow on the 6th instant. I am sorry to say the example has been followed by another suttee two days ago.

I have, &c.

Poona, 15th June 1825. (signed) *Wm Chaplin,* Commissioner.

From the Commissioner, &c. &c.

Sir,

I am sorry to have to report to you the successful immolation yesterday evening of a Bramin widow, on a pile constructed according to the new model laid down by the shastrees of this place. This is the first suttee which has occurred at Poona since September 1823. Every means were used to dissuade the woman from burning; the boldness of the attempt only gave her new courage: her husband had died on the evening of the 5th instant, and when her intention was declared, she was waited upon by the shastree of the court, and by other public functionaries of my department. They sat with her till past midnight, without effecting any change in her determination. I delayed as long as possible, before I went to her myself, in the hopes that if poignancy of grief was the cause of her resolution, it might be somewhat abated, and her mind more fitted to listen to reason. I found her, however, at eleven o'clock, perfectly calm and fixed. No argument, no dread of issuing from the fire and disgracing herself, induced her to swerve from her purpose; she was deaf to the prospect of visiting the infernal regions should she change her resolution, while burning, and so die. Neelcunt Shastree, Thuthey, and other learned and eminent shastrees, who have influence over the minds of the people, visited her after I left her. They knew my determination to be present at the construction of the pile, and at the burning, and their arguments of dissuasion were urged with all the interest which their conviction of the woman's inability to remain in the fire, when there was an opening for escape, could arouse. The escape of a suttee alive would bring a calamity on the country; and I learnt for the first time, that the cause of our not having had any rain for two years, was generally attributed to the escape of Radhabhyee in 1823.

2. Every argument failed with this woman: a pilgrimage to Benares would divert her grief, and Neelcunt Shastree had an hundred rupees ready to give her; other shastrees would contribute their mite, and so would government: she had already seen Benares, and her own means were ample to visit other places of pilgrimage: various acts of devotion were mentioned to her; she had visited or performed the most interesting in the society of her husband. What pleasure would there be in a lonely repetition? She had not a single relative alive, and not an acquaintance for whom she cherished any regard, why should she live? and why was she prevented from accompanying him, for whom alone she had any affection? She had balanced every thing, and knew the precise nature of what she was about to undertake; she had within the last week visited upwards of a dozen women who had lately retracted their declaration of burning—she had discovered that they were "dissuaded, not prohibited." The terrors to them of the new pile were to her its beauties—she would show her affection and her firmness—she was old enough to know what she could dare, and what she could do—others were chained to life by other motives—she had no child to cling to her for protection—she never knew the weak tenderness of a mother—she was an isolated being in the universe, without friends, and without an affection that was not centered in her husband. She would not, like some, tremble at the pile, and though fifty years had passed over her, she required not to be supported to the performance of this last act of her duty and pleasure.

3. The shastrees having left her, the pile was constructed under my own superintendence. Four strong posts, ten feet distance from each other, and ten feet high above the ground, supported four cross beams fitted into deep hollows to pre-

vent them from slipping. The space within the posts too was filled up with dry billets of wood to the height of four feet and a half, leaving a distance of five feet and a half to the top of the posts. The woman was less than five feet high. The upper part of the pile, from the wood to the top, was enclosed, excepting a door of two feet and a half wide at one corner, with cusby and grass, and the roof was covered with rafters supporting first, grass, and then billets of wood. There was a fresh breeze from the south-west, and her position was on the north-east side of the pile. No combustibles were allowed to be used, excepting grass and the cusby straw; I estimated the intensity of their heat and the fury of their blaze by far too lightly; and I ought to have been more scrupulous in regulating their thickness just opposite to the woman's head: at the upper part of the pile there was only one bundle of straw in thickness, but bundles were piled downwards (like tiles resting on each other) at half their length, so that the thickness opposite the suttee's head was equal to three bundles. Perhaps the shastrees, who had before been so eager to prevent the suttee, and who must have known the fury of the conflagration that would ensue better than myself, did not care to point out this mistake to me, in the hopes that it might possibly effect the destruction of the suttee, for they looked with horror on the probability of her escape; the universal belief, however, was, that the woman would immediately reappear from the pile on its being lighted.

The conduct of this extraordinary old woman when preparing for death was characterized by the most determined bravery and coolness; she spoke to every body, repeated the invocation and prayers in an audible, distinct and fervent tone, and walked her rounds about the pile, over rough stones with the most perfect steadiness; several gentlemen of the cantonment were present, and we once or twice believed that she had a reluctance to enter the pile, from a disposition we thought she evinced to loiter and converse; I therefore sent Neelcunt Shastree to her, who explained to her there was no disgrace in then retracting, and that I had requested him to beg her to reconsider what she was undertaking; she only smiled and sent me her blessing; after entering the pile and laying herself down, an officiating Brahmin went in to her, I was afraid he was tying her down, but before I had satisfied myself on this head, he again came forth and handed a light to the woman, who placing it between her toes lighted the pile at her feet, and then stood up with the light in her right hand, and with the most undaunted courage set fire to the pile in several places over her head: while she was employed in this manner, the officiating priests were firing the outside; at first a slight fire was seen in various parts, just as we observed the woman lying down by the body of her husband; but almost in an instant afterwards the fire burst into one sheet of flame, and in about a minute and a half the grass and cusbey of the sides having been consumed, the suttee was seen dead, with her right hand in the very position in which it was remarked before the flames enveloped her from our view; although we were ten or twelve yards from the pile, and to windward, the heat was so overpowering that we were obliged to step back. My opinion is, that this woman died before the fire could have scorched her flesh in more than one or two places; the wind blew the flame directly through the pile, and upon her face, and she must have been instantly deprived of breath from the want of air, as well as from the heat of the very little there might be left to inhale.

5. This event must be deemed unfortunate, but it will not be so much so when it is known that the chief effect it has produced is astonishment at the woman's boldness and success. "No woman, it is now said," that has not the undaunted coolness of this old body need ever dare to attempt the new pile. Her rooted determination and abhorrence of life without her husband could alone have carried her through; the suddenness of the death she suffered has luckily not been adverted to or inquired into; the marvellous heroism of the act is the sole theme of comment; no one present at this suttee ever witnessed so much coolness displayed: Neelcunt Shastree assured me that he never yet saw any strong young woman perform the ceremony without a trembling and faintness that required for her the support of attendants, but that this grey-haired old woman had marched quicker than he could walk his horse from her house to the pile, without support.

6. We shall, notwithstanding the real heroism of this woman, and the greater reputation of its effects, probably have before long another suttee at this place. But that will possibly be the last. I had never myself attended the performance of this ceremony but once, many years ago, at Baroda, and I had to learn the power of a fire made with straw and grass; I shall take care on the next occasion to attend to the supply of these articles, with reference to the position of the suttee, and the di-

rection of the wind. The attendant Brahmins might be allowed, if found requisite to please them by any such concession, to put on the leeward side some of that grass which should not be permitted to windward.

7. The fact that the grass pile had been deviated from throughout India, and that it was requisite to close down the victim to prevent her escape, is very satisfactory evidence that the courage of most women is not to be trusted to; so that even if the entire suppression of the practice of burning should not ultimately be attained by the adoption of the new pile, we have at least a certainty that nine out of ten who would have burnt themselves in the old pile will not burn in the new one.

I have, &c.
(signed) *H. D. Robertson*, Magistrate.

Poona,
7th June 1825.

Minute by the President.

N° 37. A.

I wish to know if the collectors are authorized to offer pensions to widows, who are not to become suttees.

(signed) *M. Elphinstone.*

Memorandum by the Secretary.

N° 38.

It was prohibited in 1819, but several pensions have been promised and confirmed since that time.

(signed) *D. Greenhill*,
Act^{g} Sec^{y} to Government.

Further Minute by the President.

N° 39.

The practice might be formally authorized again.

(signed) *M. Elphinstone.*

Minute by Mr. Warden.

N° 40.

I am of opinion that the decision promulgated on the 18th of November 1819 should be adhered to. I have no doubt that the effect of the grant of pensions, will be what those instructions anticipate, as it may establish a precedent which may prove highly injurious, as it may lead persons to pretend a resolution to sacrifice in the hope of being thus paid for desisting. It appears to me also to be a departure from the principle of non-interference, which it has been determined to uphold.

If magistrates, influenced by feelings of humanity, and convinced that the life of a human being could be saved by a promise of future support, should in any instance pledge himself to the support of the victim, every such pledge should be fulfilled; but I do not think that we ought to prescribe the system as an established rule.

The rarity of suttees in the old provinces is alluded to in those instructions, and the principle of non-interference recognized.

I avail myself of this opportunity to explain, that no one is more convinced than I am of the impolicy of interfering with the prejudices of superstition, but where we have interfered as we have done in the Deccan, and manifested a most laudable anxiety to check the practice; when we are told that some of the most respectable Brahmins consider a positive prohibition more desirable than the degree of interference which we exercise, it appears to me that a reconsideration of the question is called for.

(signed) *F. Warden.*

Further Minute by the President.

N° 41.

The Supreme Government should be consulted, the present minute being recorded.

I beg, however, to add, that although I still think the grant of a pension would be advantageous, I am far from thinking Mr. Warden's arguments devoid of weight, especially as all interference must attract the public attention to the practice, and so far hold out an additional temptation to families ambitious of this sort of glory.

(signed) *M. Elphinstone.*

D.
Bombay Papers.

N° 41. A.

To the Chief Secretary to the Supreme Government.

Sir,

I am directed by the Honourable the Governor in Council to request you will have the goodness to submit to the Right honourable the Governor in Council his wish to be informed whether under the Supreme Government the magistrates are authorized to offer pensions to widows who are dissuaded from immolation as suttees; and whether his Lordship in Council has deemed it advisable formally to authorize the grant of pensions in all cases where a woman retracts from her resolution to burn.

I have, &c.

(signed) *D. Greenhill*,
Act^g Sec^y to Gov^t.

Bombay Castle,
2d August 1825.

EXTRACT Bombay Judicial Consultations, 24th August 1825.

N° 38.

From the Judge at Surat dated 10th instant.

Sir,

I have the honour to reply to the third paragraph of your letter of the 30th June last, requiring information as to the portion of the whole population of Surat, which favour the practice of suttee; and whether any and what number of suttees adopted during the last ten years of the Nawab's government, and the course adopted by his Excellency in regard to suttees.

2. It appears that no instance of suttee occurred during the last ten years of the Nawab's government; but that about forty-five years ago, a woman of the Beesunnugura Brahmin caste, immolated herself on the funeral pile, and also, that about five years afterwards this woman's son's widow sacrificed herself in the same way. On these occasions the Nawab Quaemood Duola granted permission for the ceremony, first having fruitlessly sent his minister to the parties to endeavour to dissuade them from their purpose.

3. It may be said generally, that all Hindoos, forming in Surat about two-thirds of the population, favour the practice of suttee; but especially the Brahmins, who more particularly view the sacrifice as a kind of religious triumph.

I have, &c.

Surat, Court of Adawlut,
10th August 1825.

(signed) *Geo. W. Anderson*,
Criminal Judge.

EXTRACT Bombay Judicial Consultations, 5th October 1825.

N° 14.

From the Chief Secretary, Fort William, dated 1st ultimo.

Sir,

I am directed by the Right honourable the Governor General in Council, to acknowledge the receipt of a letter from you, dated the 2d ultimo.

2. The Governor General in Council is not aware that pensions have ever been granted by the Supreme Government to widows who may have been dissuaded from immolation as suttees, and he apprehends that the measure of authorizing the magistrates to grant pensions to any woman who may retract her resolution to burn would lead to abuse and frauds, and would not promote the object of diminishing the practice of suttee.

I have, &c.

Fort William,
1st September 1825.

(signed) *W. B. Bayley*,
Chief Sec^y to Government.

Minutes, 2d October.

N° 15.

The opinion of the Supreme Government to be conformed to.

D.
Bombay Papers.

EXTRACT Bombay Judicial Consultations; 7th December 1825.

No 27.

TRANSLATE of a Petition from Naro Ragoonath, Vakeel of the Colaba State, to the Honourable the Governor, dated 25th Roobreoolavul, or 7th November 1825.

THE half of the Honourable Company's umub in the Qusba Apta having been transferred to the Colaba State in the exchange of territories, and half of the magisterial power on the part of the Honourable Company there having been vested in Venaik rao Purusram Duwanjee, he was furnished with a book of regulations by Mr. Simson, the collector at Poonah, in which, however, there is no enactment with regard to suttees, a communication has been made to the collector, but he has no order on the subject from government; I now therefore, in pursuance of the orders from the Colaba State, represent that the village of Aptey is inhabited by Brahmins, and as suttees are accustomed to consume themselves there, it will be difficult, agreeably to the religion of the Brahmins, to prevent the suttees taking place; I request, therefore, that the government regulation enacted respecting suttees at Poonah, Surat, and in other places, may be furnished, that the same regulations may be enforced at Aptey.

Translate of a Petition from Naro Ragoonath, Vakeel of the Colaba State, requesting to be furnished with the government regulations as to suttees.

(True Translation.)
(signed) *W. Clerk*,
Dy Pr Secy to Govt.

RESOLUTION.

No 28.

ORDERED, in reply to the petition of Naroo Ragoonath, the vakeel of the Colaba State, of the 7th ultimo, a translate of which has been received from the office of the Persian secretary to government, that a copy of the rules for the construction of piles, &c. be transmitted to him through that office, as those under this government are constructed according to those rules.

Resolution ordered that Petitioner be furnished with a copy of the rules for constructing piles, &c. about suttee, through the office of the Persian secretary.

EXTRACT Bombay Judicial Consultations; 21st December 1825.

TRANSLATE of a Communication from the Dewan of Colaba's Agent.

No 37.

IN addition to the small book furnished me with respect to the funeral piles of suttees, I request the Honourable the Governor in Council to favour me with the government regulations on the subject, for my guidance in the management of my Inaam village of Aptey, which is in the British territories.

Translate of a communication from the Dewan of Colaba's agent, requesting to be furnished with the government regulations on the subject of funeral piles of suttees.

(signed) *W. H. Wathen*,
Persian Secy to Govt.

RESOLUTION.

No 38. Minute 15th Dec.

ORDERED, that the Dewan of Colaba's agent be informed, through the office of the Persian secretary, in reply to a communication received from him through that office, that there are no government regulations in regard to the suttees.

Resolution. There are no government regulations regarding suttees.

EXTRACT Bombay Judicial Consultations; 25th January 1826.

REVISED draft of Regulation XIV. which accompanied the Secretary of the Regulation Committee's letter, dated 21st ultimo, and recorded in proceedings of the 11th instant.

Branch of Criminal Judicature, Regulation XIV. A. D.

No 47.

Title.

A Regulation for defining Crimes and Offences, and specifying the Punishments to be inflicted for the same, passed by the Governor in Council on the

PREAMBLE.

WHEREAS, the principles of justice require that the punishments to be inflicted on criminals, and the crimes and offences by which these punishments are respectively incurred should be publicly promulgated; and whereas the Hindoo and Mahomedan codes of criminal law do not relate to a great part of the native community, and further contain various penal provisions inconsistent with humanity, and peculiar distinctions obviously inimical to justice, besides that the discretion committed to the judge embraces so wide a range that the application of punishments had previously to the British rule become altogether arbitrary; and whereas, in order to attain the first object of criminal judicature, the infliction of a punishment proportioned to the guilt of the criminal, it is requisite, with the view of limiting the operation of the above-mentioned codes, to determine generally the acts which are punishable criminally, and the punishments to be inflicted on convicts, and the mode in which they are to be enforced, and further to classify and define crimes and offences, and to assign to each its suitable punishment. The following Rules have therefore been enabled to be in force from

CHAPTER V.

Of offences against the person, and the punishments to which they are liable.

Murder.
Culpable homicide.
Procuring abortion.
Assault.
Insult and threatening.
Importing slaves.
Kidnapping and illegal detention.
Denunciations by means of Iraga Dhurno Jansa, &c.

Murder defined.

Section XXVIII. Clause 1.—Murder is purposely, and without justifiable or extenuating cause, depriving a human being of life, or assisting in any unlawful act, the perpetration of which is accompanied with murder; or committing, without justifiable or extenuating cause, any act which has an evident tendency to cause death to a human being, and actually does so; provided always, that death take place within six months after the act was committed.

The belief that the deceased was a sorcerer, no justification.

Provision regarding self-immolation prescribed by the religion of the sufferer.

Clause 2.—The belief that sorcery was practised by the deceased shall not be admitted as a justifiable cause for putting him or her to death; nor shall the deceased's own request be so admitted: but assisting at any rites of self-immolation, as directed by the religious law of the person performing such immolation, shall not subject any one to the penalty of murder.

Certain causes may justify the taking away life.

Clause 3.—Deprivation of life may be considered justifiable as a means of resistance (provided it be the only evident and efficient one) to violence offered to the person or property of any one, or as the only evident and efficient means of securing a person who has committed robbery or murder, or an unlawful act likely to occasion the latter, or as the effect of provocation of any nature to such a degree as may naturally be expected to overcome the power of consideration in a mind not vicious.

Punishment of murder.

Clause 4.—The punishment for murder shall be death, transportation, imprisonment for life, or solitary imprisonment with flogging.

Reference to the original Draft.

Observations of the Remarking Authorities.

Sect. XXXI.

Mr. Chaplin remarks on clause 1, that perhaps the self-immolation of suttees ought not to be thus openly sanctioned, but that any persons using compulsion towards a widow to effect the sacrifice, should be declared liable to the penalties of murder.

The collector of Khandeish looks upon the perfectly voluntary self-immolation of a suttee as any other suicide, and would not have any mention made of it; to sanction it might prevent or retard the legal prohibition of it, which we may hope soon to see: he would, however, prevent all aid whatever to the execution of such a sacrifice by an enactment, something like the following, which would, he thinks, be of the greatest utility:—

"Any one who shall be proved to have persuaded or forced, or to have induced others to persuade or force, or been assisting in persuading or forcing a widow to immolate herself on the funeral pile of her deceased husband, or who shall have administered, or induced others to administer, or been assisting in administering intoxicating drugs to a widow while the corpse of her husband may remain unburned, or who may assist her, or cause or induce others to assist her while in a state of intoxication, to mount the funeral pile, or who, even if the same may have begun with the free will of the widow, and she may have voluntarily ascended the funeral pile, shall by force effect or aid in effecting the self-immolation, either by incapacitating her by any restraint, or being aiding in doing so, or causing or inducing others to do so, from leaving the pile, or by forcing her thereon, or causing or inducing others so to do, after she has quitted it, shall, if a suttee actually ensues, or the widow should die of the injuries she may sustain, be considered guilty of murder."

Two other corresponding clauses to be framed, declaring the punishments to be respectively assigned if the widow should escape with her life, but with bodily injury, and if she should escape unhurt.

Sentiments and Suggestions of the Committee.	Reference to the final Draft.
We are sensible of the objection arising from the apparent sanctioning of suttees, and have in consequence framed a rule intended to answer the intended purposes, without so direct an avowal in the latter part of - -	Sec. XXVIII. Clause, 2.

EXTRACT Minute of the President.

Regulation XIV. Penal.

Section XXVIII. It would be better if, instead of definitions, prohibitions were always adopted, as in the preceding sections.

Section XXVIII. might then thus be expressed: "Any person who shall purposely, and without justifiable or extenuating cause, deprive a human being of life, or who shall commit or assist in any unlawful act, the perpetration of which is accompanied with the death of a human being, shall be subject to the punishment attached to murder; provided always, that death take place within six months after the act was committed."

EXTRACT Letter to the Regulation Committee; dated 25th January 1826.

Section XXVIII. It would be better if, instead of definitions, prohibitions were always adopted, as in the preceding sections.

Section XXVIII. might then be thus expressed: "Any person who shall purposely, and without justifiable or extenuating cause, deprive a human being of life, or who shall commit or assist in any unlawful act, the perpetration of which is accompanied with the death of a human being, shall be subject to the punishment attached to murder; provided always, that death takes places within six months after the act was committed."

EXTRACT of a Letter from J. H. Farquharson, the first Assistant Magistrate in charge at Broach, to the Secretary to Government, dated the 12th January 1826.

THERE were no suttees in this year (1825).

EXTRACT Bombay Judicial Consultations; 8th February 1826.

EXTRACT of a Letter from Mr. J. B. Simson, Magistrate in the Northern Concan, to the Secretary to Government, dated the 26th January 1826.

THERE was one suttee in the year (1825).

EXTRACT Bombay Judicial Consultations; 19th April 1826.

EXTRACT of a Letter from Mr. G. More, the Magistrate of Southern Concan, to the Secretary to Government, dated the 13th March 1826.

THE number of suttees within the year was 32.

ANNUAL REPORT of the Number of Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the *Zillah* Southern Concan, during the year 1825.

N°	NAMES.	Age.	CASTE.	Names and Caste of their Husbauds.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
1.	Gungboee - - -	30	Brahmin -	Morebhut Paranhboy, brahmin.	4 Feb. 1825.	Village Marbund, mahal KurayatMeetgonnee, talooka Wigydroog.	
2.	Tahejee Petjeankureen - - -	60	Mahoratta	Bewajee Row, maharatta.	9 –	Village Pargunny, mahal Vijydroog, talooka Ryeghur.	
3.	Gopikabaee - -	65	Brahmin -	Dhakoo Padea, brahmin.	10 –	Village Kasaly, mahal Rajapoor, talooka Veejeydroog.	
4.	Gungabaee - - -	85	D° - -	Mahadajee Wistnath, brahmin.	10 –	Village Adewray, mahal Rajapoor, talooka Veejeydroog.	
5.	Ramabaree - -	45	D° - -	Vitul Bhut Puranoboy, brahmin.	11 –	Village Sowndul, mahal Sowndul, talooka Veejeydroog.	
6.	Gowrabowee - -	65	D° - -	Bhasker Bhut Dewdhur, brahmin.	17 –	Village Sungway, mahal Kuriat Meetgonnay, talooka Veejeydroog.	
7.	Annundibaee - -	20	D° - -	Dhurg Bhut, brahmin	28 –	Village Managay, mahal Salsee, talooka Mahoan.	
8.	Jywwuntabaee -	45	Maharatta	Ambootraw Suvoy, maharatta.	28 –	Village Tewray, mahal Dewlay, talooka Rutnageery.	
9.	Unpoornabhooe -	60	Brahmin -	Sadasaw Uishonath, brahmin.	28 –	Village Lungmeshwer, mahal Sungmeshwer, talooka Rutnageery.	
10.	Kumalajabaee - -	64	D° - -	Vishno Bhut, brahmin.	21 April	Village Ryree, mahal Lanjay, talooka Rutnageree.	
11.	Lukshumeebhaee -	30	D° - -	Ballana Bhut Dewdar, brahmin.	27 –	Village Surowlee, mahal Kheir, talooka Sewurndroog.	
12.	Gopikaboee - -	60	Warree -	Baltsett, warree - -	24 May	Village Rajapore, mahal Rajapore, talooka Veejeydroog.	
13.	Jankeebaee - -	23	Bhandaree	BabajeeThackra, bhandaree.	24 –	Village Natty, mahal Rajapoor, talooka Veejeydroog.	
14.	Wurunsebaee - -	25	Brahmin -	Ramchunderjee Venkajee, brahmin.	29 –	Village Korday, mahal Khanreepatam, talooka Veejeydroog.	
15.	Munpoornabaee -	42	D° - -	Hurry Bhut, brahmin	5 June	Village Gotna Dewacha, mahal Rajapore, talooka Veejeydroog.	
16.	Savitreebaee - -	40	D° - -	BalambhutCheendew, brahmin.	11 –	Village Ebrampoor, mahal Dewlah, talooka Rutnageery.	
17.	Jankabaee - -	39	D° - -	Junardhan Gopal, brahmin.	15 –	Village Aromlee, mahal Ajgaon, talooka Malwan.	
18.	Luckshumeebaee -	25	D° - -	Wittul Gopal, brahmin.	16 –	Village Assay, mahal Lanjaij, talooka Rutnajeera.	
19.	Radabaee - - -	70	Sonar - -	Gimset, soonar - -	16 –	Village Pant Palabay, mahal Velumb, talooka Unjenwell.	
20.	Ramabaee - - -	75	Brahamin	Kustriajee Narin, brahmin.	18 –	Village Peradowing, mahal Kuriatnewra, talooka Rutnageera.	
21.	Ragusalaee - -	65	D° - -	Wassadew Dhinajee, brahmin.	23 –	VillageKalumbasta, mahal Sungmeshwer, talooka Rutnageera.	
22.	Rajusabaee - -	15	Maharattee	Bapoojeerow Kanendaker, maharatta.	5 Sept.	Village Moosadew, mahal Kheir, talooka Sowandroog.	
23.	Lucksheemeebaee -	45	Brahamin	Ramchunder Gunish Ock, brahmin.	24 –	Village Merranegree, mahal Ushtumee, talooka Raypooree.	
24.	Ruckmabaee - -	80	Bhaudaree	Suckoojee.			

	NAMES.	Age.	CASTE.	Names and Caste of their Husbands.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
	Seegoonabaoo	30	Brahmin	Beepoojee Sadasew, brahmin.	3 Nov.	Village Nareengray, mahal Salsee, talooka Malwan.	
	Unnpoornabaee	80	D°	Keshobhut Turkory, brahmin.	3 –	Village Jhansey, mahal Kuryatmeetgownn, talooka Vejeydroog.	
7.	Gungabaee	40	D°	Pandoorung Krust Musker, brahmin.	8 –	Village Chandore, mahal Salvee, talooka Malwan.	
	Luckseemeebaee	45	D°	Rugoonath Ratarakur, brahmin.	14 –	Village Nangaon, mahal Sawurday, talooka Unjinwell.	
	Radabaee	23	D°	Trimbuck Venaik, brahmin.	23 –	Village Newray, mehal Keerayet Newray, talooka Rutnageery.	
	Deswukabaee	80	D°	Mahadajee Kessoa, brahmin.	1 –	Village Pargurdah, mehal Rajapoor, talooka Veejydroog.	
1.	Sugoonabaee	17	Wanee	Babjee Neebset, wanee.	3 –	Village Rajapoor, mahal Rajapoore, talooka Veejydroog.	
2.	Lukseemeebaee	45	Brahmin	NarooBaboorew, brahmin.	4 –	Ditto.	

Rutnageery, Magistrate's Office,
1st January 1826.

(signed) *G. Moore*,
Magistrate.

EXTRACT Bombay Judicial Consultations; 19th July 1826.

FROM the Secretary to the Honourable the Governor, dated the 7th instant. N° 38.

Sir,

I AM directed by the Honourable the Governor to transmit, for the purpose of being laid before the acting President in Council, copies of a letter dated the 29th ultimo, from the collector and magistrate of Ahmednuggur, with its enclosure, being an application from a Brahmin woman of Nassick for leave to burn for an absent husband, and of my reply of this date.

I have, &c.

Poona,
7th July 1826.

(signed) *W. Newnham*,
Secy to the Hon. the Govr.

To William Newnham, Esq. Secretary with the Honourable the Governor.

Sir, Bombay.

I HAVE the honour to request you will submit the accompanying copy and translate of a petition from a Brahmin woman of Nassick, representing that her husband has been absent for twenty-five years, and that she has heard from an uncle that he is dead; but that, according to their shastrees, a man who has not been heard of for twenty-four years, is to be considered as dead: the ceremonies for the dead are to be performed, his heirs are to enter on the enjoyment of his property, and to act in all things as if he actually was dead.

The widow now requests permission to burn with the figure of her husband, made for the performance, of Palashuedee; and, as I have never met with a similar case before, and the specified period of twenty-four years having already passed, so that no very particular cause for haste appears, I have refused leave, until instructions are received on the subject, which I request you to obtain for my guidance.

I have, &c.

(signed) *John A. Dunlop*,
Collr and Magistrate.

Ahmednuggur, Collector's Office,
29th June 1826.

D.
Bombay Papers.

Petition of Kushna Bae Kome Yedneshurur Wassoodeo Kolhuthur, inhabitant of Nassiek, residing at present at Ahmednuggur, presented to the Collector and Magistrate, 1826.

After being delivered of one child, my husband leaving me went away, and notwithstanding all my inquiries, I heard nothing of him till the 3d of June last, when I received a letter from my uncle Balum Bhut Wuree, in which he informs me that my husband was dead, and as it is commanded to us Brahmins in the shastrees to perform certain ceremonies and charity on our husband's account, I am desirous, after having done what we are so required to do, to sacrifice myself by burning.

In consequence of this determination, therefore, I first applied to Mr. Boyd to request him to give me leave to do so, but he referred me to the collector. I am therefore come to ask your permission on the subject.

(A true Translation.)
(signed) *John A Dunlop*, Collector.

To John A Dunlop, Esq. Collector and Magistrate, Ahmednuggur.

Sir,

Having laid before the Honourable the Governor your letter of the 29th ultimo, submitting a translate of a petition from a Brahmin woman of Nussiek, applying for leave to perform the sacrifice of suttee for her husband, who has been absent twenty-five years, and is now reputed to be dead, I am directed to state that you must regulate your proceedings by the opinion of the shastrees with respect to the legality of the proposed act.

These sacrifices being entirely contrary to natural reason, the rules regarding them must be sought for in the superstition that renders it necessary to tolerate them.

I have, &c.
(signed) *W. Newnham*,
Secy to the Hon. the Governor.

Poona,
7th July 1826.

Extract of a Letter in the Political Department, from the Governor and Council of Bombay to the Court of Directors; dated the 1st September 1826.

Pol. Con. 1825.
Oct. 26, N° 4 51.
Nov. 23, N° 9.

81. At the period of the settlement of the photdaree, the only son of the Rajah died, when three of the deceased's wives sacrificed themselves on the funeral pile. To meet the expenses of the funeral an advance of rupees, 30,000, was required to be made by the photdar; some late letters from Colonel Ballantyne in October last, state that the advance had not been made, and that there was a wish entertained by the Rajah to transfer the photdaree to other hands.

EXTRACT Bombay Political Consultations; 16th June 1824.

From the Resident at Baroda, dated the 2d June, with Enclosures.

Sir,

I have the honour to forward for the information of Government, copy of a letter from Lieutenant-Colonel Ballantine, dated the 27th ultimo, in continuation of his report of the death of the only son of the Rajah of Edur, and requesting that an advance of 30,000 rupees may be made by the photdar to defray the funeral expenses, with copy of my reply authorizing the same if indispensable.

This letter contains also the melancholy intelligence of three of the deceased's wives having sacrificed themselves on the funeral pile.

I have, &c.
(signed) *J. Williams*,
Resident.

Baroda Residency,
2d June 1824.

To the Resident at Baroda.

Sir,

In continuation of my letter of the 17th instant, I do myself the honour to report that three females, the wives of Lalljee Saheb, accompanied the body as suttees to the pile and were burned; my reports state Gumbeer Sing to be suffering from a state of the deepest affliction, and the Raj is unavoidably encumbered by this unfortunate occurrence with a fresh debt, and I have been solicited to obtain sanction for the pothdar to make an additional advance of rupees, 30,000, on this account. The customs and expenses incident to an occurrence of this kind are known to you, and may not require further qualification from me. The advance of this sum by the pothdar will probably, by a fair estimate of the resources and their present appropriation, prolong the liquidation of the debt about two years more.

I have, &c.

Baroda,
27th May 1824.

(signed) *F. D. Ballantine.*
Political Agent.

To the Political Agent in Maheecaunta, Baroda.

Sir,

I have the honour to acknowledge the receipt of your letter of the 23d, and to acquaint you, that although considering the deranged state of the Edur finances, the sum of 30,000 rupees appears large; yet if you are of opinion that it could not be reduced without giving great dissatisfaction to the Rajah and the relations of the family, that it must of course be provided, and in the manner suggested by you.

I have, &c.

Baroda Residency,
31st May 1824.

(signed) *J. Williams,*
Resident.

Reply to.

Sir,

I have the honour to acknowledge the receipt of your letter of the 2d instant, forwarding one from the political agent in Maheecaunta, reporting the death of the Rajah of Edur's only son, and to acquaint you that the Governor in Council approves of the advance of rupees, 30,000, by the pothdar, to defray the funeral expenses.

I have, &c.

Bombay Castle,
11th June 1824.

(signed) *W. Newnham.*
Chief Secretary.